THE AGNI-PURĀNA

PART I

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

CONTENTS

PART I

CHAPTERS

CHAPTER ONE

Introductory

1. I bow to (goddesses) Śrī (Lakṣmī), Sarasvatī, Gaurī (Pārvatī) and gods Gaṇeśa, Skanda, Īśvara (Śiva), Brahmā, Vahni, Indra and other celestials and Vāsudeva (Kṛṣṇa).

2. Śaunaka and other sages (staying at the sacred forest) of Naimiṣa, conducting a sacrifice devoted to Hari (Viṣṇu), welcomed Sūta (the reciter of ancient lores) on his arrival there after a pilgrimage.

The sages said :

3. O Sūta ! You are adored by us. Tell us the quintessence of all things, by knowing which alone one gets omniscience.

Sūta said :

4. The illustrious Viṣṇu (who is) the Supreme Being (and) the Creator, is the quintessence. By know ng that 'I am *Brahman*', one gets omniscience.

5. Two *Brahmans* are to be known, the *Śabdabrahman* (the *Vedas*) and *Parabrahman* (the Supreme Spirit). The *Ātharvaṇī Śruti* (*Muṇḍakopaniṣad*) refers to this as the two (kinds of) knowledge to be learnt.

6. Myself, (sage) Śuka (son of sage Vyāsa), (sage) Paila (disciple of sage Vyāsa) and others bowed Vyāsa having resorted to the hermitage at (holy) Badarikāśrama. He imparted to us the quintessence (of all things).

Vyāsa said :

7. O sūta, listen in the company of Śuka and others what Vasiṣṭha has said to me about the excellent quintessence of the *Brahman*, when he was requested by the sages.

Vasiṣṭha said :

8. O Vyāsa, Listen, in entirety, to the two (kinds of) knowl-

edge, which (god) Agni narrated to me in the company of the sages and the celestials.

9. The excellent *Purāṇa* (known as) the *Āgneya* (or *Agni*) and the two (kinds of) knowledge, *Parā* (the superior) and *Aparā* (the inferior) signifying respectively the knowledge about the *Brahman* and the knowledge about the *Ṛgveda* and so on, which satisfies all the celestials (will be narrated to you).

10. The *Purāṇa* spoken by Agni and designated as the *Āgneya* by Brahmā and which gives *bhukti* (enjoyment) and *mukti* (release from mundane existence) for those who read it or hear it (will be narrated to you).

11. Being requested by the sages (I will also describe) (god) Viṣṇu in the form of the destructive Fire at the end of the world (who is) the effulgent *Brahman* (and) the most Supreme Being (who is) worshipped by means of knowledge and action (religious rites and so on).

Vasiṣṭha said :

12. O *Brahman* (Agni), point out to me the masterly way of crossing the ocean of mundane existence, by knowing the quintessence of which knowledge one becomes omniscient.

Agni said :

13. Viṣṇu is the destructive Fire at the end of the world (in the form of)Rudra (Śiva). I shall tell you the essence of knowledge (in the form of) this *Purāṇa*, which represents all learning and is the cause of all things.

14. (Lord) Viṣṇu, who assumes the form of a fish, a tortoise (and other beings), is the cause of the primary creation, the secondary creation, the genealogy of the sages, the cycles of Manu-periods and the genealogy of the kings.

15-17. O Twice-born ! (Lord) Viṣṇu (is the cause of) the two kinds of knowledge *Parā* (the superior) and *Aparā* (the inferior). Here the *Aparā* is represented by the *Ṛgveda*, *Yajurveda*, *Sāmaveda*, *Atharvaveda*, the six supplementary texts, (namely)—*Śikṣā* (phonetics), *Kalpa* (rules governing rituals), *Vyākaraṇa* (grammar), *Nirukta* (etymological science), (the science dealing with) the movement of the luminary bodies, *Chandovidhāna* (metrics), *Mīmāṁsā* (investigation of the interpretation of the ritual of the *Vedas*), *Dharmaśāstra* (law -books), *Purāṇas* (18 in

number), *Nyāya* (logical philosophical system), *Vaidya* (medical science), *Gāndharva* (science of music), and *Arthaśāstra* (polity). The *Parā-Vidyā* (superior knowledge) is that through which the *Brahman* is known.

18. I shall narrate to you (that *Purāṇa*) which was told to me by Viṣṇu and the celestials by Brahmā and which deals with that invisible, incomprehensible, not having a cause for itself and eternal (form of Viṣṇu) which is the cause of the forms such as the fish and others.

CHAPTER TWO

Manifestation of Viṣṇu as Fish

Vasiṣṭha said :

1. O Brahmā ! Describe unto me the manifestations of Viṣṇu, such as the Fish etc., which are the cause of creation. Also narrate to me the *Agni Purāṇa* as heard from Viṣṇu in the days of yore.

Agni said :

2. O Vasiṣṭha ! I shall describe to you the manifestation of Hari as a Fish. Listen. The manifestations are for the destruction of the wicked and for the protection of the pious.

3. At the end of the past *kalpa* (of 432 million years), there was a periodical dissolution. Brahmā was its instrumental cause. O sage ! the earth and the people were submerged under the rising water.

4-5. Vaivasvata Manu was practising penance for gaining objects of enjoyment and for release from mundane existence.

Once when he was offering waters of libation in the (river) Kṛtamālā, a small fish came in the waters in his folded palms. As he desired to throw it into the waters, it said "O excellent man ! do not throw me away.

6. Now I have fear from the crocodiles (and others)." Having heard this (Vaivasvata Manu) put it into a vessel. When

it had grown there in size, it requested him, "Get me a bigger vessel".

7. Having heard these words, the king put the fish in a bigger vessel. Growing there again in size it requested the king, "O Manu ! Get me a bigger place".

8. When it was put into a tank, it soon grew in size as big as it (the tank) and said, "Get me to a bigger place". Then (Manu) put it into the ocean.

9. In a moment, it grew in size extending to a lakh of *yojanas* (one *yojana* 8 or 9 miles). Seeing that wonderful fish, Manu got surprised and said :

10. "Who are you, but Viṣṇu ? O Nārāyaṇa (Viṣṇu) I salute you. Why do you stupefy me with your illusory power, O Janārdana (Viṣṇu)".

11. Having heard the words of Manu, the Fish replied Manu who had been engaged in the protection (of the world), "I have manifested for the protection of this universe and for the destruction of the wicked."

12-13. On the seventh day, the ocean would flood the earth. Having put the seeds (of creation) etc. in the boat that would approach you, you would spend the night (of 1000 mortal years) of Brahmā on it being encircled by the seven sages. (You) bind this boat to my horn with the big serpent.".

14. Saying thus, the fish disappeared. Manu, who was waiting for the appointed hour, boarded the boat as the ocean commenced to swell.

15. The fish now appeared with a single golden horn of one million *yojanas* in length. He tied the boat to its horn.

16-17. After having praised it with adoration, he heard from the fish the *Purāṇa* known as the *Matsya* which is capable of destroying the sins. Keśava (Viṣṇu) killed the demon Hayagrīva,[1] the destroyer of the *Vedas* of *Brahman* and thus protected the vedic *mantras*. And when the *Varāhakalpa* (one of the periods of time) set in, Hari (Viṣṇu) assumed the form of a tortoise.

1. Hayagrīva was the name of a powerful demon, who carried away the *Vedas* during Deluge. He was killed by Viṣṇu manifesting as a fish and the *Vedas* were reacued. *Bhāg. P.* VIII. xxiv. 8 and 57 *P. Index* III. p. 742.

CHAPTER THREE

Manifestation of Viṣṇu as a Tortoise

Agni said :

1. I shall describe unto you (now) about the manifestation (of Viṣṇu) as a tortoise, by hearing which one's sins will be destroyed. In days of yore the celestial gods were defeated by the demons in a battle between them.

2. On account of the curse of sage Durvāsas,[1] the celestials were deprived of all their prosperity. Then they praised Viṣṇu who was (reclining) in the milky ocean and said, "Protect us from the demons".

3. Hari said to Brahmā and others, "You make a treaty of peace with the demons for churning the ocean for securing ambrosia.

4. In the interest of an important work even the enemies should be sought for union. I will make you get the ambrosia and not the demons.

5. Making the (Mount) Mandara as the churning rod and (the serpent) Vāsuki as the rope, you vigilantly churn the milky ocean with my help".

6. Concluding an agreement with the demons as suggested by Viṣṇu, (the celestials) came to the milky ocean. The celestials began to churn the ocean (from that side) where the tail of the serpent was.

7. The celestials who were afflicted by the sighs of the serpent, were comforted by Hari (Viṣṇu). As the ocean was being churned the mountain being unsupported entered into the water.

8. Then Viṣṇu assumed the form of a tortoise and supported the (Mount) Mandara. From the milky ocean which was being churned, first came out the poison known as *Hālāhala*.

9. That poison being retained by Hara (Śiva) in his neck, Śiva became (known to be) Nīlakaṇṭha (blue-necked). Then the goddess Vāruṇī (The female energy of the celestial god

1. Name of an irascible sage, son of Sage Atri and Anasūyā. Once he met a Vidyādhara maid with a garland. He took that garland and presented it to Indra. Indra put it on his elephant, which in turn threw it on the ground and trampled upon it. Enraged at this the sage cursed him that he would lose all his fortune. See *Vi.P.* I. ix. 1 ff.; *P. Index* II. p. 106.

Varuṇa), the *Pārijāta* (tree) and the *Kaustubha* (gem) came out of the ocean.

10. Then came out the (celestial) kine and the nymphs. Then came out Lakṣmī, who became the consort of Hari (Viṣṇu). Beholding her and adoring her all the celestials regained their lost prosperity.

11. Then Dhanvantari, (a form of Viṣṇu) and founder of the (science of) *Āyurveda* rose up holding a water-pot full of ambrosia.

12. Taking the ambrosia from his hands the demons Jambha and others having given half of it to the celestials went away with the other half. Then Viṣṇu assumed the form of beautiful damsel.

13. Having seen that beautiful form, the demons became fascinated and said, "O fair-faced one ! Be our wife, take this ambrosia and make us drink it."

14-15. Hari (Viṣṇu) said, "Let it be so", and took it from them and made the celestials drink it. As Rāhu assumed the form of the Moon and drank a portion, he was detected by the Sun and the Moon and was brought to the notice of (Viṣṇu). His head was severed by his enemy Hari (Viṣṇu). That severed head of Rāhu then said to Hari, the bestower of gifts (by whose grace) it had attained immortality.

16. "When the intoxicated Rāhu would seize the Sun and the Moon, may the charities made on that occasion be imperishable."

17. Viṣṇu in the company of all the immortals said, "Be it so" and cast off his female form. He was then requested by Hara to show that form (again).

18. (Lord) Hari (Viṣṇu) showed the feminine form to Rudra (Śiva). Śambhu (Śiva) being captivated by the illusory power, renouncing Gaurī (Pārvatī) sought that feminine form.

19. Becoming nude and behaving like a mad man, he held the damsel by her hair. She got herself freed and ran away. He too followed her.

20. Wherever the seminal fluid of Hara dropped, there came into being sacred places of liṅgas and gold.

21. Then knowing her as illusory, Hara (Śiva) assumed his original form. Then Hari (Viṣṇu) told Śiva, "O Rudra (Śiva) My illusory power has been conquered by you.

22-23. There is no other male on the earth besides you, who is capable of conquering this illusory power of mine." Then the demons, who had not got the ambrosia were defeated by the celestials in battle. The celestials got back to their celestial home. One who reads this account goes to the celestial region.

CHAPTER FOUR

Manifestations of Viṣṇu as the Boar

1. I describe (unto thee) the manifestation as a Boar (which) removes (one's) sins. Hiraṇyākṣa[1] was a demon chief. He conquered the celestials and got established in the heavens.

2. Viṣṇu being praised by the celestials (who had) gone (to him), (he) assumed the form as Yajñavarāha (boar). Having killed that demon along with the (other) demons (he made the earth) devoid of thorns (difficulties).

3-4. (That) Hari, the protector of righteousness and the celestials (then) disappeared. Then (the demon) Hiraṇyakaśipu,[2] brother of Hiraṇyākṣa after conquering the celestials (was grabbing a share of the offerings) exercised control over all the celestials. (Viṣṇu) assumed the form of Narasiṁha (human body with lion's face) (and) killed him along with the (other) demons.

1. Hiraṇyākṣa, a demon, was one of the sons of Kaśyapa and Diti. He waxed eloquent and entered the underworld in search of Viṣṇu. Viṣṇu assumed the form of a boar and after severe combat slew the demon. See *P. Index* III. *C.* 774.

2. Hiraṇyakaśipu, a demon, was the other son of Kaśyapa and Diti. He had got a boon that he could not be killed either by a man or by a beast or during the day or the night or inside or outside the house. He conquered the celestials. His son Prahlāda was a devotee of Viṣṇu. All the attempts of Hiraṇyakaśipu to wean Prahlāda from his devotion to Viṣṇu were of no avail. Hiraṇyakaśipu subjected Prahlāda to many ordeals. Prahlāda emerged unscathed. The desperate Hiraṇyakaśipu challenged Prahlāda whether that Viṣṇu would be present everywhere and Prahlāda could show him in the pillar in front of them and kicked the pillar. Viṣṇu manifested in the form of a man with lion's face from that pillar and killed Hiraṇyakaśipu placing him on his lap and at the thresh-hold during the twilight. See *P. Index* III. pp. 769-70.

5-7. (He) re-established the celestials in their original places and was praised by the celestials. Once in the battle between the celestials and the demons, the celestials were defeated by (demon) Bali[1] and other demons (and) were driven away from the heaven (and) sought refuge in Hari (Viṣṇu). Having given refuge to the *devas* he being praised by Aditi (wife of the latter) (and mother of the celestials) and Kaśyapa (a sage) became a Dwarf (as a son) of Aditi (and) went to the sacrifice (performed by Bali) (and) recited the *Vedas* at the royal gates of Bali the sacrificer.

8-9. Having heard him reciting the *Vedas*, the bestower of the wanted things (Bali) said to the Dwarf in spite of being obstructed by Śukra (the preceptor of the demons), "Whatever (you) desire I shall give (you)". The Dwarf asked Bali, "Get (me) three feet of space for the sake of the preceptor. (Bali) said to him, "I shall give (you)".

10-11. When the water was poured on the hand the Dwarf became a Giant (and) measured the worlds of *Bhūḥ*, *Bhuvaḥ* and *Svar* with the three strides and (sent) Bali to *Sutala* (a nether world) and (then) Hari (Viṣṇu) gave the worlds to Śakra (Indra). Śakra (Indra) praised Hari (Viṣṇu) along with the celestials (and) remained happy as the ruler of the world.

12-13. "I shall describe (unto you) the manifestation as Paraśurāma." "Hear, O twice-born" ! Considering the *kṣatriyas* (ruling clan) as haughty, Hari (Viṣṇu), the protector of the celestials and the brahmins manifested as Bhārgava, son of Jamadagni and Reṇukā and proficient in arms for removing the pressure on the earth and for the sake of peace. [Manifestation of Viṣṇu as Paraśurāma]

14. Kārtavīrya became a king by the grace of Dattātreya (considered as a manifestation of the Trinity as son of Atri and Anasūyā). He had thousand arms. He was the lord of the entire world. (Once) he went for hunting.

1. Bali was a powerful demon. He was a son of Virocana and grandson of Prahlāda. Being oppressed by him, the celestials sought refuge in Viṣṇu. In deference to their wishes, Viṣṇu assumed the form of a dwarf and approached Bali and requested him to give as much earth as he could cover in three steps. Bali readily conceded to his request. The dwarf soon grew into a mighty form, covered the earth and heaven in two strides and as the third stride placed his foot on the head of Bali and subdued him. See *Rām.* I. xxvii.; *P. Index* II. pp. 469-70

15. (He) being tired, was invited by the sage Jamadagni. The king was fed along with his retinue (by the sage) by the grace of the *Kāmadhenu* (divine cow).

16-20. (The king) sought for the *Kāmadhenu*. When he (the sage) did not give (the cow) the king took it away. Then Rāma (Paraśurāma) cut off (the king's) head with his axe in the battle. The cow returned to the hermitage. Jamadagni was killed by the sons of Kārtavīrya on account of revenge, when (Paraśu) Rāma had gone to the forest. Seeing his father slain (and) getting angry on account of the loss of his father the great man made the earth devoid of the warrior clan for 21 generations. Making out five pits (*kuṇḍa*) at Kurukṣetra and satisfying his manes, having given the earth to Kaśyapa, (he) stationed himself at the Mahendra mountains. (One) who hears (the story of) the manifestations as a Fish, a Boar, a Lion and Rāma (Paraśurāma) goes to the celestial regions.

CHAPTER FIVE

Manifestation of Viṣṇu as Rāma :

Agni said :

1. I shall describe (unto you) the (story of) Rāmāyaṇa, as it (was) once described by Nārada to Vālmiki (and which) if read in that manner yields enjoyment and release (from mundane existence).

Nārada said :

2. Brahmā (was born) from the lotus in the navel of Viṣṇu. (Sage) Marīci (was) the son of Brahmā. (Sage) Kaśayapa (was) then (born) from Marīci. The Sun (god) (and) Vaivasvata Manu (were born successively in the line).

3. Then from him (Vaivasvata Manu), Ikṣvāku (was born). Kakutstha (was born) in his line. Raghu (was the son) of Kakutstha. Aja (was born) to him. Then Daśaratha (was born).

4-7. Hari (Viṣṇu) manifested himself in the four (forms) for the sake of the annihilation of Rāvaṇa and others. Rāma was born from Daśaratha to Kauśalyā, Bharata to Kaikeyī and Lakṣmaṇa and Śatrughna to Sumitrā simultaneously from partaking of the sweet gruel obtained from (the performance) of the sacrifice of the father. The king being requested by (the sage) Viśvāmitra for the annihilation of those who impede (the performance) of the sacrifices sent Rāma and Lakṣmaṇa along with the sage. Rāma who had gone (with the sage) (and) was taught in the use of the weapons (*astra*[1] and *śastra*)[2] (became) the killer of (the demoness) Tāṭakā.[3]

8. (Rāma) made (demon) Mārīca[4] stupefied by the missile (known as) *Mānava* and led him far away. The valiant killed also (the demon) Subāhu, the destroyer of sacrifices along with his army.

9. Residing at the (place) Siddhāśrama[5] along with (the sages) Viśvāmitra and others, (Rāma) went along with his brother to see the sacrifice (test for prowess) of Maithila (King Janaka).

10-12. At the instance of (the sage) Śatānanda[6] and on account of the glory of Viśvāmitra, that sage being shown due respects by the king at the sacrifice and Rāma being informed sportively pulled the bow and broke it. (King) Janaka gave Sītā, the girl not born of the womb, and associated with a prize bid, to Rāma. And when the parents had come, Rāma also

1-2. The word *astra* denotes a weapon discharged along with the repetition of the mystic syllables, whereas '*śastra*' is any ordinary missile.

3. Tāṭakā was a female fiend, daughter of Suketu. She was the wife of Sunda and mother of Mārīca. She had been changed into a fiend by the sage Agastya when she had disturbed his austerities.

Although Rāma was at first reluctant to raise his bow against a woman, she was later killed by him, at the instance of Viśvāmitra, when she disturbed the sacrificial performances of Viśvāmitra. See *Rām.* I.xxv-xxvi.

4. Mārīca was a demon, son of Sunda and Tāṭakā. He was the uncle of Rāvaṇa. *Rām.* I.xxiv. 26-27

5. Siddhāśrama was the place where Viṣṇu manifested as the Dwarf to subdue the demon Bali, and also where the aspirants realized their ambitions. See *Rām.* I. xxix.

6. Śatānanda was the son of sage Gautama and Ahalyā and was the family priest of Janaka. See *Rām.* I.li.1.

married that Jānakī (Sītā). In the same way Lakṣmaṇa (also married) Urmilā.

13-14. Then Śatrughna and Bharata married Śrutakīrti and Māṇḍavī, the two daughters of the brother of Janaka. Rāma after conquering Jāmadagni (Paraśurāma, son of Jamadagni) went to Ayodhyā with (sage) Vasiṣṭha and others and Bharata with Śatrughna went towards (the country of) Yudhājit (uncle of Bharata).

CHAPTER SIX

Manifestation of Viṣṇu as Rāma (continued) :

Nārada said :

1-2. After Bharata had gone, Rāma saluted the parents and others. King Daśaratha said to Rāma, "Rāghava (Rāma) ! listen to me, you have been anointed mentally by the people as ruler on account of (your) qualities. I shall make you the heir-apparent (next) morning."

3-4. "In the night you observe (the necessary) rites (vows) along with Sītā." And the eight ministers[1] of the king—Sṛṣṭi, Jayanta, Vijaya, Siddhārtha, Rāṣṭravardhana, Aśoka, Dharmapāla and Sumantra and also Vasiṣṭha spoke.

5. After hearing the words of the father and others, Rāghava said that he will do accordingly. He worshipped the gods and informed the news to Kauśalyā.

6. The king told Vasiṣṭha and others to gather the materials required for the coronation of Rāma and went to Kaikeyī.

7. After seeing the decoration of the city of Ayodhyā and knowing that the coronation of Rāma is to take place, Mantharā informed her friend Kaikeyī (accordingly).

8. Having been pulled by Rāma by the foot by mistake, on account of that enmity she desired of Rāma's sojourn to the forest.

1. Some of the names of the ministers are little different from those found in the *Rāmāyaṇa*. Instead of the name Dṛṣṭi, Arthasādhaka and Mantrapāla in the *Rāmāyaṇa* we have Sṛṣṭi, Rāṣṭravardhana and Dharmapāla here. See *Rām*. I. vii.3.

9. "O ! Kaikeyī ! you get up (and see) the anointment of Rāma. There is no doubt (that it is) death (itself) for your son, to me and to you" (said Mantharā).

10-11. She (Kaikeyī) heard the words of the *kubjā* (hunch-backed) (Mantharā) and gave her an ornament. She said "Just as Rāma is (my son) so also Bharata is my son. I do not find any plan, by which Bharata may get the kingdom." The angry Mantharā after rejecting the ornament (given by Kaikeyī) said to Kaikeyī :

12. "O ! stupid girl you protect Bharata, yourself and me from Rāghava. Rāghava will be the king in future and then his son."

13-15. O Kaikeyī, "The royal lineage will be taken away from Bharata. Once when the people were persecuted by Śambara[1] at the time of the battle between the gods and demons, when the king went there for (rendering help), you protected him by your art and skill. Then the king gave you two boons. (You) ask for them now from the king. (The boons are) the stay of Rāma in the forest for fourteen years and the conferment of the heir-apparentship on Bharata. These (the king) will give."

16. She (Kaikeyī) being encouraged by the deformed lady (Mantharā), who saw meaning in the worthless thing, said (to her), "(Tell) me a good plan which would make it work."

17-18. (Kaikeyī) having entered the anger apartment (remained) in a swoon fallen to the ground. Then the king Daśaratha having honoured the twice-borns (came there and) saw the angry Kaikeyī (and) said, "How (is) she such ? Is she sick or agitated by fear," (and said) "I shall do as you wish".

19. "Without which Rāma, I cannot live (even) a moment, I swear by him that I will do as you wish O beautiful woman !"

20-22. "Speak the truth", said she to the king (and added), "The two boons (you) granted me formerly, you give me (now) (as you swear) by truth, O King ! Let Rāma live in the forest for fourteen years being self-controlled (and) with these preparations let Bharata be installed here this day itself (and) if you

---

1. Śambara was a demon chief, son of Kaśyapa and Danu. At the time of the battle between the celestials and the demons Śambara was harassing the people. Indra sought help from Daśaratha. Daśaratha who lost his consciousness in the battle was safely charioted back by Kaikeyī. See *Rām*. I. ix. 11 ff.

do not grant (these boons) O King ! I shall die (after) drinking poison." Having heard these (words) the (king) fell into a swoon on the earth as if struck by a mace.

23-25. After a moment he regained his consciousness and said, "What (harm) was done to you by Rāma or by me, O lady, determined to do sins ! What you tell me in this manner is unpleasant to all the people. By merely doing (something) pleasing to you, I will be censured. What a kind of wife (you are) like the night of destruction[1] at the end of the world. Bharata is not such a kind of son. (You) rule the kingdom as a widower after I have died and the son has gone."

26-29. Being bound by the noose of truth, (he) called Rāma and said (to him), "O ! Rāma, I have been cheated by Kaikeyī; restraining me (you) rule the kingdom. You have to live in the forest and Bharata, (the son of) Kaikeyī (is to be) the king." Having saluted his father and Kaikeyī, after doing a circumambulation, and bowing down to Kauśalyā and having consoled her and with Lakṣmaṇa, with (his) wife Sītā and with Sumantra in the chariot and having made the gifts for the brahmins, poor and destitutes, he left the city with the mothers, brahmins and others stricken with grief.

30. Having spent the night on the banks of the (river) Tamasā (he went away) leaving the people. Not finding him in the morning they all returned to Ayodhyā again.

31. The lamenting king also went to the apartments of Kauśalyā extremely grief-stricken. Being separated from the king all the citizens and women wept.

32. Rāma, being seated in the chariot and wearing the bark-garments went to Śṛṅgaberapura. Being entertained by Guha[2] there, he resorted to the foot of the Iṅdgudī (tree).

33-34. And during the nights Lakṣmaṇa and Guha kept awake. Leaving Sumantra together with the chariot in the morning, Rāma, Lakṣmaṇa and Sītā crossed the river Jāhnavī (Ganges) by boat and reached Prayāga. (They) paid their obeisance to (the sage) Bharadvāja (and then) reached the Citrakūṭa mountain.

1. *Kālarātri*, the night of destruction at the end of the world is identified with the Goddess Durgā.

2. Guha, a hunter chief was reigning at Śṛṅgaberapura. He was an admirer of Rāma. See *Rām*. II.1.33.

35. Then (they) having performed the *Vāstupūjā* (propitiatory rites at the house site), stayed on the banks of the Mandākinī (Ganges). And (then) Rāghava showed the Citrakūṭa (mountain) to Sītā.

36. With an arrow (Rāma) plucked one of the eyes of the crow which was tearing her (Sītā) with (its) nails. Then the crow sought refuge in the celestials.

37-40. On the sixth day after Rāma had gone to the forest, the king told Kauśalyā in the night the past story of how in (his) youth he had killed unknowingly with (his) *Śabdabheda*[1] (weapon) the ascetic youth Yajñadatta as (he was filling) the pot raising asound. Lamenting his father cursed (Daśaratha). His mother felt grief-stricken and wept again and again and the (two) said, "We will die without the son. You will also die of grief." "O Kauśalyā ! without the son and remembering (the past) my death (will come off now) on account of grief." After narrating this story and uttering (the words) "Alas ! Rāma !", the king passed away.

41-42. Thinking that the king was sleeping, Kauśalyā also slept on account of pangs of grief. Early in the morning the singers and bards such as the *sūtas*, *māgadhas*, the awakeners attempt ed to wake him up. He did not wake up and was dead. Knowing him as dead, Kauśalyā said, "O I have been ruined."

43. The men and women then wept. Then Bharata along with Śatrughna was hurriedly brought to the city from the royal palace by Vasiṣṭha and others.

44. Having seen the grief-stricken Kaikeyī he reproached (her) out of grief. "(You) have made censure fall on the head" and praised Kauśalyā.

45-46. Having done the funeral rites of his father (whose body was kept preserved) in oil in oval vessel on the banks of the river Sarayū, when (he) was asked by Vasiṣṭha and others to rule the kingdom, he said, "I go now to bring back Rāma. Rāma is the king stronger than myself". (He went) to Śṛṅgavera and to Prayāga where he was entertained by Bharadvāja.

47-48. Having saluted Bharadvāja, (Bharata) came to

1. *Śabdabheda* was a missile capable of reaching a mark merely by the sound associated with the mark, the object itself not being perceived.

Râma and Lakṣmaṇa (and said), "O Râma ! Our father has reached the heaven. You become the king of Ayodhyâ. I will go to the forest adhering to your command." Having heard this, Râma (after) giving him water asked him to go (back) taking the sandals.

49. (Bharata said), "I will not go to the city. I swear, I will be remaining with matted locks." On being urged by Râma, Bharata returned to Nandigrâma and stationed there with his army, leaving the sandal at Ayodhyâ and worshipping it ruled over the kingdom.

CHAPTER SEVEN

Manifestation of Viṣṇu as Râma (continued) :

Nârada said :

1-2. Râma bowed to Vasiṣṭha, the mothers, (sage) Atri and his wife Anasūyâ, (sages) Śarabhaṅga[1] and Sutīkṣṇa, the brother of Agastya and Agastya and reached the Daṇḍaka forest having obtained the bow and sword by the grace of (Agastya).

3. He was staying at Pañcavaṭī in the Janasthâna on the banks of the (river) Godâvarī. The awful (demoness) Śūrpaṇakhâ[2] came there to devour them all.

4-5. Seeing the beautiful form of Râma, that lustful (woman) said to him, "Who are you? Whence have you come? You become my husband being entreated by me. I shall eat these two." So saying to him she approached them. On the words of Râma, Lakṣmaṇa cut off her nose and ears.

6-7. She returned to her brother Khara with blood oozing out (and) said, "I shall die without a nose. I would live, O Khara ! only when you would make me drink the hot blood of Sītâ, the wife of Râma and Lakṣmaṇa, his brother.

8. Khara said to her that he will do so and went there with

---

1. Śarabhaṅga was a sage who entered the fire in the presence of Râma and ascended heavens with a glowing body by the merits of his austerities. On his advice Râma met another sage Sutīkṣṇa. *Râm*. III. v. and vii.

2. Śūrpaṇakhâ was the sister of Râvaṇa, the king of Laṅkâ and of Khara, the ruler of Janasthâna.

Dūṣaṇa, Triśiras and 14000 demons in order to fight (with Rāma).

9-10. Rāma also fought well and killed the demons with his arrows and led the army consisting of the elephants, cavalry, chariots and infantry together with the fighting Triśiras, Khara and Dūṣaṇa[1] to death. Śūrpaṇakhā went to Laṅkā and fell down on the earth in front of Rāvaṇa.

11-13. (And) said to Rāvaṇa angrily, "You are neither a king, nor a protector. You abduct Sītā, the wife of Rāma, the killer of Khara and others. I will live only after drinking the blood of Rāma and Lakṣmaṇa and not by anything else." Having heard her Rāvaṇa also said yes and said to Mārīca, "You move in front of Sītā in the form of a golden deer drawing Rāma and Lakṣmaṇa away. I will carry her away. Otherwise you will be dead."

14-15. Mārīca[2] said to Rāvaṇa, "Rāma with his bow is verily the god of death himself." "Either I have to die at the hands of Rāvaṇa or at the hands of Rāghava (Rāma). If I have to die, it is better (to die at the hands of) Rāma than Rāvaṇa. Having thought so (Mārīca) became a deer and roamed in front of Sītā again and again.

16. Being entreated by Sītā, Rāma (ran after that deer and) then killed that with an arrow. As it was dying, the deer said "O Sītā and O Lakṣmaṇa."[3]

17-20. Then Saumitri (Lakṣmaṇa) being told inconsistent (words) by Sītā went (in search) of Rāma. Rāvaṇa also abducted Sītā, having wounded the vulture Jaṭāyu,[4] and being wounded by Jaṭāyu, carrying Sītā on the lap reached Laṅkā, kept (her) guarded in the *Aśoka* (grove) and said (to her), "You become my wife. You will be kept as the foremost." Having killed Mārīca, Rāma saw Lakṣmaṇa and said (to him), "O Saumitri ! this is a phantom deer. By the time you had come here, Sītā

1. Dūṣaṇa and Triśiras were the commanders of Khara.

2. Mārīca remembered his past miserable experience at the sacrificial site of Viśvāmitra. See V. 8 above.

3. Mārīca imitated the voice of Rāma while crying aloud.

4. Jaṭāyu, the vulture was an intimate friend of king Daśaratha. He obstructed the path of Rāvaṇa on hearing the wails of Sītā, and was fatally wounded and died after being seen by Rāma and Lakṣmaṇa.

would have been taken away certainly." Then he did not find her as he returned (to that place).

21. He lamented with grief (and said), "Where have you (Sītā) gone discarding me?" Being comforted by Lakṣmaṇa, Rāma began to search for Jānakī (Sītā).

22. Having seen him, Jaṭāyu told that Rāvaṇa had carried her away. He (Jaṭāyu) then died. (Rāma) performed his obsequies. He then killed (the demon) Kabandha.[1] Getting free from a curse, he (Kabandha) said to Rāma, "You go to Sugrīva."

CHAPTER EIGHT

Manifestation of Viṣṇu as Rāma (continued)

Nārada said :

1. Having gone to the lake of Pampā, Rāma stayed there (that) night thinking (of what to do). Then he was (met and) taken to Sugrīva by Hanūmat. Rāma made friendship (with Sugrīva).

2. After having pierced the seven *Tāla* trees with a single arrow and (even as others) were seeing, threw away the body of Dundubhi[2] by his foot to a distance of ten *yojanas*.

3-4. Having killed Vālin,[3] his (Sugrīva's) enemy, who had been the cause of enmity, he bestowed on him the monkey-kingdom of Kiṣkindhā (as well as) Rumā and Tārā on the Ṛṣya-

1. Kabandha was a heavenly being at first and was later cursed by the sage Sthūlaśiras and Indra to become an ugly-shaped demon as he tormented the other ascetics and was told that he would regain his original form after he met Rāma and died at his hands. See *Rām.* III. lxxi. 1-16.

2. Dundubhi was a powerful demon slain by Vālin, the brother of Sugrīva. When Sugrīva showed to Rāma the skeleton of this demon to show how powerful Vālin was, Rāma gently kicked it and threw it many miles away. See *Rām.* IV. xi. 24 ff.

3. When Māyāvin, the eldest son of Dundubhi, a demon, challenged Vālin, Vālin chased him. Māyāvin entered a cave and Vālin also followed suit. Sugrīva, who had gone with his brother and was asked by his brother to

mūka (mountains). That ruler of Kiṣkindhā (Sugrīva) told (Rāma), "I will do in such a way, O Rāma ! by which you will be getting back Sītā".

5-7. Having heard that, he (Rāma) spent the four months on the Mālyavat (mountain). As Sugrīva had not come to Kiṣkindhā to see (Rāma), Lakṣmaṇa (met him and) spoke to him the words of Rāma, "(You) go to Rāghava. The way in which Vālin was killed is not yet closed. O Sugrīva ! You stand by at this juncture. Do not take to the course of Vālin." Sugrīva said, "I did not realize the elapse of time on account of my preoccupation."

8-9. Saying so, he (Lakṣmaṇa) went away. The lord of the monkeys (Sugrīva) (approached) Rāma, bowed and said, "All the monkeys have been brought in order to search for Sītā. As desired by you, I shall send them. Let them search for Jānakī in the (direction of) east etc. Let them return in a month. (If they come) after a month I will kill them."

10. So saying (he sent monkeys in all directions). The monkeys sent towards the eastern, western and northern routes came (back) to Rāma and Sugrīva not finding Jānakī.

11. Having taken the signet ring of Rāma, Hanūmat together with other monkeys searched in the south in the caves of Suprabhā (mountain).

12-16. And being engaged for more than a month and not being able to find Jānakī, they said, "We will die in vain. Jaṭāyu is fortunate. For the sake of Sītā, he gave his life being wounded by Rāvaṇa in the battle." Having heard this, (the eagle) Sampāti, abandoning (his intention of) eating the monkeys (said), "This brother of mine, Jaṭāyu, was protected by me from the heat of the Sun as he was flying in the solar region. Hence, I had my wings burnt as I was flying in the clouds. On account of hearing the story of Rāma, the wings have grown again. I see Jānakī

guard at the entrance to the cave, took his brother to have been slain when he had not returned even after a long time. Sugrīva closed the entrance to the cave with stones, returned to Kiṣkindhā and assumed charge. As Vālin returned, the entreaties of Sugrīva were of no avail . Sugrīva retreated to Ṛṣyamūka mountains to escape the wrath of Vālin as Vālin dreaded to enter that region on account of a curse. Tārā, the wife of Sugrīva, was also taken away by Vālin, but was restored to her husband after Vālin was slain by Rāma. See *Rām*. IV. ix.x

gone to *Aśoka* grove in Laṅkā in the Trikūṭaka (mountain) in (the middle of) the salt ocean of an extent of hundred *yojanas*. Knowing this let the monkeys tell Rāma and Sugrīva."

CHAPTER NINE

The Story of Rāma (continued):

Nārada said :

1. Having heard the words of Sampāti, Hanūmat, Aṅgada, (son of Vālin) and others having seen the ocean said, "Who may cross the ocean and make us live?"

2. For the survival of monkeys and accomplishing the task of Rāma, that Māruti (Hanūmat) crossed the ocean extending to hundred *yojanas*.

3-5. Having seen the rise of Maināka (mountain), having killed (the demon) Siṁhikā and having seen Laṅkā and searching the houses of the demons and those of the women and the houses of the tenheaded (Rāvaṇa), Kumbha, Kumbhakarṇa, Vibhīṣaṇa, Indrajit, and other demons, he did not find (Sītā) (also) in the place for drinking wine. Becoming anxious and having gone to the *Aśoka* grove he found Sītā at the foot of the Śiṁśapā tree.

6. Remaining on the Śiṁśapā tree he saw Sītā being guarded by the demonesses, (and) Rāvaṇa asking her to become his wife and Sītā replying him that she could not.

7-9. The monkey (also saw) the demonesses asking Sītā to become the wife of Rāvaṇa, After Rāvaṇa had gone he said, "Daśaratha was a king. His sons Rāma and Lakṣmaṇa, the two excellent brothers came to the forest. You, Jānakī, the wife of Rāma were forcibly taken away by Rāvaṇa. Rāma became a friend of Sugrīva, sent me to search for you, (and) (you) take this signet ring of identification given by Rāma."

10-12. Sītā received the ring. Having seen Māruti seated on the tree and again in front of her, (she) asked him, "If (he) lives, how Rāma does not take me away?" The monkey said to her who was doubtful, "O Sītā ! Rāma does not know. Know-

ing now he will take you away after killing Rāvaṇa along with his army. O Devī (queen) ! Do not worry. You get me an identity." Sītā gave the crest jewel to the monkey.

13. (And) said, "You do in such a way that Rāma would take me away quickly. O dispeller of grief ! You retell him the story of the removal of the eye of the crow."

14-15. Getting the jewel and (listening to) the story, Hanumat said, "The Lord will be taking you away. Otherwise, if you feel some hurry, O auspicious one !' You get on to my back. I shall show you Sugrīva and Rāghava today." Sītā said to Hanūmat, "Let Rāghava take me away."

16-18. Then Hanūmat made a stratagem in order to see Daśagrīva (Rāvaṇa). He destroyed the grove, having killed the guards (of the grove) with his teeth and nails, and all the attendants, the sons of seven ministers, prince Akṣa. Śakrajit (Indrajit) (son of Rāvaṇa) bound him with the Nāgapāśa and took him to the red-eyed Rāvaṇa.

19. Rāvaṇa asked him, "Who you are". Māruti (Hanūmat) said to Rāvaṇa, "I am the messenger of Rāma. You return Sītā to him. Otherwise you will certainly die along with the other demons in Laṅkā being hit by the arrows of Rāma."

20-25. (Hearing these words) Rāvaṇa was intent on killing (Hanūmat) but was prevented by Vibhīṣaṇa. He (Rāvaṇa) made his (Hanūmat's) tail set fire to. Having burnt Laṅkā and the demons with the blazing flames Māruti, met Sītā again and saluted her. He crossed the ocean and informed Aṅgada and others that he had seen Sītā. Having drunk honey in the honey-garden along with Aṅgada and others, overpowering Dadhimukha and other guards, they met Rāma and told him that Sītā was seen. Rāma also being happy asked Māruti, "How Sītā was seen by you ? And what (message) did she send for me ? Sprinkle me who am tormented by the fire of passion, with the nectar of the story of Sītā. Hanūmat said to Rāma (how) he had come after crossing the ocean and seeing Sītā, burning the city (of Laṅkā) and taking jewel from Sītā. "O Rāma ! Do not worry. You will get back Sītā after having killed Rāvaṇa."

26-28. Receiving that jewel Rāma being grief-stricken wept and said, "Having seen this jewel (I feel) I have seen my Jānakī. (Sītā) ! (You) take me (there). I cannot live without her."

Being consoled by Sugrīva and others (Rāma) reached the banks of ocean. Vibhīṣaṇa who was forsaken by his wicked brother Rāvaṇa for having advised him to return Sītā to Rāma, came there alone to Rāma.

29-31. Rāma anointed his friend Vibhīṣaṇa as the ruler of Laṅkā. He requested ocean for (making) a way. When he had not come, then he split the (ocean) with an arrow. And the (king of the) ocean who had appeared before Rāma, said, "by building a bridge in the ocean by Nala you reach Laṅkā. I have been made great by you in the past." Rāma also reached the other banks of the mighty ocean by means of the bridge constructed by Nala with trees and rocks. Along with the monkeys he saw Laṅkā, himself remaining on the Suvela mountain.

CHAPTER TEN

Manifestation of Viṣṇu as Rāma (continued) :

Nārada said :

1. Being asked by Rāma, Aṅgada went to Rāvaṇa (and) said, "Let Jānakī be returned to Rāghava immediately, otherwise you will die."

2. Rāvaṇa was intent on killing (Aṅgada). The ten-headed demon who was ready to fight sent words to Rāma that war was the only way thought of.

3-5. After hearing these words, Rāma came to Laṅkā with the monkeys for the sake of battle. The monkeys were Hanūmat, Mainda, Dvivida, Jāmbavat, Nala, Nīla, Tāra, Aṅgada, Dhūmra, Suṣeṇa, Keśarī, Gaya, Panasa, Vinata, Rambha, Śarabha, Krathana the strong, Gavākṣa, Dadhivaktra, Gandhamādana and others and Sugrīva. With these and other innumerable monkeys (Rāma came to Laṅkā).

6. There was a disorderly battle between the demons and monkeys. The demons killed the monkeys with arrows, spears and mace".

7. The monkeys killed demons with nails, teeth and stones. The force of the demons consisting of elephants cavalry, chariots and infantry was destroyed.

8. Hanūmat killed the enemy Dhūmrākṣa with a big rock. Nīla killed the fighting Akampana and Prahasta.

9. Rāma and Lakṣmaṇa fainted on account of the arrow discharged by Indrajit. Regaining their consciousness after perceiving Tārkṣya (the chief of the eagles), they killed the forces of demons.

10. Rāma made Rāvaṇa shattered in the battle by means of arrows. And the grief-stricken Rāvaṇa woke up Kumbhakarṇa.

11-12. Then being awakened, Kumbhakarṇa, drinking thousands of pots of wine, and having eaten buffaloes and other (animals), said to Rāvaṇa, "You have done the sin of abducting Sītā and because (you are) my master, I shall go now for the war and kill Rāma along with the monkeys."

13. So saying, Kumbhakarṇa crushed all the monkeys. Being seized by him, Sugrīva cut off his ears and nose.

14. Having lost ears and nose he was eating the monkeys. then Rāma cut off the arms of Kumbhakarṇa with the arrows.

15-17. Then having cut off the feet, (Rāma) made (his) head fall on the earth. And then the demons Kumbha, Nikumbha, Makarākṣa, Mahodara and Mahāpārśva, the arrogant, Praghasa, Bhāsakarṇa, Virūpākṣa, Devāntaka, Narāntaka, Triśiras, Atikāya (were killed) in battle by Rāma, Lakṣmaṇa and the monkeys in the company of Vibhīṣaṇa.

18-21. And other demons, as they were fighting were made to fall down. Fighting by conceit, Indrajit bound Rāma and others with the *Nāgāstra* got as a gift. After they were made secure and free from wounds when Māruti had brought the mountain. Hanūmat bore him (Lakṣmaṇa) to that place where (Indrajit) was doing homa and offering āhuti-s unto the fire at Nikumbilā· Lakṣmaṇa killed the valiant Indrajit in battle. Being burnt by grief, Rāvaṇa was intent on killing Sītā.

22. The king although obstructed by the women, went (to fight) seated on a chariot and accompanied by the army. Being directed by Indra, Mātali[1] made Rāma seated on a chariot.

1. Mātali is the charioteer of Indra.

23. The fight between Râma and Râvaṇa was none the second. Râvaṇa attacked monkeys and Māruti and others attacked Râvaṇa.

24-26. Just as a cloud, Râma showered on him (Râvaṇa) arrows and weapons. He cut off his flagstaff along with his chariot, horses and charioteer as well as the bow, arms and heads. The cut-off heads grew again (on his body). Râvaṇa was made to fall down to the ground by Râma by piercing (his) heart with the *Brahmâstra* (weapon of the Pitāmaha). The (*rākṣasa*) women wept along with other demons. After consoling them, Vibhīṣaṇa cremated him as directed by Râma.

27-28. Râma made the pure Sītā to be brought (to him) by Hanūmat. He accepted her who was (declared) pure by her entry into the fire and (he) was praised by Indra, Brahmā, Daśaratha and others as, "You are Viṣṇu, the killer of the demon." Indra being propitiated, revived the monkeys by a shower of nectar.

29-30. They all (Brahmā and o hers) being worshipped by Râma returned to heavens after witnessing the battle. Râma entrusted Laṅkā to Vibhīṣaṇa. Having honoured the monkeys, being seated in the (aerial chariot) Puṣpaka in the company of Sītā, Râma returned by the same route by which he had gone (to Laṅkā) showing the forests and mountains to Sītā and having a happy mind.

31. Having paid obeisance to Bharadvāja, he reached Nandigrāma. Being revered by Bharata there, he reached Ayodhyā and settled there.

32. Having saluted Vasiṣṭha and other sages, Kauśalyā, Kaikeyī and Sumitrā and having obtained the kingdom he honoured the twice-born.

33. He worshipped Vāsudeva (Viṣṇu), his own self, with the *Aśvamedha* (sacrifice). He conferred gifts on the deserving men). He protected (the welfare) of his subjects.

34. (He protected) *dharma* (righteousness), *kāma* (desire for worldly enjoyments) etc. just as his sons. (He) was bent on subduing the wicked. The world was abound with all righteous activities. The earth was abound with all grains. As Râma was ruling, there was no premature death.

CHAPTER ELEVEN

Manifestation of Viṣṇu as Rāma (continued) :

Nārada said :

1. The well-honoured sages Agastya and others went to Rāghava, who was ruling the country (and said), "You are fortunate and are victorious because you have killed Indrajit.

2. Pulastya was the son of Brahmā. Viśravas was (the son of Pulastya). Kaikasī (was his wife). (His) first (wife) was Puṣpotkaṭā.[1] The lord of wealth (Kubera) was her son.

3. Rāvaṇa was born to Kaikasī (possessing) 20 arms and 10 faces. By means of (his) penance he got a boon from Brahmā and conquered celestials.

4. Kumbhakarṇa was always sleeping, Vibhīṣaṇa became deep-rooted in *dharma*. Their sister (was) Śūrpaṇakhā, Meghanāda (was born) from Rāvaṇa.

5. Having conquered Indra, he became Indrajit. He was stronger than Rāvaṇa. Desirous of welfare of the celestials, (he) was killed by you (and) Lakṣmaṇa".

6-7. Having told (thus) those sages Agastya and others had gone after being prostrated by (Rāma). Śatrughna directed by Rāma as per desires of celestials, became the killer of Lavaṇa at some place (known as) Mathurā. Being directed by Rāma, Bharata killed three crores of sons of Śailūṣa with sharp arrows.

8-9. (Having killed) Śailūṣa, the wicked Gandharva, a resident on the banks of (the river) Sindhu and having established his sons Takṣa and Puṣkara in those countries, Bharata went to Rāghava along with Lakṣmaṇa and remained worshipping him after having killed the wicked in the battle and protected the pious.

10. The two sons Kuśa and Lava, the excellent brothers were born in the hermitage of Vālmīki to Sītā abandoned on

1. The name of the first wife of Viśravas is given as Devavarṇinī, daughter of Bharadvāja. See *Rām.* VII.ii.

Viśravas blessed Kaikasī, the daughter of Sumālin, when she had come to him desirous of progeny. But the progeny would be dreadful as she had come to him at twilight, said the sage. When she again entreated him, he blessed her that her next son would be like himself pursuing righteous life. See *Rām.* VII. ix.

account of rumour among the people; and were known from the hearing of (their) good episode.

11. After having been anointed in the kingdom and being bent on contemplation with (the attitude of) "I am brahman", (and then) the son of Sītā after having ruled for 11,000 years and after performing sacrifices went to heaven along with the citizens and (his) brother, and being attended to by the people and honoured by the celestials.

Agni said :

12. Vālmīki composed the Rāmāyaṇa in elaborate (form) after hearing from Nārada. One who hears this will go to heaven.

CHAPTER TWELVE

Manifestation of Viṣṇu as Kṛṣṇa

Agni said :

1. I shall describe the genealogy of Hari (Kṛṣṇa). Brahmā (was born) from the lotus in the navel of Viṣṇu. (Sage) Atri (was born) from Brahmā. Then Soma (was born). Purūravas was born from Soma.

2. Āyu was (born) from him (Purūravas). From him (was born) Nahuṣa and then Yayāti. From whom Devayānī[1] gave birth to Yadu and Turvasu.

3. Śarmiṣṭhā, the daughter of Vṛṣaparvan (gave birth to) Druhyu, Anu and Puru (through Yayāti). The Yādavas (came) in the race of Yadu. Vasudeva was the foremost among these.

1. Devayānī was the daughter of Śukra, the preceptor of demons. When her love for Kaca, the pupil of her father was not reciprocated by him, she cursed him and he in turn cursed her that she would become the wife of a warrior. Once when Devayānī and her companion Śarmiṣṭhā were bathing, their dresses got exchanged, and the irate Śarmiṣṭhā slapped Devayānī and threw her into the well. Devayānī was later rescued from the well by Yayāti, who married her with the consent of her father. As cursed by Devayānī, Śarmiṣṭhā became her servant. See *Apte SD.* and *M Bh.-Nam.* p. 151.

4-7. From Vasudeva through Devakī (was born Kṛṣṇa) in order to remove oppression on the earth. Once the sons of Hiraṇyakaśipu (became) the six embryos in the womb of Devakī being led by the meditative-sleep cast by Viṣṇu. The seventh child in the womb of Devakī that was strong was transferred to (the womb of) Rohiṇī and (was born) as the son of Rohiṇī.[1] Then Hari the four-armed (manifested) in the sky on the eighth day of the dark fortnight and being adored by Devakī and Vasudeva (was born) as a child with two arms. Vasudeva took (the child) to the couch of Yaśodā, being afraid of Kaṁsa.

8-10. Yaśodā carried the daughter (born to her) and left it at the couch of Devakī. Having heard the cries of the child, Kaṁsa (came there and carried the child) and smashed it on the stone slab in spite of being obstructed by Devakī. Having heard the voice in the heavens that, "My eighth birth would be your death", and being infuriated all the children born were killed (by him) after they were left with him by Devakī as promised (by Vasudeva) at the time of their marriage. The girl who was thrown (on the slab) (bounced) to the sky and said:

11. "O Kaṁsa ! What is the use of throwing me (to kill me). One who would kill you, that lord of all the celestials had born (already) for the removal of oppression on the earth."

12-13. Having told so she (disappeared). And she having killed Śumbha[2] and other demons and being praised by Indra (was known differently as) the Āryā, Durgā, the source of the *Vedas*, Ambikā (the mother), Bhadrakālī (beneficent Kālī), the beneficent, Kṣemyā (bestower of peace), propitious, (and) multi-armed. I bow unto her. Whoever reads these names at the three twilights will get all cherished desires fulfilled.

---

1. Vasudeva had two wives—Devakī and Rohiṇī. The six sons born of yogic sleep were carried off by Hiraṇyakaśipu's yogic power. They were again born to Devakī and were killed by Kaṁsa. The seventh child in the womb of Devakī was transferred to the womb of Rohiṇī, hence was known as Saṅkarṣaṇa *alias* Balarāma. See *Bhāg. P.* X.lxxxv. 46-49; *Vi.P.* V.i.70; *P. Index* III.p.769.

2. Śumbha and his brother Niśumbha, the two demons, propitiated Brahmā and requested him that they should have no death. When Brahmā declined to grant their request as impossible, they again requested that they should not die at the hands of mortals, celestials, animals or birds. They excluded women, as they thought that women are not so much powerful to fear death at their hands. When they oppressed all beings, the goddess killed them. See *Devī Bh. P.* V. xxi. xxx. xxxi.

14-15. Kaṁsa also sent Pūtanā and others in order to kill the boy. (Bala) Rāma and Kṛṣṇa, being entrusted by Vasudeva to the custody of Nanda, the husband of Yaśodā, for their protection from the fear of Kaṁsa and others, were living at Gokula with the cows and shepherds.

16. They (two), the protectors of the entire world became the protectors of cows. (Once the boy) Kṛṣṇa was tied to the mortar with a rope by the bewildered Yaśodā (to contain his sportive mischiefs).

17-20. He went in between the two Arjuna- trees[1] and uprooted them. And the cart[2] was made to roll away by a kick of the foot. Pūtanā, who was intent on killing (him) was killed by that seeker of the breast (milk) by sucking her breast. Kṛṣṇa, who had gone to Vṛndāvana (grove of holy basil), drew out the (serpent) Kāliya, resident in the waters, from the waters of (the river) Yamunā and conquered it and was praised by (his brother) Bala. (He) made the Tālavana (palymyra grove) secure after killing (the demon) Dhenuka (in the form of) an ass (and) after having killed (the demons) Ariṣṭa (in the form of) a bull (and) Keśi in the form of a horse. Abandoning the festivity for Śakra (Indra), the ritual of protecting the cows was made to be observed.

21. The mountain was borne and the rain (caused to fall) by Indra, was warded off. (Then) Govinda (Kṛṣṇa) was saluted by Indra and offered with the peacock (plumes).

22. Festivities for Indra were again caused to be done by Kṛṣṇa, after being pleased. Riding a chariot he went to Mathurā and was praised by Akrūra, as directed by Kaṁsa.

23. Being attended to by the devoted and sportive shepherd women, he having killed the washerman who did not get (the clothes), seized the clothes.

24-26. Wearing the garland along with Rāma (Balarāma) he blessed the garland-maker. He made upright the hunch-backed woman who had given him unguent. He killed the demon Kuvalayāpīḍa (in the form of) an intoxicated elephant. Even as Kaṁsa and others were looking on, he entered the (wrestling) court and fought with those (wrestlers) on the dais.

1. Arjuna trees, later personified as two demons.
2. The name of a demon, who assumed the form of a cart.

Much strength was shown by the wrestler Cāṇūra and Muṣṭika. The wrestlers Cāṇūra and Muṣṭika and others were killed by them.

27-28. Having killed Kaṁsa, the ruler of Mathurā, Hari (Kṛṣṇa) made his father as the ruler of Yādavas. Asti and Prāptī, the wives of Kaṁsa were the two daughters of Jarāsandha. Being entreated by them Jarāsandha besieged Mathurā and fought with the Yādavas with arrows.

29-31. (Bala) Rāma and Kṛṣṇa came to Gomantaka leaving Mathurā. After conquering Jarāsandha, the despiser of Vāsudeva (Kṛṣṇa) and of Pauṇḍraka,[1] he made Dvārakā as his capital and stayed there being surrounded by Yādavas. Having killed (the demon) Naraka, the son of the Earth, he (Kṛṣṇa) brought 16000 daughters of the celestials, *gandharvas and yakṣas* (kinds of semi-divine beings) and married them, as well as the eight (girls) Rukmiṇī and others.

32-34. (Then) the killer of Naraka, (seated) on the (bird) Garuḍa, in the company of Satyabhāmā and with the jewel-store and other jewels after having conquered Indra in the heavens and brought the (divine tree) Pārijāta planted (it) in the house of Satyabhāmā. Having learnt the (science of) *astra* and *śastra* (use of weapons) from Sāndīpanī (rescued) his son and brought him (to him) after conquering the demon Pañcajana and was well-worshipped by Yama (the god of death). He killed (the demon) Kālayavana[2] (by a ruse) and was worshipped by (the king) Mucukunda.[3]

35. He worshipped Vasudeva and Devakī the devotees and

1. Pauṇḍraka was the King of Kāśī and the son of Vasudeva and Sutanu, the daughter of Kāśirāja. When he became the king, he asserted that he was the real Vāsudeva. Kṛṣṇa invaded Kāśī and killed him. See *Vi.P.* V. xxxiv. 4-28; *Bhāg. P.* X lxi. 1-23; *P. Index.* II. p. 393.

2. Kālayavana was a king of the Yavanas. He was an enemy of Kṛṣṇa and an invincible foe of the Yādavas. Kṛṣṇa found it impossible to vanquish him. He cunningly decoyed him to the cave where Mucukunda was sleeping. Mucukunda's sleep being disturbed, he burnt him down.

3. King Mucukunda, son of Māndhātṛ, assisted celestials in their war against demons and got as a boon a long and unbroken sleep and that whoever dared to disturb his sleep would be burnt to ashes. Accordingly when Kālayavana disturbed his sleep, he was burnt to ashes. See note 2 above and *Apte SD.*

brahmins. Niśaṭha and Ulmuka were born to Revatī through Balabhadra.

36. Sāmba (was born) through Jāmbavatī and other sons were (born) through other (wives) to Kṛṣṇa.

37-39. Pradyumna was born through Rukmiṇī (to Kṛṣṇa) and was forcibly taken away on the sixth day by Śambara[1] and thrown into the ocean. A fish seized him. A fisherman (caught) that fish and brought it to Śambara[1] and Śambara (gave it) to Māyāvatī (the maid). Māyāvatī having found her husband inside the fish, nourished him with respect. She also said to him, "I am Rati. You are my husband. You are Kāma (cupid) and made bodiless by Śambhu (Śiva). I was forcibly taken a (captive). I am not his wife. You (are) knower of magic. You kill Śambara."

40. Having heard that Pradyumna killed Śambara and went to Kṛṣṇa along with (his) wife Māyāvatī. Then Rukmiṇī was happy.

41-42. From Pradyumna Aniruddha was born, who was the husband of Uṣā and was highly intelligent. Bāṇa (was) the son of Bali (and) his daughter (was) Uṣā. (His city was known) as Śoṇitapura. By (his) penance (he) was (treated as) son of Śiva. "Bāṇa ! You will be waging a war (as indicated) by the fall of flagstaff," said Śiva to Bāṇa, becoming pleased.

43-44. Having seen Gaurī (Pārvatī) sporting with Śiva, Uṣā was desirous of (getting) a husband. Gaurī said to her, "The person seen by you in your dream on the twelfth day in the month of Vaiśākha (the second month in the Hindu new year) will become you husband". Uṣā becoming happy on these words of Gaurī, saw him (that person) (in dream) while she slept in her house.

1. Śambara was a companion of Kaṁsa. He took away the child Pradyumna a couple of days after the birth of the child, knowing that it would be his slayer and threw him into the ocean. A giant fish swallowed it. When the fishermen caught the fish and brought to Śambara, the fish was sent to the kitchen. When the cooks cut the fish and found the beautiful child, they informed Māyāvatī, the mistress of Śambara's household. Māyāvatī knew that she was none other than Rati and Kāma was reborn as Pradyumna. She nourished and brought up Pradyumna. After he grew up she revealed the truth to him. The two got married. Atlast Śambara was killed by Pradyumna after a severe battle. See *Bhāg. P.* X. xxxvi. 36 and lv. 3-24.

45-46. Knowing (that person) united with herself, she (identified) Aniruddha from the drawn portraits (of princes) through (the assistance of) her friend Citralekhā (and) brought that grandson of Kṛṣṇa from Dvārakā (to her place) by the daughter of Kumbhāṇḍa, the minister of Bāṇa. Aniruddha went and made marry with Uṣā.

47-48. (Bāṇa was) informed (of this) by his mobile guards. Aniruddha had a fierce fight with Bāṇa.[1] Having heard this from Nārada, Kṛṣṇa (went along) with Pradyumna (and) Balabhadra (and) remaining on the Garuḍa (vehicle of Viṣṇu) conquered the fires and the fever related to Maheśvara (Śiva).

49. There was a fight between Hari and Śaṅkara (Śiva) with arrows. Nandi, Vināyaka, Skanda and others were conquered by Tārkṣya (Garuḍa) and others.

50. When Śaṅkara (Śiva) yawned, Viṣṇu (employed) the missile *Jṛmbhaṇa* and cut the thousand arms (of Śaṅkara). Protection was sought by Rudra (Śiva).

51-53. Bāṇa was animated by Viṣṇu. The two-armed (Viṣṇu) said to Śiva, "What protection was offered by you to Bāṇa (is identical with) that (offered) by me. There is no difference between us and one who (thinks of) any difference goes to hell. Viṣṇu was propitiated by Śiva and others. Aniruddha in the company of Uṣā and others, having gone to Dvārakā, amused himself along with Ugrasena and other Yādavas. Vajra (was) the son of Aniruddha. He learnt all knowledge from Mārkaṇḍeya.

54-55. Balarāma was the killer of (the demon) Pralamba[2] (by whom) there was the dragging of the river Yamunā. The destroyer of the monkey Dvivida[3] and the destroyer of the pride

1. As Bāṇa was a devotee of Śiva, the forces of Śiva came to assist him in the war. See verse 42 above. See *Bhāg. P.* X. lxiii. 23.

2. Pralamba, an *asura* friend of Kaṁsa went in the guise of a cowherd to the place where Kṛṣṇa and Balarāma were playing with their companions. Being admitted to the games, while carrying Balarāma on his back, he grew into a huge form and was killed by Balarāma. See *Bhāg. P.* X. xviii. 17-29; *M. Bh.-Nam.* p. 209b; *Vi. P.* V. ix. 1-38.

3. Dvivida, a counsellor of Sugrīva and brother of Mainda, was also a friend of the demon Naraka. In order to avenge the death of his friend, he burnt the cities and villages and caused much havoc. He was finally killed by Balarāma after a hard combat. See *Bhāg. P.* X. lxvii; *Vi. P.* V. xxxvi. 1-23 and *P Index* II. p. 150.

of Kauravas, Lord Hari amused himself in many forms along with Rukmiṇī and others. He produced many sons and innumerable Yādavas. Whoever reads the account of the lineage of Hari, that person would have his desires fulfilled and attain Hari.

CHAPTER THIRTEEN

Origin of the Kauravas and Pāṇḍavas :

Agni said :

1. I shall narrate the (story of) Bhārata (which has) the description of the greatness of Kṛṣṇa. Viṣṇu removed heavy oppression on the earth having Pāṇḍavas as the instrumental cause.

2. Brahmā was born of the lotus in the navel of Viṣṇu. (Sage) Atri was the son of Brahmā. From Atri was born Soma. From Soma, Budha was born. From him (Budha) was born Aila—Purūravas.

3-4. Āyu (was born) from him. King Nahuṣa was then (born). Then Yayāti, then Puru (were born successsively). In his race (was born) Bharata. Then king Kuru (was born). In that race (was born) Śantanu. From him (was born) Bhīṣma (as) the son of the Ganges. (His) brothers Citrāṅgada and Vicitra (vīrya) were born to Śantanu through Satyavatī.

5-8. After Śantanu's death, Bhīṣma who had no wife, (governed and) protected his brother's kingdom. The young Citrāṅgada was killed by the Gandharva Citrāṅgada. The two daughters of Kāśirāja, Ambikā and Ambālikā brought (as captives) by Bhīṣma, the conqueror of the foes, (became) the wives of Vicitravīrya,. He (Vicitravīrya) died on account of consumption. With the consent of Satyavatī, from Vyāsa, King Dhṛtarāṣṭra was (born) through Ambikā and Pāṇḍu through Ambālikā as sons. From Dhṛtarāṣṭra through Gāndhārī hundred sons (were born) with Duryodhana as the first.

9. By the curse of a sage[1] then he (Pāṇḍu) died on account of union with his wife at the hermitage of Śataśṛṅga, then Yudhiṣṭhira (was born) to Pāṇḍu through Kuntī from Dharma (Yama).

10. (Similarly) Bhīma from Vāta (God of wind), Arjuna from Śakra (were born) and through Mādrī, Nakula and Sahadeva from the Aśvinī kumāra. Pāṇḍu died when (he was) in union with Mādrī.[1]

11. Karṇa, born to Kuntī, when she was a virgin, became a dependent of Duryodhana. By destiny there was enmity between the Kurus (Kauravas) and Pāṇḍavas.

12. The wicked Duryodhana burnt the Pāṇḍavas in the lac house. The Pāṇḍavas escaped from the burnt house along with their mother as the sixth.

13. Then at (the place) Ekacakrā, in the house of a brahmin, they all remained in the attire of an ascetic after killing the demon Baka.[2]

14. They went to the fair at Pāñcāla and in the *svayamvara* (self-choice) of Draupadī. The well adorned Draupadī was obtained by the five Pāṇḍavas.

15. Then (they) were known to have got half of the kingdom by Duryodhana and others. The divine bow Gāṇḍīva and the excellent chariot were obtained from the Fire god.

16. And in the battle, Arjuna got Kṛṣṇa as the charioteer and inexhaustible arrows and similarly the missiles (known as) Brahmā and other weapons (were obtained) from Droṇa. All were proficient in (the use of) arms.

17-18. (Acting on the words of) Kṛṣṇa, Arjuna put out the fire at the Khāṇḍava forest. And the Pāṇḍava (Arjuna) having obstructed rains (caused by Indra) with the shower of arrows, conquered the countries in different) directions. Yudhiṣṭhira ruled the country along with the (other) Pāṇḍavas. (He per-

1. The sage Kindama, who was sporting with his wife, both assuming the form of a deer, was hit along with his wife by the arrows of Pāṇḍu, who had gone there for hunting. The sage cursed Pāṇḍu that he would also die while copulating with his wife. See *M. Bh.* I. cxvii. 5-31.

2. Baka was a demon living in the city Ekacakrā. Under an agreement the residents were supplying his daily food consisting of a buffalo, a man etc. from each family in turn. When the five Pāṇḍavas were staying in that place disguised as ascetics, Bhīma killed the demon to relieve a poor brahmin resident, who was lamenting his fate as it was his turn that day. *M. Bh.* I. clxvi ff.

formed) the Rājasūya (sacrifice) (spending) plenty of gold. Suyodhana (Duryodhana) could not bear that.

19-20. Being directed by brother Duḥśāsana and by Karṇa who had been enriched by him, he won over Yudhiṣṭhira in dice, (being assisted) by Śakuni in playing the dice. His kingdom was also won by conceit. Those in the court laughed at him. Yudhiṣṭhira being won, went to the forest along with the brothers.

21-24. He spent twelve years in the forest as promised (by him) along with (the sage) Dhaumya and Draupadī as the sixth, feeding 88000 twice-borns as before. Then (he) went to the King of Virāṭa, with the other names, the king (Yudhiṣṭhira) unrecognised as the brahmin Kaṅka, Bhīma as the cook, Arjuna as Bṛhannalā, (their) wife (Draupadī) as Sairandhrī and the twins. And Bhīmasena killed Kīcaka[1] in the night as he was desirous of winning over Draupadī. And Arjuna conquered the Kurus, who were engaged in seizing and lifting the cows. (Hence) they were recognised as Pāṇḍavas (by the Kurus).

25-28. (Then) Subhadrā, the sister of Kṛṣṇa, gave birth to Abhimanyu, from Arjuna. And (King) Virāṭa gave his daughter Uttarā to him. Dharmarāja (Yudhiṣṭhira), the master of seven *akṣauhiṇī*[2], was (ready) for the war. That Kṛṣṇa, the messenger, having gone to the intolerant Duryodhana said to that lord of eleven *akṣauhiṇī*, "Give half the kingdom or five villages to Yudhiṣṭhira. Or else (you) fight (with him)." Hearing (these) words, Suyodhana (Duryodhana) said to Kṛṣṇa, "I will not give land (even of the size) of a needle tip. I will fight engaged in seizing it."

Agni said :

29. Having shown the invincible omnipresent form (and) being honoured by Vidura, (Kṛṣṇa) returned to Yudhiṣṭhira and said to Yudhiṣṭhira, "Fight with this Suyodhana (Duryodhana)."

1. Kīcaka was the commander-in-chief and brother-in-law of King of Virāṭa. *M. Bh.—Nam.* pp. 68-69

2. The army consisted of 21,870 chariots, as many elephants, 65,610 horses and 109,350 foot-soldiers. *Apte SD.*

CHAPTER FOURTEEN

Story of the Mahābhārata

Agni said :

1-3. The armies of Yudhiṣṭhira and Duryodhana went to Kurukṣetra. Having seen Bhīṣma, Droṇa and others, (Arjuna said) that he would not fight with his preceptors. The Lord (Kṛṣṇa) said to Pārtha (Arjuna), "You need not worry about Bhīṣma and prominent men. The bodies are perishable. But the soul does not perish. This soul is the supreme *Brahman*. You know that (by realizing that), 'I am *Brahman*.' Being neutral towards success and defeaṭ and as a *yogin* you protect the duties of a king."

4-6. Being told thus by Kṛṣṇa, Arjuna fought (the battle). He sounded drums remaining in the chariot. Bhīṣma was the first commander for the army of Duryodhana. And Śikhaṇḍi (was the commander) for the Pāṇḍavas. There was a fight between these two armies. (The armies) of the son of Dhṛtarāṣṭra along with Bhīṣma killed the armies of Pāṇḍavas. The Pāṇḍavas in the company of Śikhaṇḍī[1] and others killed (the army) of the sons of Dhṛtarāṣṭra. The battle between the armies of Kurus and Pāṇḍavas was similar (to the battle) between *devas* and *asuras*.

7-10. It was (a cause) for the growth of delight of the *devas* in the heavens who were watching it. For ten days Bhīṣma destroyed the army of Pāṇḍavas with *astras*. On the tenth day Arjuna showered arrows on the valiant Bhīṣma. On the words of Drupada, Śikhaṇḍī[2] showered *astras* just as a cloud would do. The elephants, horses, chariots and infantry were brought down by the *astras* (of the two armies) mutually. Bhīṣma, able to die at his own will, after having shown the mode of war and being told by the *Vasus* (a class of deities), was remaining in the bed of arrows awaiting to reach *Vasuloka*, and for the (com-

1. Śikhaṇḍī, son of Drupada, was at first a woman known as Śikhaṇḍinī and was later transformed into a man and was known as Śikhaṇḍin. M.Bh. V. xci.

2. Bhīṣma had pledged not to fight against eunuchs. As Arjuna had Śikhaṇḍī as his charioteer, it was easy for him to kill Bhīṣma as Bhīṣma would not fight against Śikhaṇḍī, a woman transformed into a man.

mencement of the) summer solstice all the while remaining contemplating on Viṣṇu and praising Him.

11. As Duryodhana was grief-stricken, Droṇa became the Commander. As the army of Pāṇḍavas was jubilant, Dhṛṣṭadyumna (was made) the Commander.

12. There was a fierce battle between the two which made the domain of Yama (the god of death) extensive. Virāṭa, Drupada and others were drowned in the ocean of (arrows of) Droṇa.

13. The huge army of Duryodhana (consisted of) elephant, horse, chariot and infantry. Droṇa became just like Kāla (death himself) for the (army) headed by Dhṛṣṭadyumna.

14-15. When it was proclaimed that Aśvatthāman was killed, Droṇa abandoned his *astras*. Overcome by the arrow of Dhṛṣṭadyumna he fell on the earth on the fifth day, (himself being) unassailable and after having killed many warriors. As Duryodhana was grief-stricken, Karṇa became the commander.

16. And Arjuna (became the commander) of the Pāṇḍava forces. There was combat between them, between weapons and weapons, very fierce and resembling a war between *devas* and *asuras*.

17. In the war known as the Karṇārjuna, Karṇa killed the enemies with his arrows. On the second day, Karṇa was killed by Arjuna.

18. Śalya fought for a day and Yudhiṣṭhira killed him. Suyodhana (Duryodhana), whose army had been destroyed, fought with Bhīmasena.

19. Having killed many men (in their army) (he) challenged Bhīmasena. Bhīmasena killed him, who was attacking with the mace.

20-21. (Bhīmasena) killed his brothers with his mace. On that eighteenth day, in the night, the very strong Aśvatthāman killed the sleeping army of Pāṇḍavas of the extent of an *akṣauhiṇī*, the Pāñcālas and the sons of Draupadī. He also killed Dhṛṣṭadyumna.

22. Then Arjuna seized his crest-jewel with an arrow (and gave it) to that Draupadī who had lost her sons and was lamenting.

23. Hari (Kṛṣṇa) revived (all of them) who were burnt by the arrows of Aśvatthāman. That embryo of Uttarā became a king (known as) Parīkṣit.

24. Kṛtavarman, Kṛpa and Drauṇi (son of Droṇa) (Aśvatthāman) survived in the battle. The five Pāṇḍavas, Sātyaki and Kṛṣṇa survived and none else.

25-26. Then that Yudhiṣṭhira having pacified the grief-stricken women, in the company of Bhīma and others, having done the obsequies for the killed warriors and having offered waters and money and after having heard the peace-yielding *dharmas*, the royal duties, *dharma* relating to final emancipation, *dharma* relating to charity, became a king.

27. The destroyer of his enemy (Yudhiṣṭhira) gave away charities to the brahmins at the *Aśvamedha* (sacrifice). Having heard about the destruction of Yādavas[1] caused by the club and having installed Parīkṣit in the kingdom, (he) reached heavens along with the brothers.

CHAPTER FIFTEEN

Ascendance of Pāṇḍavas to heaven :

Agni said :

1. O Brahmin ! When Yudhiṣṭhira was ruling the kingdom, Dhṛtarāṣṭra went to the forest along with Gāndhārī and Pṛthā (Kuntī) and passed from one stage of life to another.

2-5. Vidura was burnt by the forest fire and ascended heavens. Thus, Viṣṇu removed the oppression of demons and others on the earth, for the sake of *dharma* and for the destruc-

1. This alludes to the curse of sages when the Yādava boys dressed up Sāmba, son of Jāmbavatī, as a woman and requested sages to tell what kind of child would be born to her. The sages cursed that an iron mace would be born. When it happened accordingly, the mace was powdered and thrown into the sea. They were washed ashore and later grew into reeds. The Yādavas under the influence of liquor quarrelled with each other and destroyed themselves by beating with the uprooted reeds. See *Vi.P.*V. xxvii. 9-10; *M. Bh.* XVI. i. 15-22.

tion of *adharma* and having the Pāṇḍavas as an apparent cause. Having the curse of a brahmin, as a pretext, he destroyed with the club, the race of Yādavas who were oppressing (the world) Then (he) installed Vajra (son of Aniruddha) in the kingdom. On the directive of celestials, Hari himself having discarded his body at Prabhāsa, is being worshipped by the residents of heavens at the worlds of Indra and Brahmā. Balabhadra, (who was) a form of Ananta, reached heavens in the nether world.

6. Hari, the imperishable lord, is always to be contemplated upon by those who meditate (on him). Without him (at Dvārakā), the ocean flooded the city of Dvārakā.

7-8. Pārtha (Arjuna), having performed the obs quies of Yādavas, and having offered the waters of oblation and money, felt grief-stricken when the women, who were the wives of Viṣṇu (Kṛṣṇa), were carried away by the shepherds (using) the clubs as weapons and defeating Arjuna on account of the curse of Aṣṭāvakra.[1]

9-12. Being consoled by Vyāsa, he thought, "My strength remains only in the presence of Kṛṣṇa." Having come to Hastināpura, Pārtha then informed Yudhiṣṭhira, his brothers and the guards of the people. That bow, those weapons and the chariot and those horses were lost in the absence of Kṛṣṇa, just as a charity made to a person not well learned (would be lost). Having heard that (news), the intelligent Dharmarāja (Yudhiṣṭhira), having established Parīkṣīt in the kingdom, set out on his final journey to relinquish this world along with Draupadī and his brothers, after having realized the transitory nature of the mundane existence and repeating 108 (names) of Hari.

13. Draupadī, Sahadeva, Nakula, Phālguna[2] (Arjuna), Bhīma had fallen on the way (of their march). The king was grief-stricken.

---

1. Once when a brahmin Aṣṭāvakra was doing penance standing in neck-deep water, the heavenly nymphs who happened to pass that way bowed to him and sought his blessings to get a good husband. Being pleased he blessed them that they would become the wives of the Lord when he manifested as Kṛṣṇa. Later, when they began to mock at him, on seeing his crooked form as he came out of waters, he got enraged and cursed them that they would be forcibly taken away by thieves. See *ViP*. V. xxxviii. 71-82.

2. On account of his birth on the Himalayan peaks as the moon was in asterism Uttarā Phalgunī, Arjuna was known by this name.

14. Mounting the chariot brought by Indra he reached heavens along with his brothers, having seen Duryodhana and others and Vāsudeva and becoming happy. This is (the story of) Bhārata told to you. Whoever reads this, goes to heaven.

CHAPTER SIXTEEN

Manifestation of Viṣṇu as Buddha and Kalki :

Agni said :

1. I am describing the manifestation (of Viṣṇu) as Buddha, by reading and hearing which one gets wealth. Once in the battle between *devas* and *asuras*, *devas* were defeated by the *daityas* (demons, sons of Diti).

2. They sought refuge in the lord saying, "Protect us ! Protect us !". He (Viṣṇu), who is of the form of illusory delusion became the son of Śuddhodana.

3-4. He deluded those demons. Those, who had abandoned the path laid down in the *Vedas*, became the Bauddhas and from them others who had abandoned the *Vedas*. He then became the *Ārhat* (Jaina). He then made others as *Ārhats*. Thus the heretics came into being devoid of vedic *dharmas*.

5-6. They did such a work deserving hell (as reward). They would receive even from the vile. All of them became mixed *Dasyus* and devoid of good conduct at the end of Kaliyuga. Of the *Vājasaneyaka veda* (*Śuklayajurveda*) only fifteen sections will be existing.

7. Non-aryans in the form of kings would devour men who wear the costumes of righteousness and have a taste for unrighteous thing.

8-9. Kalki, as the son of Viṣṇuyaśas, (and having) Yājñavalkya as the priest would destroy the non-Aryans, holding the

Continued from previous page

उत्तराभ्यां फल्गुनीभ्यां नक्षत्राभ्यामहं दिवा ।
जातो हिमवतः पृष्ठे तेन मां फाल्गुनं विदुः ॥

M. Bh. IV. xliv. 16.

astra and having a weapon. He would establish moral law in four-fold *varṇas* in the suitable manner. The people (would be) in the path of righteousness in all the stages of life.

10. Hari, after discarding the form of Kalki, would go to heaven. Then would come the Kṛtayuga as before.

11-13. O Most virtuous person ! Men would remain devoted to their respective duties of castes and stages of life. Thus, in all the *Kalpas*[1] and *Manvantaras*,[2] the manifestations (of Viṣṇu) are innumerable, some already past and some yet to come off. Whoever reads or hears the stories of the manifestations of Viṣṇu would get all desired things, become pure, and attain heaven along with his race. In this way, Hari settles the righteousness and unrighteousness. Hari is the cause of creation etc. and after manifesting (in different forms) he has returned.

CHAPTER SEVENTEEN

Description of Creation :

Agni said :

1. I shall describe now the creation of the universe. which is the sport of Viṣṇu.[3] He who creates heaven etc. is the beginning of the creation and is endowed with qualities and is without qualities.

2. Brahmā, the unmanifest, was the existent being. There was no sky, neither the day nor the night etc. Viṣṇu having entered the nature (*Prakṛti*) and the soul (*Puruṣa*), then agitated them.

1. *Kalpa* is a day of Brahmā or thousand (*catur*) *Yugas* being a period of 432 million years of mortals and measuring the duration of the world.

2. Manvantara is the age or the period of Manu, being equivalent to 1/14th of a day of Brahmā or 71 *catur yugas*.

3. According to the Sāṅkhya system of philosophy the involuntary union of soul and nature causes creation, while others hold creation as due to the sport of Brahmā.

3. At the time of creation, the intellect (*Mahat*) (emanated first). The ego (Ahaṅkāra) came into being then, and then the evolutes (*Vaikārikas*),[1] the lustre (*taijasa*), the elements etc. and the darkness (*tāmasa*).[2]

4. Then emanated the ether, the sound-principle from the ego. Then the wind, the principle of feeling and the fire, the colour-principle came into being from it.

5. The water, the taste-principle (came into being) from this. The earth is known as the smell-principle. From the darkness (born of) ego, the senses (came into being) (which) are lustrous.

6. The evolutes are the ten celestials and the mind, the eleventh sense. Then the lord Svayambhū[3] Brahmā became desirous of creating different types of beings.

7. He created waters first. The waters are referred to as *nārāḥ* because they are the creation of the Supreme spirit.

8. Since his motion was first in them, he is known as Nārāyaṇa. That egg lying in the water was golden in colour.

9-10. From that, Brahmā was born of his own accord, whom we know as the self-born (Svayambhū). Having lived (in it) for one full year, the Hiraṇyagarbha,[4] made that egg into two, the heaven and the earth. Between those two pieces, the lord created the sky.

11-13. The ten directions supported the earth floating on the waters. Then the lord of the beings (Prajāpati) desirous of creation, created time, mind, speech, desire, anger, attachment and other counter-parts. From the lightning he created thunder and clouds, the rain-bow and birds. He first created Parjanya (Indra). Then he created the *Ṛk* hymns (*Ṛcaḥ*), Yajur hymns (*Yajūṁṣi*) and the Sāman hymns (*Sāmāni*) for accomplishing the sacrifice.

14. Those who want to accomplish, worship *devas* with these (hymns). The higher and lower beings (were created) from the arms. He created Sanatkumāra and Rudra, born of anger.

1. *Vaikārikas* are the first creation from the natural state.
2. *Tāmasa* is the creation of ignorance.
3. Brahmā is known as Svayambhū, as he was self-born. See verses 9-10 below.
4. Hiraṇyagarbha denotes Brahmā, as he was born from the golden egg.

15. He then created the sages Marīci, Atri, Aṅgirasa, Pulastya, Pulaha, Kratu, Vasiṣṭha, who are regarded as the seven mind-born sons of Brahmā.

16. O ! Excellent one ! these seven (sages) procreated (many) beings and the Rudras. Having divided his body into two, he became a male with one half and a female with another. Then Brahmā procreated children through her (the female half).

CHAPTER EIGHTEEN

Genealogy of Svāyambhuva Manu :[1]

Agni said :

1. Śatarūpā of ascetic disposition (becoming) desirous gave birth to two sons Priyavrata and Uttānapāda and a beautiful daughter[2] from Svāyambhuva Manu.

2-3 From (Devahūti) the wife of Kardama, (were born) (two daughters) Samrāṭ and Kukṣi.

Uttama was born as the son of Uttānapāda through Suruci. And Dhruva* was born as the son (of Uttānapāda) through Sunīti. O Sage ! Dhruva did penance for three thousand celestial years for gaining fame.

4. Becoming pleased (with him) Hari conferred on him a firm position[3] above the sages. Having seen his progress Uśanas[4] recited the (following) verse :

1. An epithet of the first Manu was Svāyambhuva Manu, as he was a son of Brahmā.

2. The *Bhāg. P.* specifies the name of the daughter of Svāyambhuva Manu as Devahūti and describes in detail her marriage with Kardama. See *ibid.* III. xxi-xxii.

* For a detailed account of the story of Dhruva see *Vi.P.* I. Chs. 11-12.

3. The young boy Dhruva was one day contemptuously treated by his step-mother as he tried to sit on his father's lap. On the advice of his mother he retired to the forest and did penance steadfastly devoted to Viṣṇu. At last he was raised to the status of a pole-star. See *Vi. P.* I. xi-xii.

4. Uśanas also known as Śukrācārya or Kāvya was the preceptor of Asuras.

5. O what a strength his penance had! How well-heard of! What a wonderful thing that the seven sages[1] are situated, placing Dhruva in front of them.

6-7. Śambhu gave birth to Śiṣṭi and Bhavya from Dhruva. Succhāyā bore five blemishless sons from Śiṣṭi, (namely), Ripu, Ripuñjaya, Ripra, Vṛkala, Vṛkatejasa. Bṛhatī bore the brilliant Cākṣuṣa from Ripu.

8. Cākṣuṣa begot Manu through Puṣkariṇī (also known as Vīriṇī) (daughter of Vīraṇa Prajāpati). Ten excellent sons were born to Manu through Naḍvalā.

9. (They were) Ūru,[2] Puru, Śatadyumna, Tapasvin, Satyavāk,[3] Kavi[4], Agniṣṭu[5], Atirātra, Sudyumna, and Abhimanyu.

10. Āgneyī bore six great sons to Ūru—Aṅga, Sumanas, Khyāti, Kratu, Aṅgīras, (and) Gaya[6].

11. Sunīthā bore only Vena[7] from Aṅga. He, who was not a protector, and was delighted in doing sins was killed by the sages with their *kuśa* grass.

12. Then for the sake of progeny, the sages churned his right hand. When the hand of Veṇa was churned King Pṛthu came into being.

13. Having seen him, the sages said, "This person will make the subjects happy and will attain great valour and fame.

14. He was born with a bow and an armour as if consuming (everything) by his lustre. Pṛthu, the son of Vena, the predecessor of the *kṣatriyas*, protected the subjects.

15. That lord of the earth is the first among those coronated after the Rājasūya (sacrifice). From that (ceremony) were born the clever (singers) *sūta* and *māgadha*.

1. The seven sages are Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha.
2. Kuni, see *Vi. P.* I. xiii.5.
3. Satyavat, see *ibid.*
4. Śuci, see *ibid.*
5. Agniṣṭoma, see *ibid.*
6. Śibi, see *Vi. P.* I. xiii.7.
7. Vena born to Sunīthā, the daughter of Mṛtyu was of wicked nature since childhood. When he became the king he proclaimed himself as the lord of sacrifices and did not allow sages to propitiate Viṣṇu by doing sacrifices. Their entreaties being of no avail they killed him by employing *kuśa* grass purified by the chant of mystic syllables. *Vi.P.* I. xiii. 11 ff.

16-17. The two heroes praised him. He became a king by pleasing the people. For the sake of (getting)grains and for the existence of the subjects, the cow (earth) was milked by him along with the celestials, sages, *gandharvas*, nymphs, manes, demons, snakes, plants, mountains and people.

18. The earth being milked in their respective vessels gave milk as much as (they) wished. (All) sustained their lives with that.

19. Antardhāna and Pālita[1], the two righteous sons were born to Pṛthu. From Antardhāna, Sikhaṇḍinī begot Havirdhāna.

20. Dhiṣaṇā, of the family of Agni gave birth to the six sons—Prācīnabarhiṣ, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina from Havirdhāna.

21. (He was known as Prācīnabarhis) because the *kuśa* grass were facing the east as he was praying on the earth.[2] The lord Prācīnabarhis was a great progenitor.

22. Savarṇā, the daughter of Samudra (the lord of the ocean) bore ten Prācīnabarhis. All of them were known as Pracetas and were proficient in archery.

23. Practising the same religious austerities, they all did severe penance, remaining in the waters of the ocean for ten thousand years.

24. Having got the status of a progenitor and pleased Viṣṇu, they came out (of waters) (and found) that the earth and the sky were overspread with trees. They burnt them down.

25. Beholding the destruction of trees by the fire and wind produced from their mouths, Soma, the king (of plants) approached these progenitors and said :

26-27. "Renounce (your) anger, I will get you this most excellent maiden Māriṣā, (born to) (the nymph) Pramlocā and the ascetic sage Kaṇḍu (who was nourished) by me. Having known the future (I have) created (her). Let (she) be your wife, capable of multiplying the family. Dakṣa will be born to her who will multiply progeny."

28-30. The Pracetas married her and Dakṣa was born through her. That Dakṣa, having mentally created the immov-

1. Vādi, see *Vi.P.* I. xiv. 1
2. i.e., the sacrifices were performed all over the earth.

ables, movables, bi-footed beings and the quadrupeds, then created the (sixty) daughters (of whom) he gave[1] ten to Dharma, thirteen to Kaśyapa, twenty-seven to Soma, four to Ariṣṭanemin, two to Bahuputra, two to Aṅgiras.

31. By mental intercourse the celestials, serpents and others (were born) to them in the past. I shall describe (you) the creation of Dharma through his ten wives.

32. The Viśvedevas (were born) to Viśvā, Sādhyā gave birth to the Sādhyas. The Maruts came into being from the Marut and the Vasus from Vasu.

33. The Bhānus (were) the sons of Bhānu and the Muhūrtas (were born) to Muhūrtā. Ghoṣa (was born) to Dharma through Lambā. Nāgavīthī was born of Yāmī.

34. All that belonged to the earth were born of Arundhatī. Saṅkalpā (was born) from Saṅkalpā. The stars were the sons of moon.

35. The eight Vasus[2] are known by the names—Āpa, Dhruva Soma, Dhara[3], Anila, Anala, Pratyūṣa and Prabhāsa.

36. Vaitaṇḍya, Śrama, Śānta, and Muni[4] (were) the sons of Āpa. Kāla, the destroyer of the Universe (was the son) of Dhruva. Varcā was the son of Soma.

37. Dhara had the sons Draviṇa, Hutahavyavāha, Śiśira, Prāṇa and Ramaṇa through Manoharā.

38. Purojava[5] was (the son) of Anila and Avijñāta of Anala. Kumāra, the son of Agni, was born in a clump of reeds.

39. Śākha, Viśākha and Naigameya were his younger brothers. (He was known as) Kārttikeya (as he was the son) of Kṛttikā. (He is also known as) the ascetic Sanatkumāra.

40. Devala was born from Pratyūṣa. Viśvakarman (was born) from Prabhā, and was the architect of thousands of sculptures and the architect of celestials.

41. Men earn their livelihood by this art of architecture and of (making) ornaments. Surabhi begot eleven Rudras[6] from Kaśyapa.

1. For a detailed account see *Vi.P.* I. xv. 103b ff.
2. Vasus are a class of semi-divine beings.
3. Dharma, see *Vi.P.* I.xv. 111a.
4. Dhvani, see *Vi.P.* I. xv. 112a.
5. Manojava, see *Vi.P.* I. xv. 114b.
6. Following the Brahmāṇḍa P. narration, Rudras are given here as sons of Surabhi and Kaśyapa.

42. O Most pious man! By the favour of Mahādeva (Śiva) (who was) thought of (by her) in her ascetic observances Satī gave birth to Ajaikapād, Ahirbudhnya, Tvaṣṭṛ and Rudra.

43-44. Viśvarūpa, the great illustrious and fortunate (was) the son of Tvaṣṭṛ. Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardin, Raivata, Mṛgavyādha, Sarpa and Kapālin were the eleven forms by which the entire world, both movable and immovable were pervaded by hundreds and thousands of Rudras.[1]

CHAPTER NINETEEN

Description of secondary creation : the progeny of Kaśyapa

Agni said :

1-3. O Sage ! I describe the creation (made) by Kaśyapa through Aditi and others. Those devas who were (known) as Tuṣita in the Cākṣuṣa manvantara, again became (the sons) of Kaśyapa through Aditi in the Vaivasvata manvantara as the twelve Ādityas (with the names) Viṣṇu, Śakra, Tvaṣṭṛ, Dhātṛ, Aryaman, Pūṣan, Vivasvat, Savitṛ, Mitra, Varuṇa, Bhaga, and Aṁśu. The progeny of the wives of Ariṣṭanemi were sixteen.

4. The four lightnings were the daughters of the learned Bahuputra. Those born of Aṅgiras were excellent. (The progeny) of Kṛśāśva were the celestial weapons.[2]

5. Just as the sun rises and sets, similarly these (do) in every *yuga*. From Kaśyapa, Hiraṇyakaśipu and Hiraṇyākṣa (were born) through Diti.

6. Siṁhikā was also their daughter, who was married by Vipracitti. Rāhu and others born to her were known as Saiṁhikeyas.

1. The names of Eleven Rudras are not the same in the enumerations in different Purāṇas. On the Eleven Rudras see *Annals of Ori. Res.* XXIV. Pt. II

2. According to the science of *Jyotiṣa*, these four lightnings are *kapilā*, *atilohitā*, pitā and *asitā* indicating respectively wind, heat, rain and famine.

7-8. The four sons of Hiraṇyakaśipu (were) very effulgent. (They were) Anuhrāda, Hrāda, Prahrāda a stauneh devotee of Viṣṇu; and Saṁhrāda was the fourth (son). Hrada (was) the son of Hrāda. Āyuṣmat, Śibi, and Bāṣkala (were) the sons of Hrada.

9. Virocana (was) the son of Prahrāda. Bali was born to Virocana. Bali had hundred sons. Bāṇa was the foremost among them, O great sage !

10. Having propitiated the consort of Umā (Śiva) in the past *kalpa*, a boon was obtained by Bāṇa from the lord that he would always wander by the side (of the lord).

11. The sons of Hiraṇyākṣa were five.[1] Śambara, Śakuni[2], Dvimūrddhan, Śaṅkurārya[3] were (the prominent among) the hundred sons of Danu.

12. Suprabhā was the daughter of Svarbhānu (a son of Danu). Śacī was known as the daughter of Puloman (a son of Danu). Upadānavī, Hayaśirā, and Śarmiṣṭhā (were) the daughters of Vṛṣaparvan (a son of Danu).

13. Pulomā and Kālakā were the two daughters of Vaiśvānara. They both married Kaśyapa and they had crores of sons.

14-16. In the family of Prahrāda (were born) four crores (of sons) (known as) the *nivātakavaca* (protected by armour). Tāmrā had six daughters—Kākī, Śyenī, Bhāsī, Gṛdhrikā, Śuci and Sugrīvā. The crows and (other birds) were born from them. The horses and camels (were born in the line) of Tāmrā. Aruṇa and Garuḍa (were born) from Vinatā. Thousands of serpents (were) born of Surasā. Thousands of serpents (such as) Śeṣa, Vāsuki, Takṣaka and others were born of Kadrū.

17. Animals having tusks, other earthly beings and the aquatic birds were born to Krodhā. The cows, buffaloes and other animals (were born) from Surabhi. The grass and other things were the production of Irā.

1. They are Utkura, Śakuni, Bhūtasantāpana, Mahānābha, Mahābāhu and Kālanābha. See *Vi.P.* I. xxi. 1-3,.

2. Given as the son of Hiraṇyākṣa. See *ibid.*

3. Śaṅkuśirāḥ. See *ibid.*

The reading given in the text here mixes the progeny of Hiraṇyākṣa and that of Danu.

18. The Yakṣas (semi-divine beings) and the demons (were born) of Khasā. The nymphs came into being from Muni. The Gandharvas (a class of semi-divine beings) (were born) to Ariṣṭā. Thus the stationary as well as the movable are born of Kaśyapa.

19-21. Innumerable are the offspring of these. The Dānavas (the progeny of Danu) (the demons) were conquered by the celestials. Diti, who had lost her offspring, propitiated Kaśyapa, desirous of (getting) a son capable of destroying Indra. (She) achieved (her object) from Kaśyapa. Indra, seeking to find a fault (found out that she) had slept without washing her feet[1] and destroyed (cut off) the embryo. They became celestials (known as) Maruts, fifty one (in number) radiant with lustre and the allies of Śakra (Indra).[2]

22. All these (are) forms of Hari. Having installed Pṛthu as the ruler, Hari duly set apart kingdoms for others.

23. The moon (was made the king) of the twice-born and the plants, Varuṇa (as) the king of waters, Vaiśravaṇa (Kubera) (as) the king of kings, Viṣṇu (as) the lord of Suns.

24. Pāvaka (fire) as the king of Vasus; Vāsava (Indra) (as) the lord of Maruts and then Dakṣa (as the king) of Prajāpatis (patriarchs), Prahlāda (as) the ruler of demons.

25. Yama (was made) the king of manes, Hara (Śiva) (as) the lord of goblins, Himavat (as the ruler) of mountains, the ocean (as) the lord of rivers.

26. Citraratha (was made the ruler) of Gandharvas, and then Vāsuki (as the ruler) of Nāgas, Takṣaka (as) the king of serpents, and then Garuḍa, among the birds.

27. The Airāvata (was made the ruler) among the lords of elephants, bull of the kine and the tiger, of the animals, (and) Plakṣa (the Indian fig-tree) (as) the lord of trees.

28. And Uccaiḥśravas (was made the ruler) among the horses.[2] Sudhanvan (son of Vairāja Prajāpati) became the regent of the east, Śaṅkhapād (the son of Kardama Prajāpati) (the

1. Failure to observe the necessary hygiene deprived her desire to get a vanquisher of Indra. For a detailed account of this episode see *Vi.P.* I. xxi. 30-41; *P. Index* II. pp. 87-88.

2. *Cf. Vi. P.* I. xxi. 11-14.

regent) of the south, Ketumat (son of Rajas) as the protector of the waters (on the west), Hiraṇyaromaka (son of Parjanya Prajāpati) on the Saumya (the north).

CHAPTER TWENTY

Primary creation

Agni said :

1. The intellect (*mahat*) is the first creation of Brahmā. The second (creation) is that of the subtle principles (*tanmātrās*),[1] known as the *bhūtasarga* (creation of elements).

2. The third is the creation of evolutes (*vaikārikas*) known as the sense-organs. These are the primary creation (*prākṛtasarga*) produced out of the intellect.

3. The fourth, is the main creation (*mukhyasarga*). The immobile things are known as the main (creation). That (creation) which is spoken as (the creation of) the lower order (*tiryaksrotas*) is known as that of the sub-human beings (animals, birds etc.).

4. Then the sixth creation is that of the higher orders (*ūrdhvasrotas*), known as the creation of the celestials. Then the seventh creation is that of the middle orders (*arvāksrotas*), the man.

5-6. The eighth is the creation (known as) the *anugraha* (compassionate divinities), composed of the qualities (*sāttvika* and *tāmasa*. These (latter) five are known as the *Vaikṛtasarga* (creation subject to transformation). The ninth creation is the Kaumāra (the creation of Sanatkumāra etc.) These are the nine creations[2] of Brahmā which are the main cause for the universe.

7-8. Bhṛgu and others married Khyāti and other daughters of Dakṣa. Creation has been described as three-fold by the people. They are usual (*nitya*), subject to some cause (*naimittika*), (and)

1. The *tanmātrās* or the subtle principles are related to the sense-organs.

2. The puranic cosmology divides creations into nine classes. See *Śiva P.* (English translation) p. 248 note 214.

daily (*dainandini*).[1] (The creation) after the intermediate dissolution is known as the daily (dainandinī). The constant creation that takes place everyday is considered as *nitya*.

9. From Bhṛgu, Khyāti gave birth to the celestials Dhātṛ and Vidhātṛ. Śrī (Lakṣmī) (was) the consort of Viṣṇu, and was praised by Śakra (Indra) for multiplying the progeny.

10. The sons of Dhātṛ and Vidhātṛ were Prāṇa and Mṛkaṇḍuka successively. Vedaśirā gave birth to Mārkaṇḍeya from Mṛkaṇḍu.

11-12. A son (by name) Paurṇamāsa was born to Marīci through Sambhūti. Sinīvālī, Kuhū, Rākā and Anumati were the sons of Aṅgiras through Smṛti. With Atri, Anasūyā gave birth to Soma, Durvāsas, and Dattātreya *yogin*.

13. A son (by name) Dattoli was born to Prīti, the wife of Pulastya. Sahiṣṇu and Kramapādika[2] were born to Kṣamā from Pulaha.

14. The highly radiant Bālakhilyas were born to Sannati[3] from Kratu. They, who were 60000, were of the size of a joint of the thumb.

15. To Urjā from Vasiṣṭha (were born) Raja, Gātra, Urdhvabāhu, Savana, Alaghu[4], Śukra and Sutapāḥ, the seven sages.

16. Pāvaka, Pavamāna and Śuci were born of Agni and Svāhā. The manes Agniṣvāttāḥ, devoid of fire and Barhiṣada, with fire (were born) from *aja* (Brahmā, the unborn).

17. Menā and Dhāriṇī were the daughters of the manes through Svadhā. Hiṁsā was the wife of Adharma. Then Anṛta was born to them.

18. Nikṛti (was their) daughter. Bhaya and Naraka (were born) from them, who had Māyā and Vedanā as their wives.

19. Of those two, Māyā gave birth to Mṛtyu, the destroyer of living beings. And also Vedanā gave birth to a son Duḥkha from Raurava (Naraka).

20. Vyādhi, Jarā, Śoka, Tṛṣṇā and Krodha were born from Mṛtyu. (Rudra) was born wailing from Brahmā and (was known as) Rudra by name on account of the wailing.

1. The minor dissolution of the world after 15 years of Brahmā's life is known as the *dainandina pralaya*. *MW*. p. 497b.
2. *Vi.P.* I. x. 10 reads Kardama and Urvarūpa.
3. Santati. *Vi.P.* I.x.11.
4. Anagha. *Vi.P.* I.x.14.

21. O twice-born ! the grandfather (Brahmā) said to (him) (called him as) Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra (and) Mahādeva.

22. His wife Satī gave up her life on account of the wrath of Dakṣa and having become the daughter of Himavat again became the wife of Śambhu (Śiva).

23. (I will now describe) the methods of worship of Viṣṇu etc., preceded by bathing and other (rites) and yielding enjoyment and emancipation, by doing which Svāyambhuva (Manu) (had the benefit), as told by Nārada and others to the sages.

CHAPTER TWENTYONE

Method of worshipping Viṣṇu and other gods

Nārada said :

1. I will (now) describe the general method of worshipping Viṣṇu and others as well as the *mantras* (mystic formulae) which yield good to all. One has to worship (him by saying) "Salutations to Acyuta (Viṣṇu) and to (his) entire family (of gods).

2-4. (Salutation to) Dhātṛ, Vidhātṛ,[1] Gaṅgā, Yamunā, the two *nidhis* (treasures), the fortune of Dvāra(kā), the Vāstu-deity (the presiding deity of the housesite), Śakti (female divinity), Kūrma (tortoise), Ananta (the serpent), the Earth, righteous knowledge, detachment from the world, the omnipotence (of the lord), the unrighteousness etc. the root, stalk, filament and pericarp of the lotus, *Ṛgveda* and other (*Vedas*), Kṛta and other (*yugas*), *sattva* and other (qualities), the solar and other regions, the pure and elevating union of knowledge and action. One has to worship these.

5. Joy, truth, the goddess benevolently placed, Durgā (Pārvatī), speech, goblins, field and Vāsudeva and others are worshipped.

1. **Dhātṛ and Vidhātṛ are the two sons of Brahmā.**

6. The heart, head, coat of mail, eye and weapons, conch, disc, mace, lotus, Śrīvatsa (sacred mark on Lord Kṛṣṇa's chest) and the Kaustubha gem are worshipped.

7. The garland of wood-flowers (worn by Kṛṣṇa), Śrī (Lakṣmī), *Puṣṭi* (nourishment), Garuḍa (vehicle of Viṣṇu), and the preceptor are worshipped. Indra, Agni, Yama, Rakṣa (Nairṛta), water, wind, lord of wealth (Kubera) (are also worshipped).

8. That Īśāna, the unborn, and weapons, vehicles, Kumuda and others (are worshipped next). By the worship of Viṣvaksena (all-pervasive) (Viṣṇu) in a circle first, one gets his desires accomplished.

9. Then the general worship of Śiva (is described). One has to worship Nandin at first. (Then) Mahākāla (Śiva), Gaṅgā, Yamunā, Gaṇas, and others (are worshipped).

10-11. (Then) the speech, the goddess of prosperity, the preceptor, the Vāstu (deity), the different female energies and Dharma (the lord of death) and other gods (are worshipped). (The female energies) Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikariṇī, Balavikariṇī, Balapramathinī, Sarvabhūtadamanī, Manomanī and Śivā (are worshipped) in the due order.

12. (Saying) Hām, Hum, Ham (salutation) to the form of Śiva, Śiva is worshipped along with his limbs and mouth. Haum, (salutation) to Śiva, Haum and Hām (salutations) to Īśāna (one of the Pañcabrahman forms of Śiva) and other faced (forms of Śiva).

13. Hrīm (salutation) to Gaurī (Pārvatī) , Gam (salutation) to Gaṇa, face of Śakra (Indra), Caṇḍa, heart and others. The mystic syllables in the worship of the sun (are described now). The tawny-coloured Daṇḍin is to be worshipped.

14. One should adore Uccaiḥśravas (the horse of Indra), the very much pure Aruṇa (younger brother of the Sun-god). The moon and the twilight, the other faces and Skanda (progeny of Śiva) in the middle are worshipped.

15. Then (the female divinities) Dīptā, Sūkṣmā, Jayā, Bhadrā, Vibhūti, Vimalā, Amoghā, Vidyutā and Sarvatomukhī are worshipped.

16. Then the mantra Ham, Kham, Kham for the firebrand (is used for the worship) of the seat of the sun and (his) form. Hrām, Hrīm, salutation to the sun, Ām, salutation to the heart.

17. (Salutation) to the (rays of the) sun, to his head, and similarly to the flames reaching up the regions of demons, wind, earth, ether, and heavens. Hum is remembered as the mystic amulet.

18-19. (Salutations are made) to the lustre, eye, Hraḥ, to the weapons of Sun, Rāji, Śakti, and Niṣkubha. Then Soma (Moon), Aṅgāraka (Mars), Budha (Mercury), Jīva (Jupiter), Śukra (Venus) and Śani (Saturn) as well as Rāhu, Ketu, *tejas*, Caṇḍa are worshipped in order in brief. Then the worshipper (should worship) the seat of the image (of the deity) and the heart etc.

20. (The *mantra*) for the seat of Viṣṇu for the image of Viṣṇu (is) "Rām, Śrīm, Śrīm, Śrīdhara, Hari." Hrīm (is) the mystic syllable for the images (of all deities) which is capable of captivating the three worlds.

21. Hrīm, Hṛṣīkeśa (master of the senses) (Viṣṇu), Klīm, Viṣṇu. With long vowels (one should adore) the heart and other things. (The performance) of worship on the fifth day (pañcamī) with all these (mystic syllables) yields victory in battles.

22-23. Worship of the disc, mace, conch, pestle, sword, Śārṅga (the bow), noose, goad, Śrīvatsa (mark on the chest of the lord), with the garland of wood-flowers and with the *mantra* Śrīm, worship of Śrī, Mahālakṣmī, Tārkṣya (vehicle of Viṣṇu), the preceptor, Indra etc. (are made) in order. With the (mystic) syllable Aum, Hrīm, Devī (goddess) Sarasvatī (one has to worship) the seat of (Goddess) Sarasvatī.

24. The Hṛt etc., Lakṣmī, Medhā, Kalā, Tuṣṭi, Puṣṭikā, Gaurī, Prabhāvatī, (and) Durgā (the different female divinities), goblins, preceptor and the presiding deity of the field (are worshipped).

25. Then (one has to say) Gaṁ, (salutation) to the lord of the *gaṇas*, Hrīm to Gaurī, Śrīm to Śrī, Hrīm to Tvaritā, Aim, Klīm, Saum to Tripurā using the fourth declensional endings and ending with salutations.

26. All the mystic syllables are pronounced preceded by the Praṇava (syllable Om), adding *bindu* (the nasal sound marked by a dot), either while offering adorations or the performance of repetition.

27. By the offer of a *homa* (offer unto the fire) with sesamum and ghee and other things, (these *mantras*) become bestowers of

dharma, *kāma*, *artha* and *mokṣa* (four principal objects of human life). Whoever reads these syllables of adoration reaches heaven after enjoying pleasures.

CHAPTER TWENTYTWO

Procedure for bathing prior to a religious rite

Nārada said :

1. I will (now) describe the (mode of) bathing preceding (any religious) act. Having taken a clod of earth accompanied by (meditation on) the man-lion form (of Viṣṇu), and making it into two parts, (one has to do) mental bathing with one part of it.

2. Having immersed (one's body in waters) and having partaken (three drops of) water and assigning (on the body) with the lion (man-lion) one has to get himself protected. Then one has to do bathing as laid down, being preceded by the control of the breath.

3. Meditating on Lord Hari in one's heart with the eight-syllabled *mantra* (Oṁ namo Vāsudevāya, Oṁ namo Nārāyaṇāya or Oṁ namo Narasiṁhāya), the clod of earth (is made) into three parts on the palm and protection in (all) the quarters (is achieved) with the recitation of (the *mantra*) for the lion (man-lion).

4-7. With the recitation (of the *mantra*) of Vāsudeva, having mentally resolved the sacred water and having rubbed the body with *vedic mantras* and having adored the image of deity and having remembered the *aghamarṣaṇa* (*sūkta*) which destroys sins) and putting on a cloth, perform the (following) rite. Putting water on the palm, accompanied by *mantras* and wiping off waters on the palm, controlling with the Nārāyaṇa (*mantra*), the air is inhaled and water is let off. Then contemplating on Hari, offering waters (of oblation) and reciting the twelve-syllabled (mantra), appeasing all others with devotion commencing in order with the seat of meditation, the *mantras* upto all the guardian deities of the quarters, the

sages, clans of manes, men, all beings and ending with the mobile (beings) are placed.

8. Then having assigned limbs (for the different deities), withdrawing the *mantras* one has to go to the house for performing rites. In this way, one has to bathe with the *mūlamantra*[1].

CHAPTER TWENTYTHREE

Mode of performing worship

Nārada said :

1-2. I will now describe the mode of worship, O brahmins ! by doing which one gets all (objects of life). Having washed feet, sipping waters, and controlling his speech and having guarded (himself like this), facing the east, and having seated in the *svastika* or *padmāsana* or other posture (one has to meditate) on (the syllable) *yam* at the centre of the navel, having tawny colour and of the form of terrible wind.

3. Then meditating on the syllable *kṣaum* of abundant lustre at the centre of the heart, burn down all impurities from the body.

4-5. One has to burn the impurities with the flames surging upwards and downwards. One has to meditate on the (*mantra*) of the shape of the moon situated in the sky. An intelligent person has to sprinkle his own body with the nectar-like waters pervading the lotus in the heart through (the artery)*suṣumnā* and passing through the nerves.

6. Having purified materials (for worship) one has to assign (them). Then (one has) to purify hands as well as implements. Commencing with the thumb of the right hand, (the fingers) of the two hands are made to rest on the principal limbs.

7-8. (Then) with sixtytwo *mantras* (sacred syllables) one has to assign to the body the twelve limbs—heart, head, tuft of hair, armour, weapons, eyes, belly, hinder part, arms, thighs, knees and feet. Having offered the *mudrā* (special posture of the

1. *mūlamantra* is the basic subtle mystic syllable.

arms and body), one has to meditate on Viṣṇu, and having repeated (his name) one hundred and eight times, one has to worship him.

9. Having placed the water-jar on the left and the materials for worship on the right and having washed (them) with the implements and water offerings, they are placed together with flowers and scents.

10-11. Having sprinkled the radiant (form) of consciousness and omnipresence with waters (purified) by the repetition (of the *mantra* of the lord) eight times (and) having sprinkled the hand with *mantra* ending with *phaṭ* and then having meditated on Hari, with his face directed towards the (south-east) direction (presided over by) Agni, (one has to pray) for virtue, knowledge, detachment, (and) supremacy. (Facing) the east (and other directions), (one has to get rid) of his sins and physical impurities remaining in yogic postures.

12. (Remaining) in *Kūrma* (tortoise) posture, one should adore Ananta, Yama, the solar and other luminous regions and other planets (occupying) the filament and pericarp (of the lotus).

13-14. Having first meditated (on them) in one's heart and having invoked and worshipped in a circle, (offerings) of waters of respect, waters for washing feet, waters for rinsing, *madhuparka*[1] (respectful offering), bath, cloth, sacred thread, scents, flowers, incense, lamp and eatables (are made) (along) with the formula (known as) Puṇḍarīkākṣa.

15. First, one has to worship the limbs and then Brahmā at the doorway in the eastern (direction), the disc and the club in the southern (direction); the conch, and the bow have to be assigned in the corner (governed by) the moon.

16. One should assign the quiver and sword to the left and right side of the deity, the armour and nourishment on the left, and the prosperity on the right in front.

17. One has to worship with respective sacred syllables, the garland of wild-flowers, (the mark) *śrīvatsa*, (the gem) *kaustubha* and the presiding deities of the quarters outside and all (the attendant gods) of Viṣṇu as well either partially or wholly.

18-19. One has to worship with the limbs with the sacred

1. It consists of curd, clarified butter, water, honey and sandalpaste.

syllables partially or wholly. After having repeated (the sacred syllables), doing circumambulation and adoration and offering waters of adoration and the offerings, one has to assign in the heart and after having meditated, "I am the brahman and Hari", (one has to repeat the words) 'come' used in (the ceremony of) invocation and "forgive me" in dismissal (at the conclusion).

20. Having worshipped in this manner with the *mantra* of eight letters (one becomes eligible) to get liberation. The (mode of) worship of one form (of a deity) has been described. Listen to the (mode of) worship in the structure of nine (apartments).

21-23. Having assigned Vāsudeva, Balarāma) and others to the two thumbs and then at first to the fingers, then to the body, head, forehead, face, heart, navel, organ of generation, knees, (and) between the feet, one has to worship in order, single seat of the deity consisting of nine parts and then the nine seats and of the nine forms consisting of nine parts in nine lotuses as before. Then in the midst of the lotus one has to worship Vāsudeva.

CHAPTER TWENTYFOUR

Mode of constructing the sacrificial pit and the oblations unto fire

Nārada said :

1-2. I shall describe the mode of oblation to fire, by which (one) gets all his desires fulfilled. One has to dig a square pit after having measured out with a thread, four times, twenty-four thumbs in length. Leaving a space of the breadth of two thumbs a girdle is to be made (around) the pit.

3. (One seat) of twelve thumbs in length, and eight, two and four thumbs respectively in extent (should be made) in the east.

4. (One) beautiful (seat) of ten, six and four thumbs in extent and with a mouth, two thumbs in width and tapering gradually should be made in the west.

5. It should be of the form of a leaf of the holy fig tree and

should enter a little into the pit. A drain, quarter of a thumb in breadth and fifteen thumbs in length (should then be dug).

6. The base (of the drain) at the seat (will be) three thumbs and the fore part six. (This is) the characteristic (of a pit) of one cubit (hand). (The characteristic of a pit) of two cubits is twice (this).

7. I have thus described to you (about) the pit surrounded by three altars. I will now describe (about) the circular pit. A thread is to be fixed in half of the pit, the remaining portion being fixed at an intermediate point.

8-9. Having placed half the rope in the pit, if (the rope) is moved around it would be a circle. After having marked out the centre, (if one makes) a crescent-shaped pit east-west, and away from the northern direction, half (the size) of the pit and half the angular portion, it indicates auspiciousness.

10. (In pits of) circular (shape) the girdles would be of the shape of the petals of a lotus. The ladle for the sake of oblation is to be made of the size of an arm.

11. Then one has to make (ready) a site (of the length) of thirteen thumbs and four (in breadth). A pit of three-fourths (of the site) is dug and a beautiful circle (is made).

12-13. One has to purify (the space) outside the pit evenly, horizontally and upwards (to the extent of) half a thumb (and) one-fourth of a thumb. A beautiful boundary line is to be made with the remaining (space) (around) the pit.

14-15. Or it may be half a thumb more. The mouth would be at the front (having) a width of four or five thumbs. Its central part might be three times two thumbs and beautiful. The extent (on all sides) (might be) of equal (measurement) (and) its central portion is lowered.

16. There must be a hole at the neck portion (of such a size) that the little finger would enter. The other pit should be beautifully made according to one's liking.

17. The (sacrificial) ladle should have a handle of the length of one hand. A beautiful spoon (having) circumference of two thumbs has to be made.

18-19. Just as the cow's foot (would) sink in a little mud, so also after having drawn a line (of the length) of a thumb (known as) *vajranāsikā*, (one has to draw) first a line with a fine

tip, (then) two lines between it and the east (and) then three lines in the middle from the south onwards in order.

20. Having drawn (the lines), (and) consecrating, with the syllable *Om*, one who knows the *mantras*, has to make a seat in which the energy of Viṣṇu rests.

21-22. Having adorned the incarnate form (of energy), one has to throw fire after having remembered Hari. Having offered twigs of the size of a span (between the thumb and the fore-finger) and having sprinkled water and having spread around on the three sides in the east etc. with the *darbha* grass, the fire from the fuel as well as the ladle for pouring clarified butter, (*sruk*) and sacrificial ladle (*sruva*) are to be placed on the ground.

23-26. (One should then place) vessels (for keeping) clarified butter, (and) (*caru*) (oblation of rice, barley and pulse boiled together), *kuśa* grass and clarified butter. The *prokṣaṇī*[1] vessel being sprinkled with water with the *praṇītā*[2] vessel, (and) taken up and filled with water (and) that water being enclosed in the hand with the *pavitra* (*darbha* grass) placed in between and having taken the *prokṣaṇi* vessel towards the east and having placed it in front of the radiant fire (and) having sprinkled (all the vessels) thrice with water and having placed the fuel in front, (and) having meditated on Viṣṇu in the *praṇītā* vessel containing a flower and having then filled vessel for (keeping) clarified butter with clarified butter and having placed it in front, the purification of the clarified butter is made by straining and sprinkling clarified butter on the fire.

27. One should take up two *kuśa* grass with unbroken tips, not being filled in, and of the measure of a span (between the thumb and the fore-finger) with the thumb and the nameless finger (ring-finger) of the palm facing upwards.

28-30. Having taken with them the clarified butter twice and having carried them, (they) must be cast downwards thrice. And again having taken the ladles (*sruk* and *sruva*) (and) having sprinkled them with water with them (the *kuśa* grass) and having heated and wiped them with the *darbhas* and again having sprinkled (water) and burnt and having placed along with the syllable

1. Small vessel used at the time of religious rites.
2. Small vessel used at the time of religious rites.

Om, the aspirant must perform fire oblation commencing with the syllable *Om* and ending with salutation. (One has to perform) *garbhādhāna* and other rites as much as it is laid down.

31. One has to do upto the naming ceremony, the undertaking of a vowed observance, observance marking the conclusion of study of the student, (and) investiture of authority in due manner.

32. The aspirant must everywhere do the worship with the syllable *Om*. One has to do offering unto fire with the auxiliaries befitting one's means.

33-34. *Garbhādhāna*[1] is the first one. Then *puṁsavana*[2] is remembered. Then the *sīmantonnayana*[3], *jātakarma*[4], *nāma* (*karaṇa*)[5], *annaprāśana*[6], *cūḍākṛti*[7], *vratabandha*[8], and many more are the vedic observances. One who has the right to do these rites should perform these in the company of his wife.

35. Having contemplated (on the deity) in the heart and other limbs and worshipping him, one has to offer sixty-four oblations for every one of the rites again.

36. The worshipper has to offer the final oblation with the sacrificial ladle, chanting loudly with sweet intonation the mystic formula ending with the word *vauṣaṭ*.

37. After having purified the fire of Viṣṇu, the food intended for Viṣṇu has to be boiled. After having worshipped Viṣṇu in the altar and remembering the mystic formulae one has to seek his protection.

38-39. Having worshipped in order his seat and other things along with the enclosures with fragrant flowers and contemplating on the most excellent lord of all deities, and placing the fuel and then the support, the oblations of clarified butter

1. One of the purificatory rites performed to ensure conception.
2. One of the purificatory rites performed to get a male child when the embryo has not yet begun to move.
3. The parting of hair, another purificatory rite performed on the eighth month after conception.
4. rite performed soon after the birth of a child.
5. rite performed to name the child.
6. first partaking of food by a child.
7. tonsure at the age of three.
8. Undertaking a religious observance.

(should be poured) in order (on fires) placed in the south-east, north-east, north-west and south-west.

40. Then having poured portions of the clarified butter in the south and north, one has to offer oblation in the middle reciting the mystic formulae in the order of worship.

41-42. One has to offer oblation with clarified butter to the deity and a tenth part to the limbs. (Having offered) oblations of clarified butter and other things hundred times or thousand times, or of the twigs or of the sesamum, and concluding the worship ending with the oblation and calling the disciples who are pure, and placing the fed beasts in front, (they are) sacrificed by means of weapons.

43-45. Having united the disciples with one's own self with the fetters of knowledge and action and the consciousness which follows the *liṅga*[1] and which is protected along with the *liṅga*, having been consecrated by means of contemplation, (they) have to be purified by the syllables of Vāyu. Then the creation of the whole egg (the universe), consumed by the fire (and) reduced into a heap of fire is contemplated upon with the syllables of the Fire god. (Then one should sprinkle ashes on the water and meditate on the world.

46. Then one has to assign the creative power which is known as the seed of the earth and which is enveloped by all the subtle principles.

47. Then one has to meditate on the egg produced out of it, (which) is its base and identical with the self. Then one has to meditate on the form of the *puruṣa* (the Supreme Being) identical with the *praṇava* (the syllable *Om*) at its centre (centre of the egg).

48. The *liṅga*, situated in one's self, (and) (which) has been purified earlier, is then to be transferred. Then the positions of the different important organs are to be thought of.

49. Then, having remained for one year, the egg is split. The heaven and earth (are placed) in a part. Prajāpati (the creator) (is placed) in between the parts.

50. Having meditated on his form and again having consecrated that child with the *praṇava* (syllable *Om*) and having made his body made up of the mystic for-

1. Situated in one's own self, representing the Supreme Being

mulae, (one has to do) the assignment (of limbs to different deities) as described before.

51-52. Then having placed the hand of Viṣṇu on the head and contemplated on one or many (forms) of Viṣṇu in this way, (and) having muttered mantras (remaining) in meditative posture, (and) seizing the hands with the basic mystic formula, one who knows the mystic formula having covered the eyes with a cloth (has to sprinkle) water with a new cloth.

53. After having performed worship, the preceptor, who knows perfectly well the nature of the god of gods, should make his disciples sit facing the east and with folded palms holding flowers.

54-55. Having been instructed by the preceptor in this way, they (the disciples) also must adore Hari. Having offered the handful of flowers there (and) then having offered worship with flowers without (the recitation of) any mystic formula and saluted the feet of the preceptor, (the disciples) must give (him) the fee, either all his possession or half of them.

56. The preceptor has to instruct the disciples thoroughly. Hari must be worshipped by them by (the recitation of his) names. The Lord Viṣvaksena[1] (whose powers go everywhere), who bears the conch, disc and mace has to be worshipped.

57. (Then that deity) stationed in a circular altar, (and who is frightening) (is worshipped) with the fore-finger and is requested to leave.

58-59. The entire remnants of offerings to Viṣṇu, must be offered to Viṣvaksena. Then having bowed down and sprinkled (with waters), (their own persons), (the disciples) having placed the fire of the pit on their own person, Viṣvaksena is permitted to leave. One who is desirous of enjoyment gets all things. One who is desirous of release from mundane existence gets merged in Hari.

1. A form of that deity to whom the fragments of a sacrifice are offered; also used as an attribute of Viṣṇu. *MW.* p. 998. col. 1

CHAPTER TWENTYFIVE

The formulae and mode of worship relating to Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha

Nārada said :

1. I shall now describe to you the characteristics of the adorable formulae related to Vāsudeva and others. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha (are the four forms).

2. (The words) salutations to the lord (are said) at first along with the mystical letters a, ā, am, aḥ. (Then) beginning with the syllable 'Om' (and) ending with (the word) salutations and then (the words) salutations to Nārāyaṇa (are uttered).

3. Om, salutations to the eternal Brahmā, Om, salutations to Viṣṇu, Om, Kṣaum, Om, salutations to the Lord Narasiṁha (are uttered).

4-6. Om, *bhūḥ*[1], salutations to lord Varāha. The lords of men having the colour of *japā* (flower) (red), brown, yellow, blue, black, red, the colour of a cloud, fire, honey, (and) tawny, (are) the nine lords of vowels (and) mystical letters. The heart and the different limbs are resolved in order along with their respective names being well divided by those proficient in the *tantras* (branch of literature dealing with the magical and mystical worship of different deities). The characteristics of those mystical letters which are consonants are different.

7. They are divided by long vowels ending with (the word) 'salutation'. The limbs situated in between yoked with short (vowels) are described as minor limbs.

8. The mystic syllable situated at the end of the last letter of the name which is divided is excellent. The principal and minor limbs (are composed)of long and short vowels inorder.

9-10. This is the method (of use) of consonants for arrangement in the heart (and) other (limbs).One has to repeat according to his accomplishment (the mystic formula) divided into the mystic basic syllable and their ending names (along with) the names of limbs, after having resolved the yoked twelve (limbs) beginning with the heart etc.

11. The heart, head, tuft, armour, eye, weapons (are)

1. The mystical syllable representing the earth.

the six limbs of the mystic basic syllables of the basic (mystic formula) constituting twelve parts.

12. One should then assign in order to (the limbs)—the heart, head, tuft, hands, eyes, belly, back, arms, thighs, knees, shank, (and) feet, (the following syllables and gods).

13. (The letters) kam, ṭam, pam, śam are for Vainateya[1]. (The letters) kham, ṭham, pham, ṣam (are) for the brother of mace-bearer (Kṛṣṇa). (The letters) gam, ḍam, vam, sam (form) the mystic formula for the nourishment. Gham, ḍham, bham, ham salutations to Śrī (Goddess of wealth).

14. (One has to worship) Pāñcajanya[2], (with the mystic letters) vam, śam, mam, kṣam. (The mystic letters) cham, tam, pam (are for the worship of) Kaustubha (gem worn by Viṣṇu on his head), jam, kham, vam for the Sudarśana (the disc in the hands of Viṣṇu), sam, vam, dam, cam, lam for Śrīvatsa (the mark on the chest of Viṣṇu).

15. Om, dham, vam salutations to the garland of wild flowers (worn by Viṣṇu) and to the great Ananta.[3] The limbs are set forth with the words of the mystic formula consisting of words without the mystic letters.

16. Along with the names ending with the caste (names), the heart and other (limbs) (are set forth). The *praṇava* (letter Om) (is repeated) five times. Then the heart and other (limbs) are mentioned five times.

17. With the *praṇava* (one should adore) the heart first. (With the word) 'for the supreme', the head (and) the tuft and with one's name, the armour (are adored). The end of the name would be (to worship) the weapon.

18. Om, the supreme weapon is the first. (Then) one's own name ending in the fourth case (is to be said). Then (the word) 'salutations' (comes) at the end. This consists of one to twentysix parts.

19. One should worship *prakṛti* (nature) at the tips of the little and other fingers of the arms in (one's) body. (That one) consisting of *prakṛti* (nature) is the second form of the supreme being consisting of *puruṣa* (soul).

1. Garuḍa, the eagle vehicle of Viṣṇu; born to Vinatā and sage Kaśyapa.
2. The name of the conch of Kṛṣṇa.
3. Without end; may denote Lord Viṣṇu as well as Śeṣa Nāga.

20-21. Om (salutation) to the supreme being, the foremost or the first soul. The air and the sun (are his) two forms. The fire the third form having been assigned to pervade hands and the body, wind and the sun in the fingers of hand, this is embodied in the three parts in the two arms, left and the other arm, in the heart, in the body forming the fourth state.

22. The *Ṛgveda* (is made) to pervade hand. The *Yajus* (*Yajurveda*) is assigned to fingers. The form of *Atharva* (is assigned) to two palms. Thus (assignments are made) in (different limbs) head, heart, upto the feet.

23. As before having assigned the extensive sky to his arm and body, wind and other (elements), to fingers, head, heart, generative organ and the feet.

24. The wind, fire, water, earth (and sky or ether) are spoken as his five forms. The mind, ear, skin, eye, tongue (and) nose are said to be the six forms.

25-28. The extensive mind is assigned from the thumb onwards to the head, mouth, generative organ and the organ of excretion. The prime form is said to be consisting of compassion. It is known as the *jiva* (life) (which is) all pervasive. The seven (words), earth, ether, heaven, *mahas*, *jana*, *tapa* and *satya*[1] are assigned duly to hands and the body beginning with thumb. The Lord of the world, the seventh one and existing in the palm (is taken) gradually to the body, head, forehead, mouth, heart, generative organ and feet. This is said to be the *Agniṣṭoma*.[2] (Next follows the description of) the *Vājapeya*[3] (and) the *Ṣoḍaśī*[4] rites.

29-32. *Atirātra*[5] and *Aptoryāma*[6] (rites will also be described). The soul of the sacrifice which has seven forms extending to the intellect, ego, mind, sound, touch, colour, taste, smell, comprehension, should be assigned duly to the fingers and the body. A person has to assign it to the teeth, palms, head, forehead,

1. The seven worlds earth etc. are situated one above the other successively.

2. A sacrificial rite lasting for several days in spring forming part of the *Jyotiṣṭoma*, a *soma* sacrifice.

3. One of the soma sacrifices performed by kings or by a brahmin aspiring for higher position.

4. A rite forming part of the *soma* sacrifice.

5. An optional part of the *Jyotiṣṭoma* sacrifice.

6. A particular way of offering the *soma* sacrifice.

face, heart, navel, the generative organ and the feet. These are remembered as the eight *Vyūhas* (parts). The life which consists of nine parts—life, intellect, ego, mind, sound, quality, wind, colour, and taste, is assigned to two thumbs. They (are placed) in order on the left hand by means of the forefinger and other fingers.

33. Indra remains pervading the ten (limbs) consisting of body, head, forehead, mouth, heart, navel, the generative organ, two knees and feet.

34-35. The fire (is assigned) to two thumbs. Mind consisting of eleven parts—ear, skin, eye, tongue, smell, speech, hand, foot, anus is assigned to head, forehead, face, heart, navel, the generative organ, two knees and feet with the forefinger.

36. The mind is made to pervade the male organ. The two thumbs (are made to pervade) the ear. Commencing with the fore-finger in order, the eight fingers (are assigned). The (two fingers) left over are assigned to palm.

37. The head, forehead, month, heart, navel (are assigned) in order to generative organ, two thighs, shanks, ankles and feet.

38-39. Viṣṇu, Madhuhara (killer of the demon Madhu), Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Keśava, Nārāyaṇa, Mādhava, Govinda (are the names of Viṣṇu). Viṣṇu is made to pervade.

40. The thumb (and other fingers), palms, feet, two knees, waist are assigned to head, crown of head, waist, knees and feet.

41-43. There are twelve, twentyfive or twentysix parts—the supreme being, intellect, ego, mind, thinking, touch, taste, colour, smell, ears, skin, eyes, tongue, nose, speech, hand, feet, anus, generative organ, earth, water, light, wind and sky. The pervasive Supreme Being is assigned and then in the thumbs and other fingers.

44-46. The remnant are assigned in the palm, head, or forehead and then face, heart, navel, generative organ, thigh, knee, and feet are assigned to feet, knee, thing, generative organ, heart and head in order. A wise man has to meditate upon the great soul of the Supreme Being in these twentysix things.

as before and then the nature has to be worshipped in a circular (altar). The heart and other (limbs) have to be worshipped in the east, south, west and north.

47. As before the weapons (of Viṣṇu, Vainateya (the vehicle bird of Viṣṇu) (are adored) in the corners of south-east etc. (One should adore) the guardian deities of the quarters also. In (the worship of) three parts, the fire (will be) at the centre.

48. The directions east etc. are decorated with the strength, abode and kingdom.

49-50. The omnipresent form (of Viṣṇu), endowed with all parts and the five constituents Garuḍa etc. as well as Indra and others, should be adored (by one) for conquering kingdoms and for firmness of all (objects). One may get all desires (fulfilled). Viṣvaksena (an epithet of Viṣṇu) is worshipped by (his) name, the mystic letter being placed in the ether.

CHAPTER TWENTYSIX

A description of different positions of fingers in worship

1. (I now) describe the characteristic of (the different) positions of fingers (*mudrā*) (which) bring (the worshipper) nearer (to the object of worship). *Añjali* (folding of hands) is the first *mudrā*. (The second) is the *Vandanī* (fingers interlocked) to be placed near the heart.

2. With the left fist folded and the thumb erect, the right thumb interwoven with the erect left thumb is said to be (the third one).

3. (These are) the three common formations. The (following are) not common. By the unyoking of the smallest and other fingers eight positions (are formed) in order.

4. The first eight basic syllables are repeated in order. One has to bend the three fingers commencing with the little finger, with the thumb.

5. One has to raise up the hand to the face for the ninth

mystic syllable. Then the left hand is raised up and bent half slowly.

6. These are the *mudrās* of the limbs of *Varāha*[1] in order. Then the left fist having been kept closed, the fingers are released one by one.

7. The same position is held by the right hand also and the previous position is bent down. The left fist (is held) with the thumb erect. This results in the accomplishment of the *mudrā*.

CHAPTER TWENTYSEVEN

Mode of performing the initiation rite :

Nārada said :

1-2. I shall describe the initiation rite, which yields everything. Hari should be worshipped in the lotus in a circle. Having gathered the articles (required) for the sacrifice on the tenth (lunar) day, assigning and consecrating hundred times with the (basic syllables) of the man-lion (*Narasiṁha*) (form), one should scatter on all sides the mustard seeds, destructive of demons, ending (the act) with the syllable *phaṭ*.

3. The female energy, contained in every being, in the form of grace is assigned there. Having collected all the herbs and spread, they are consecrated.

4. A worshipper has to accomplish the five products[2] of the cow hundred times in pure vessels by means of the five basic forms.

5. Having sprinkled the earth (with the basic syllable) ending with (the word) Nārāyaṇa, with the tips of *kuśa* (grass), those scattered (things) are thrown with the raised hand with the (basic syllable of) Vāsudeva.

1. If the two palms are placed together so as to form a cavity it represents the *Varāha Mudrā*.

2. Milk, curd, butter and the solid and liquid excreta.

6. Then standing with the face facing the east one has to meditate on Viṣṇu in the heart. One has to worship Viṣṇu in the waterpot along with the *vardhani*[1].

7. Having recited hundred times the sacred syllables for the weapon and having sprinkled the *Vardhani* (vessel) with a continuous shower (of water) it should be taken to the north-east quarter.

8. Taking the jar on his back one has to place it on the scattered (mustard seeds). Then having gathered them by means of the *Kuśa* (grass) one has to adore the presiding deity of the jar and the *karkari*[2].

9. One has to worship Hari adorned with clothes (and) five jewels, on a piece of ground (made ready), offering oblations to fire (for his sake) and reciting the sacred syllables, as before.

10. Sprinkling with a lotus and anointing with unguents the worshipper has to fill the boiling vessel with clarified butter and cow's milk.

11. Having looked at it with the Vāsudeva and the Saṅgharṣaṇa (basic syllables), rice mixed with clarified butter should be thrown into milk well-cooked.

12. After stirring it with the (basic syllable of) Pradyumna the worshipper has to mix it slowly with the ladle and then the cooked food is lifted with the (basic syllable of) Aniruddha.

13. Having washed him and besmearing (with sandàls), the vertical mark is made on the forehead with the ashes. The food thus prepared well is placed by the side with the (basic syllable of) Nārāyaṇa.

14. A part of it has to be offered to the deity, the second part to the jar, and with the third part he should offer three oblations.

15-17. The preceptor has to partake of the fourth part in the company of his disciples for the sake of purification. Having consecrated seven times (the stick) got from the milky tree, the piece of wood for cleaning the tree being made use of and discarded and being conscious of one's sins and having offered oblations to the hundred auspicious and most excellent lions lying in

1. A water-jar of a particular shape.

2. A water-jar with small holes at the bottom as in a sieve.

the north, northeast, east and southeast, having done the *ācamana*[1] and having entered the chamber of worship, the knower of the mystic syllables should assign Viṣṇu in the east and do circumambulation.

18. You are, alone, O Lord ! the refuge of the beings immersed in the ocean of mundane existence, for the release from the fetters. You are always kind towards your worshippers.

19. "O Lord of Lords ! (you) permit (me). (I will) free these beings by your grace from their earlier fetters by which they are bound".

20-21. Having submitted thus to the lord of the celestials and having made the animals enter (the place), (they) have to be purified then by holding them as before and to be consecrated with the fire. Having yoked them with the deity their eyes should be closed. Their eyes are covered. Handful of flowers are offered there and their names are added.

22. Worship is made duly as before without reciting any basic syllable (*mantra*). That particular name of the idol on which the flower falls that is pointed out.

23. One should then take up a red thread spun by a maiden and measure it six times from the tuft of the hair to the toe and again multiply it three times.

24. Then one should meditate on the *Prakṛti* in which the universe lies and from which the universe is born, as being present there,.

25. Having tied the nooses of *Prakṛti* proportional to the number of principles, that thread is placed on an earthen vessel near the pit.

26. Then having meditated upon the principles commencing with the *Prakṛti* to the earth, following the order of creation, the spiritual teacher should assign them to the body of the disciple.

27. Those (principles), one, five, ten or twelve[2] may be tied individually and given by those who devote their thought on the principles.

1. *Ācamana* consists of sipping three drops of water, followed by touching of different parts of body reciting the different names of Viṣṇu.

2. *Prakṛti* is represented by one, the subtle principles by five, the organs of perception and action by ten, and these ten together with *Prakṛti* and mind by twelve.

28-29. With the five organs of action (one has to create) the entire universe in the order of evolution. Having drawn the subtle principles into one's self and (having placed) the rope of illusion on the animal, the nature is taken as the creative power, the intellect or the mind as the agent, the five subtle principles as born of intellect and the five elements from the organs of action.

30-31. One has to meditate on these twelve principles in the rope as well as in the body according to his desire. Having made oblations with the residue of offerings according to the order of creation, and hundred oblations to each and every (principle) and then the final oblation, the earthen vessel is covered and is dedicated to the presiding deity of the pot.

32-33. Having duly performed the initial consecration, the devoted disciple is initiated. Then in a place where the wind blows, an arrow of a particular shape and a knife made either of silver or iron as well as all necessary materials are placed; and touched with the principal mystic syllable he should perform the initial consecration ceremony.

34. He should then say "Salutations,. (I offer) the food to the goblins on the *kuśa* grass". Then having contemplated upon Hari, the sacrificial yard is adorned with multitudes of vessels of sweet meats.

35. Viṣṇu is then worshipped in a circular altar. Then after offering oblations to the fire, the pupils who are seated in the *Padmāsana*[1] posture are called upon and are initiated.

36-37. Having sprinkled water on Viṣṇu, and touching the head gradually, all the principles from the primordial down to the transformations as well as their presiding deities, the entire divine creation is conceived in the heart and all the subtle principles which have become one with the soul are absorbed gradually

38-40. Then the preceptor has to pray the presiding deity of the pitcher and draw the thread. Then having come near the fire and placing it (the thread) by the side of the fire, he (should offer) hundred oblations to the passive Lord of creation with the principal mystic syllable. Then the preceptor having reached

1. Sitting with crossed legs, the feet placed over the thigh of the opposite leg.

him, and having offered the final oblation, has to collect the white dust and strike the heart with that sanctified by the basic mystic syllable and ending with the syllables *hum* and *phaṭ*.

41. Then oblations are separately offered in order to the earth and other principles with mystic syllables made up by subtracting syllables.

42. When Hari has been uttered unto the fire which is the abode of all principles, the wiseman has to remember the method that is being followed there.

43. Separating by means of beating and collecting (them) one has to remain quiet. Then after collecting by the Primordial, an offering is made into the fire as instructed.

44. After offering eight oblations each (in favour) of (*Garbādhāna*[1], *Jātakarma*[2], enjoyment and dissolution, he should offer them for purification.

45. The preceptor should take up pure materials and bring together the two excellent principles in order in such a way they are not broken.

46. Then the soul, freed from fetters is immersed in the supreme soul in the supreme undecaying position.

47. A learned person has to think of the peaceful, supreme, blissful, pure intellect and offer the completing oblation. Thus ends the (rite of) initiation.

48. I shall describe the mystic syllables for the application with which the oblation (relating to) the initiation is closely associated:

Oṃ, *Yam*, the goblins, the pure *hum*, *phaṭ*. By this one should strike and separate the two.

49. *Om, yam*, I destroy the goblins. After having seized this (syllable) (you) hear (the mode of) yoking it with the nature. *Om*, *am*, the goblins and the males. I shall describe the mystic syllable for the oblation as well as the final oblation.

50. *Om*, destroy the goblins; oblations. *Om*, *am*, *Om*, salutations to the Lord Vāsudeva, *vauṣaṭ*. After the final oblation the disciple has to be accomplished. In this way the wiseman has to purify the principles.

1. The rite performed for facilitating conception.
2. The ceremony performed at the birth of a child.

51. Ending with (the word) salutation and with the basic syllable *sva* and preceded by beating (one has to say) .*Om*, *vām*, the organs of action, *Om*, *dem*, the organs of intellect (sense). With the syllable *yam* similar beating etc. are done.

52. *Om*, *sum*, to the principle of smell, separate, *hum*, *phaṭ*. *Om*, protect, *hā*. *Om*, *svam*, *svam*, unite with the primordial. *Om*, *sum*, *hum*, to the principle of smell, destroy oblations. Then the final oblation is to be applied in the northern direction as follows: *Om*, *rām*, to the principle of taste. *Om*, *bhem*, to the principle of colour. *Om*, *ram*, the principle of touch. *Om*, *em*, to the principle of sound. *Om*, *bham*, salutations. *Om*, *som*, *egoism*. *Om*, *nam*, to intellect. *Om*, *Om*, to the primordial. This method of initiation has been described in brief in the case of the deity of a single form. The procedure for the nine-vyūhas etc. are also remembered to be of the same kind.

53. A person after having consumed (all the things) should consign the primordial thing to eternal bliss. Then a person has to consign the primordial thing to the Lord devoid of transformation.

54. Then having purified the elements, one has to purify the instruments of action, the intellect, the principles, mind, knowledge and egoism.

55-56. After having purified the soul of the body, he should again purify the primordial principle at the end. The supreme being and the pure primordial principle stationed in the Lord (which is) held under control and has been rendered an abode after being freed from bondage is contemplated upon and the final oblation is offered. This is the (mode of) initiation for a person (who is) fit.

57-58. Having worshipped with the constituents of the mystic syllables, the principles are uniformly carried and gradually purified. Having meditated (on the Lord) endowed with all accomplishments, the final oblation is made. This is the (mode of) initiation for an aspirant in case if there is no abundance of articles and no capacity for a person.

59. Having worshipped the lord as before endowed with all the materials, the excellent preceptor has to initiate (the disciple) on the *dvādaśī* (the 12th day) from the beginning of the rite.

60. The disciple must be devoted, humble, endowed with all physical qualities, not very rich. Such a person is initiated after the worship of the deity in the altar.

61-62. Having contemplated the entire path, divine, pertaining to the elements or to the self, in the order of their creation in the body of the disciple, the preceptor, desirous of creation, having offered first sixteen oblations to Vāsudeva and other (gods) who are radiant, with their respective mystic syllables, (they are) allowed to go.

63-65. Then purification is made by oblation in the order of destruction. Having released all the fetters of deeds, the preceptor, has to purify the principles, having drawn them in order from the body of the disciple. Having dissolved in the fire, the primordial Viṣṇu and the Supreme Spirit, the pure principle is accomplished by (offering) final oblation with impure principle. After the disciple had attained his natural state, he has to consume all the qualities of the primordial being.

66. The preceptor has to release or bind the children. Or the preceptor remaining in his natural state has to perform a different kind of initiation (called) *Śaktidikṣā*[1].

67-69. Having worshipped Viṣṇu placed nearby with the lad in an altar and (who) is being adored with the devotion of ascetics and mendicants, the pupil remains facing the deity, the self (preceptor) facing obliquely. After having contemplated upon the entire course which has been resolved by him (the preceptor) according to the phases of the moon, (the preceptor) has to think deeply with contemplation on the Lord, the supreme spirit, stationed in the body of the disciple.

70. As before all the principles have to be purified gradually by beating etc. on the altar of Hari. Then (he) who is bent on the inquiry of the self has to set them aside after having taken them, and beating.

71. He should purify them befitting their nature and unite them with the deity. They are then collected with pure mental disposition and yoked in order.

72-73. By means of contemplative mood and the pose of knowledge (*jñānamudrā*) (they) are all purified. When all the

1. Initiation rite relating to the female energy or goddess.

principles have been thus purified and the Supreme lord remains as the main, the principles have to be burnt and (the fire) extinguished and the disciples have to be engaged in the service of the Lord. Then the excellent preceptor should conduct the aspirant on the path of accomplishment.

74. In the same manner, a householder becomes qualified by remaining vigilant in (the performance of) the rites. One has to remain purifying his self until there is dissipation of anger.

75. After having known himself as shorn of anger and purified from sins, a self-controlled person should confer the right on (his) son or the disciple.

76. After having burnt the noose composed of illusion, renouncing and remaining in (the contemplation) of the self, he, who possesses the unmanifest form, should remain waiting for the decay of his body.

CHAPTER TWENTYEIGHT

Mode of anointment for the preceptor

1-2. I shall describe the anointment of the preceptor as the son would do and by which an aspirant would become accomplished and a diseased would get rid of the disease, the king (would get his) kingdom, a woman would get a child and also destruction of impurity. Pictures made of earth and endowed with gems are to be placed in the middle, the east etc.

3. Thousands or hundreds (of them are placed) in a circular form and Viṣṇu in the east and north-east at an elevated place in an altar.

4. Having placed all of them the aspirant (should assign) his son in parts. After having worshipped well the anointment should be performed preceded by songs etc.

5. Men should offer yogic seats etc. requesting his favour. The preceptor also should announce the terms and the pupil (initiated) into the secrets then becomes the recipient of all (that he wants).

CHAPTER TWENTY-NINE

Mode of worshipping Hari in the figure called Sarvatobhadra

Nārada said :

1. The aspirant has to accomplish the mystic syllable in the temple of the deity after having worshipped the Lord Hari in a circular figure in a purified ground.

2. One has to draw circles etc. in a square piece of ground, the *Sarvatobhadra*[1] is drawn in the compartments of *rasa, bāṇa* and *akṣi.*

3. A lotus seat containing thirty-six apartments should be outside in a row. Among these two (squares are set apart) for the path-way and two for the doors in the quarters.

4. A lotus figure is drawn in front outside and a circle is drawn around it. Half of the lotus is divided into twelve compartments.

5. Having thus divided it one should draw four circles, one around the other. The first one is that of the pericarp and the second, that of the filaments.

6-7. The third (is) that of the joints of the petals and the fourth, that of the tips of the petals. The joints of the petals are marked by stretching the threads from the angular points upto the middle of the side facing the angle and placing them on the tips of the filaments. Then the threads are made to lie (fall) and then an eight-petalled lotus is drawn.

8. Having allowed a measure (equal to) the space between the joints of the petals, the tops of the petals are drawn in front of it and afterwards.

9. Having allowed in the middle a measure of space (equal to that) of the interstices between the petals, two filaments are drawn in between every two petals.

10. This is the ordinary lotus circle said to be of twelve petals. Circles are drawn in order in the east of the measure of half the pericarp.

11. By this drawing there will be six circles on its side. In this way there will be twelve fish and twelve petals.

---

1. It is so called because it brings about all round happiness.

12. Having drawn a fish with five petals of a lotus for the sake of success, the skyline (is made) outside the seat (altar). The compartments are (cleanly) swept.

13. Four other places for the feet (are made ready) in the angular points. Besmeared vessels are kept in the four quarters.

14. Two rows are marked in the quarters for the sake of pathway. Doors are made in all the four quarters.

15. A wise man has to make eight ornaments of graceful expressions by the side of the doors. An equal number of ornaments are also to be made by their side.

16. Then corners of ornaments should be made. In each one of the middle compartments in all the four directions, two figures are drawn.

17. The four outer compartments are cleansed, as well as one on each side. Three figures are drawn on each side of the petal for beautifying it.

18. Similarly, three ornaments are to be drawn on the opposite direction inside the angular point as well as outside without any difference between the two.

19. In this way, sixteen compartments are formed and in the same manner another circle is formed. In the (figure having) twelve compartments a lotus figure with thirtysix petals (is drawn).

20. As before one line is drawn at each door for beautification. In the circular altar of one cubit a lotus should be drawn (having) twelve finger-breadth.

21. A door should be drawn of the measure of two cubits by one cubit. The altar should be a square. The disc of the lotus should be of two cubits.

22. Half the lotus is drawn with nine (finger breadth), the navel with three, the radius with eight (breadth), the circumference with four.

23. Having divided the ground into three parts, an inner figure is marked with two (breadth). For the sake of accomplishing (one's object) one has to mark the five vowels inside and the radii.

24. Then according to his desire, one has to draw figures of the petals of lotus or citron leaves or of the shape of lotus leaves.

25. Having fixed at the junction of the radius and having moved around the outer circumference and having stationed in the middle link line one has to move upto the root of the radius.

26. The middle fire-producing stick is moved equally stationing in the middle of the radius. Some more figures resembling citron leaves are drawn in this way for the sake of accomplishment.

27-29. Then the ground should be divided into seven parts each of them measuring equally of fourteen cubits. There should be two hundred and ninety-six apartments. (The word) *Bhadra* (welfare is written in four (compartments) in the middle. All around that (space) is set apart for pathway. Then lotus (figures) are drawn in all directions. Having swept clean around the pathway, four central quarters in all directions are set apart for (providing) the neck.

30. Four (apartments) are set apart outside and then three in each row. By the side of the neck there should be (an apartment) outside known as the ornament.

31-32. Among the outer angles leaving off seven, (the rest) and three inside are sprinkled (with water). An altar of nine divisions is formed in this way consisting of nine parts. (This is) the circular (altar) of twentyfive compartments (in which) the universal form of Hari is worshipped. Thirty-two cubits of ground should be equally divided into thirty-two (compartments).

33-34. When it is done in this way, there would be one thousand and twenty-four compartments. Having written the (word) *bhadraka* (welfare) in the sixteen middle squares and having sprinkled water on the adjacent rows (of compartments), the eight *bhadrakas* are written in sixteen apartments in all directions.

35. Then having sprinkled the rows (of compartments) and writing sixteen *bhadrakas* the rows all around are sprinkled and allotment is made.

36-38. Twelve doors (are drawn) in the usual order in each quarter. Having omitted the six (compartments) inside and having sprinkled for beautification the four at the centre, the four on the sides and two inside and outside, and having cleansed three inside and five outside for accomplishing additional doors,

as before beautification is made. Seven of the corners outside and three apartments inside are cleansed.

39. The supreme brahman is to be worshipped in the auspicious twenty-five (compartment) formation. Then in the lotus (drawn) in the middle commencing with east, Vāsudeva and other deities are worshipped in order.

40. Having worshipped the boar-form in the lotus in the east the formation is worshipped in order until the thirty-six (forms are finished).

41. With the effort that it has to be worshipped, (one has to worship) all formations in the order in the single lotus as described. The progenitor is regarded as the sacrifice.

42. Acyuta divided into many forms is regarded as 'truth'. Forty cubits of the ground in the north has to be divided in order.

43-44. Each one (of these divisions) are again (first) divided into seven parts and then into two. Then of one thousand seven hundred and sixty-four apartments we will have a *bhadraka* (figure) (formed) by the central sixteen apartments. There will be a pathway on the side, then eight *bhadra* apartments and a pathway.

45-46. Then sixteen (figures) of lotuses and twenty-four lotuses for the rows and thirty-two for the pathway and forty rows and a passage with the remaining three rows (are drawn). The doors are provided with ornaments and minor beautifications in the directions, omitting the centre.

47. For accomplishing, two, four and six doors (space) is cut off in the four directions and five, three and one outside (are set apart) for accomplishing the adornment of the doors.

48. In the same manner, six or four (compartments) are omitted outside the door and four inside. There will be six minor adornments.

49-50. There should be four doors on one side or three doors specifically in each direction. One has to draw five apartments at the angular points (as well as) in the rows in order. An auspicious altar dear to a mortal has to be (drawn) in this manner.

CHAPTER THIRTY

Mode of worship of different gods in specially drawn lotus figures

Nārada said :

1. One has to worship Brahmā in the lotus at the centre, the lotus-navelled (Viṣṇu) with all his retinue in the east, the nature (primordial matter) in the lotus in the south-east and the supreme spirit in the lotus in the south.

2. (One has to worship) the fire-god (in the lotus) at the south of the supreme spirit, the wind-god in the south-west and west, the sun in the lotus of the moon, the Ṛg- (Veda) and Yajur- (Veda) in the lotus of the lord.

3-4. Indra and other gods are to be worshipped in the sixteen (lotuses) in the second (row) then, (along with) the Sāma- (veda), Atharva (veda), sky, wind, lustre, water, earth, mind, ear, skin, (and) eye. One should also worship the tongue, nose, (the worlds) Bhū, (and) Bhuva.

5-7. Having worshipped (the worlds) Mahas, Janas, Tapas (and) Satya and (also the sacrifices) Agniṣṭoma, Atyagniṣṭoma, Uktha, Ṣoḍaṣī, Vājapeya, Atirātra, one has to worship Aptoryāma, mind, intellect, ego, sound, touch, colour, taste, (and) smell in order in twenty-four lotuses. (One has to worship) the soul, ego, the lord of the mind, (and) the sound principle of the primordial matter.

8-9. (One should then worship) the images of Vāsudeva and others, having worshipped the (following) ten—the soul, mind, ear, skin, eye, tongue, nose, speech, hand, (and) foot in thirty-two lotuses. One has to worship these in the fourth enclosure along with their attendants and retinue.

10. Having worshipped the anus and penis one has to worship the lords of the twelve months as well as the twentysix forms commencing with Puruṣottama in the external enclosure.

11. Among these the Lords of the months are to be worshipped in the lotus of the disc. Then the eight, six, five or four (total twentythree) principles of the primordial matter (are to be worshipped) in another (lotus).

12-13. Then one has to dust in a drawn circular altar. (You) hear. The pericarp should be of yellow colour, and all the lines

equal and white. (They) should be two cubits long and one thumb in breadth. Half the length are white. The joints (should be coloured) white, black or dark-blue.

14. The filaments should be red and yellow-coloured. The corners should be filled with red. The yogic seat should be bedecked with any of the colours according to one's own desire.

15. The pathway is decorated with canopy of creepers and leaves. The entrance to the altar (should be painted) white, bright-red and yellow.

16. Ornamentation of all the white corners (is done) with blue (colour). It has been said that the altar *bhadraka* should be filled (with the colours) and in this way the other (altars) are filled.

17. The three corners should be decorated with pale, red and black, the two corners with red and yellow (and) the centre of the circle by black.

18. The black (coloured) radii (should be decorated) by yellow and red, the circumference with red, the lines outside (being drawn) in white, brown, red, black and yellow.

19. The powder of rice (is) white. The dust of saffron is red. It (becomes) yellow with turmeric. From burnt grains (we get) black (colour).

20. (It becomes) black with *śamī* leaves and other (leaves). By the repetition of the basic mystic letters lakh times and of the basic syllables four lakh times, a lakh of mystic learning is accomplished.

21. Ten thousand times of the science of intellect and thousand times of the hymns (are repeated). The purification of the self by means of a lakh of the basic syllables is done prior to this.

22. Then with another lakh, the basic syllable would get established. It has been well advocated that oblation of the mystic letters is similar to the prior service.

23. The prior service has been advocated to be performed with a tenth part of the mystic syllables. The monthly austerity has to be performed with the preparatory mystic syllable.

24. The left foot should be placed on the ground and the donation should not be accepted. In this way by the repetition, twice or thrice (one gets) mediocre and excellent accomplishments.

25. I shall describe the (mode of) contemplation of the mystic syllable, by which (one gets) the benefits got from the basic syllable. The gross form is composed of sound and is laid down as the outward deity.

26. The subtle form composed of lustre becomes the mental (figure) made up of thoughts in the heart. That (form) which is beyond thinking, is declared as the supreme.

27. The potential of the bear, lion and other forms are principally gross. The form of Vāsudeva is declared as that beyond the reach of thought.

28. The other forms are remembered always as existing in the thoughts of the heart. The gross (form) is said to be *vairāja* (belonging to Brahman) and the subtle form would be marked.

29-32. The form beyond thought is declared as that of Īśvara (the lord). One has to contemplate on the lustrous, undecaying consciousness residing in the lotus of the heart, (namely) the basic letter, the soul of the basic letter of the shape of a *kadamba* flower. Just a lamp lies obstructed inside the pitcher, so also the lord of the mystic syllable lies restrained in the heart. There are many holes in the pitcher. The beams of the light come out through them. In the same way the beams of the mystic letters come out through the tubular organs. Then uniting themselves with the power of the deity they exist in the body.

33. The tubular organs, having come out from the heart, come within the ken of the sense of sight. Among those (tubular organs) the two tubular organs Agni and Soma are (those which) remain at the tip of the nose.

34. Then having conquered the wind in the body the reciter of the basic syllable engaged in the repetition and contemplation enjoys the benefits of the basic syllable.

35. With the gross elements and subtle principles purified, contented (and) practising *yoga*, (one) gets *aṇimā*[1] etc. (Remaining) detached and depending on the lord of the soul one gets free from the gross elements and subtle principles and seizure of the organs.

1. The first among the eight kinds of superhuman powers by which one is able to become very minute.

CHAPTER THIRTYONE

Mode of cleansing oneself and others

Agni said :

1. I will now describe (the rite) known as the cleansing for the protection of one's self and others, by which a man would become freed of miseries and get happiness.

2-3. *Om*, salutations to the greatest object, the soul, the great soul, the formless and many-formed, the all-pervading, supreme soul, blemishless, pure and (person) engaged in meditative contemplation. Having saluted I shall expound. May my words prove true.

4. (Salutations) to the Boar, Man-lion and Dwarf (forms of Viṣṇu), the great sage. Having saluted I shall expound. May my words prove true.

5. (Salutations) to Trivikrama (a form of Viṣṇu, as he measured the three steps and removed the pride of the demon Bali), Rāma, Vaikuṇṭha (abode of Viṣṇu), the (Supreme) man. Having saluted I shall expound. May my words become true.

6. O Boar, Lord as Man-lion, Lord as Dwarf, Trivikrama, Hayagrīveśa (Lord as Horse-necked), Lord of all beings, Hṛṣīkeśa (Viṣṇu) (the Lord of all senses) destroy my impurity.

7. With these four most excellent weapons, the ever victorious disc and others of unbroken power, you become destroyer of all wicked things.

8. You remove the calamity of such a person and do (him) all good and also (remove) the fear of distress due to fetters of death which is the fruit of sins.

9. (You) destroy the magical incantations set up by others with meditation for working evils, causing diseases and decrepitude.

10. *Om*, salutations to Vāsudeva, Kṛṣṇa, bearer of sword. Salutations to lotus-eyed, Keśava (and) the first holder of the disc.

11. Salutations to the wearer of clean dress made yellow by the filaments of lotuses (and) the disc (of Viṣṇu) hurled on the shoulders of the enemies at the great battle, (and) the wielder of the same.

12. Salutations to the one who lifted the earth on his tusk[1], who has the three forms embodied in him, the great Yajña-varāha,[2] and the one who reclines on the hood of (the serpent) Śeṣa.

13. Salutations to you, the divine lion having manes of the hue of molten gold, eyes bright like the burning fire, (and) claws (harder) than thunder-bolt to touch.

14. Salutations again and again to you, Kāśyapa, the shortest statured, adorned with the *Ṛg*, *Yajur* and *Sāma* (*veda*) (and) the Dwarf form which covered the earth.

15. O Boar, One with huge tusks, you crush all evils completely, their effects and also the effects of sins.

16. O Man-lion, having a dreadful face (and) the burning fire in between the teeth, the destroyer of distress, you break-down all evils by your cry.

17. May Janārdana (Viṣṇu), the one who assumed the form of a Dwarf, dispel all grief of this person by words embedded with the *Ṛg*, *Yajur* and *Sāma* (*veda*).

18-19. O Govinda ! (You) destroy quickly this person's sufferings. Destroy fevers—quotidian occurring on alternate days, tertian, quartan and also the terrible *satata*, those arising out of derangement (of humours), the *sannipāta* (caused by the derangement of three humours), as well as accidental.

20-24. The diseases of the eye, the afflictions of the head, diseases pertaining to the stomach, (difficulty) in breathing in, excessive breathing, burning (sensation) in the body along with trembling, diseases in the anus, nose, feet, leprosy as well as consumption, and diseases like jaundice and very dreadful urinary disease, fistula, all kinds of dysentry, diseases of the mouth, chest (diseases), stone in the bladder, strangury, and other dreadful diseases, diseases caused by wind, biles and phlegm and others like *sannipāta*, accidentally afflicting diseases, (poison due to) spiders and boils etc.

25. May all these be destroyed by the recitation of (the name of) Viṣṇu. Being struck down by the disc of Hari, may all these (ailments) be completely destroyed.

1. This refers to the lifting of earth from waters assuming the form of a boar by Viṣṇu.

2. The boar-form of Viṣṇu.

26. I am uttering verily the truth. Being scared by the recitation of the names Acyuta (undecaying), Ananta (unending), Govinda (cowherd) (all are synonyms of Viṣṇu), all the diseases are destroyed.

27-28. On his (name) being recited, may Janārdana destroy the poisons of animate and inanimate objects, as well as artificially made, those caused by teeth, by nails and those arising from the sky as well as those caused by (insects like) spider and others which cause grief.

29-31. May the life of boyhood of Viṣṇu (Kṛṣṇa) destroy the evil forces which afflict mothers and children, such as, planets, evil spirits, female goblins, vampires, ghosts, *gandharvas*, *yakṣas*, demons, the impeding forces such as Śakuni Pūtanā and others, (the female forces such as) Mukhamaṇḍī, Revatī and the terrible Vṛddharevatī, and the fierce forces known as Vṛddhaka.

32. May these evil forces which afflict at the old age, and the children and the youth be scorched by the looks of the Man-lion.

33. May the dreadful face of the Man-lion of enormous strength destroy these evil forces completely for the welfare of the world.

34. O Man-lion, O Great lion, possessor of garland of flames, Fiery-mouthed, Possessor of fiery eyes, Lord of all, devour the evil forces completely.

35-37. May the Lord of all (beings), Supreme Lord, Janārdana destroy diseases, great portents, poisons, great evil forces, the fierce beings, the afflictions due to the planets whichever is cruel, the injuries caused by weapons, and *jvālāgardabhaka*[1] etc., assuming any one of the forms of Vāsudeva and hurling the Sudarśana disc which is dreadful like a garland of fire. O Acyuta, the foremost among gods (you) destroy the evil forces.

38. O Sudarśana, the huge fire and great sound (you) destroy (all evils). O Vibhīṣaṇa (one who frightens) ! may all the evil demons get destroyed.

1. a kind of disease in which pimples appear on the body. See *MW*. 420a.

39. May the Man-lion (deity), the soul of all beings, possessing terrific roars protect me in the east, west, south and north.

40. May Lord Janārdana of manifold forms protect me in heavens, on the earth, in the sky, behind me, on the sides and in front of me.

41. As Viṣṇu (protects) the entire universe (consisting of) the celestials, demons and mortals, may the evils of this person be put down by that truth.

42. As the sins get destroyed atonce by the remembrance of Viṣṇu, may all evil of this person get destroyed by that truth.

43. As the Supreme Lord Viṣṇu has been extolled in the *vedānta* (the philosophical inquiry is known as it forms the concluding portion of the Vedas) may all the evils of this person get destroyed by that truth.

44. As Viṣṇu, the lord of sacrifices is exolled among the celestials, may what all has been uttered by me become so by that truth.

45-46. May there be peace. May there be good. May the evil of this man get destroyed, being agitated by me with the *kuśa* (grass) originating from the body of Vāsudeva. May Govinda, the Nara-Nārāyaṇa[1] cleanse me. May there be remo. l of all miseries by the chant (of the names) of Hari in the same manner.

47. This is the weapon which cleans and which wards off all diseases. I am Hari. The *kuśa* grass is Viṣṇu. Your diseases have been destroyed by me.

CHAPTER THIRTYTWO

Narration about the purificatory rites

Agni said :

1. An intelligent man has to do forty-eight purificatory

1. Form of Kṛṣṇa; originally conceived as identical; spoken as representing Kṛṣṇa and Arjuna in later epics and *kāvyas*. See *Apte SD*. p. 281.

rites[1] among the initiatory rites for attaining liberation. You hear them, by which one may become a celestial.

2. One has to perform *garbhādhāna* as soon as the conception takes place, then the *puṁsavana*[2] rite, the *sīmantonnayana*[3], the *jātakarma*[4], and the naming ceremony.

3. (One has to perform the rites of) giving food (to the new born child), then the tonsure, and the *brahmacarya* (the life of celibacy practised by a boy while studying the *Vedas*). (One has to perform) the four (rites)—the *vaiṣṇavī*, *pārthī*, *bhautikī* and *śrautī*[5], and making a gift of cows, entering the life of a householder after completing one's vedic studies.

4-7. The seven kinds of *Pākayajñas*[6] are *aṣṭakā*, *pārvaṇaśrāddha śrāvaṇī*, *āgrayaṇī*, *caitrī* and *āśvayujī*. The *Haviryajñas*[7] are seven. (You) hear them. (They) are (*agni*) *ādhāna*, *agnihotra*, *darśapūrṇamāsa*, *cāturmāsya*, *paśubandha*, and *sautrāmaṇī*. (You) hear the seven kinds of *Somasaṁsthās*[8] *agniṣṭoma* the excellent sacrifice *atyagniṣṭoma*, *uktha*, *ṣoḍaśī*, *vājapeya*, *atirātra and aptoryāma*. These are of thousand kinds.

8-9. They are *hiraṇyāṅghri*, *hiraṇyākṣa*, *hiraṇyamitra*, *hiraṇyapāṇi*, *hemākṣa*, *hemāṅga*, *hemasūtraka*, *hiraṇyāsya*, *hiraṇyāṅga*, *hemajihva*, and *hiraṇyavat*. The *aśvamedha* is the excellent among them. Now you hear the eight virtues.

10-11. They are—compassion towards all beings, forbearance, sincerity, purity, ease, wishing the welfare of all, liberality and freedom from avarice. A hundred oblations are to be offered with the basic mystic syllable. The same procedure is to be followed in the initiation (ceremony) related to Saura, Śakti (the female deity) and Viṣṇu.

1. The purificatory rites are referred to as twelve. See *Manu* 2.27.
2. The rite performed after the conception of a child to ensure the birth of a son.
3. The rite of parting the hair performed on the fourth, sixth and eighth month of pregnancy.
4. The rite performed soon after the birth of a child.
5. These are special rites performed as a mark of respect to the four sages who are like the guardian deities for the different *kāṇḍas* of the Vedas.
6. This is a simple or domestic sacrifice. The text has omitted the *sthālīpāka* and names only six.
7. Sacrifices in which oblations of clarified butter are offered.
8. Sacrifices in which *soma* is pressed for oblation.

12. Being purified by these purificatory rites, one may get enjoyment, release (from bondage). Such a man becoming free from diseases remains like a god. By the recitation (of the names of god), by offering oblations and by worship and meditation on the deity one gets his cherished desire.

CHAPTER THIRTYTHREE

Mode of investiture of the sacred thread for the deity and the installation of the deity

Agni said :

1. I shall describe the (mode of) installation of Hari and the benefits of worship for a year. The first day (of the lunar fortnight) at the commencement of (the month of) *āṣāḍha* and the concluding part (of the month) of *Kārttika* yields riches.

2-3. Commencing with the second day (of the lunar fortnight) (the installation) of Śrī, Gaurī, Gaṇeśa, Sarasvatī, Guha (son of Śiva), Mārtaṇḍa (Sun), the divine mothers, Durgā, Śiva and Brahmā are performed in order. To which deity one is devoted, the lunar day of that deity is sacred to him.

4-5. The mode of installation is the same (for all the deities). Only the sacred syllables are different. A thread spun by a brahmin woman (made of) gold, silver, copper, silk or cotton etc. or in its absence a purified one is made into nine folds. The investiture is done with that.

6-7. It is excellent if it is longer than one hundred and eight (finger-length) or half of it. "Whatever has been prescribed by you, O Lord, for the warding off of the discontinuance of the rite, that is being done by me O Lord. May there be no impediment here in the *pavitraka* rite. O Lord of undiminishing success ! Grant me this".

8-10. Having prayed (in this way), one has to tie it to the circular altar at first with the Gāyatrī[1] *Oṁ nārāyaṇāya vidmahe*

1. The Gāyatrī is a vedic metre consisting of 24 letters. Sacred syllables consisting of 24 letters in the form of a Gāyatrī and addressed to a particular deity is known as the Gāyatrī of that deity and 24 such Gāyatrīmantras are reckoned.

vāsudevāya dhīmahi tanno viṣṇuḥ pracodayāt. A garland made of one thousand and eight wood-flowers is consecrated to the Lord of lords extending upto the feet and the *pavitraka* (sacred thread) upto the knees, thighs, and navel of the idol befitting him. The garland should be made thirty-two fingers length.

11. In the circular lotus of one finger (breadth) the pericarp, filament, leaf, the first basic syllable and the outer circumference of the circle are consecrated.

12-13. By the measure of one's fingers the threads for the preceptors (are consecrated) on the models of the parents on the ground. Twelve knots made fragrant are consecrated to the end of the navel. Then two garlands are made ready at first containing one hundred and eight flowers.

14. O twice born one ! Otherwise twenty-four or thirty-six garlands should be consecrated to the sun with the ring and middle fingers by those who desire for a daughter.

15. There may be twelve knots in the sacred thread for the pot of the Sun, and the fire as in the case of Viṣṇu.

16. According to one's ability the knots of the sacred thread should be placed in the midst of the articles for the worship of Viṣṇu on the altar in the pit encircled by a girdle.

17-18. One who has bathed and performed the twilight worship should dye the seventeen strings divided into three parts, with *rocanā* (yellow pigment), agallochum, camphor, turmeric, saffron or sandal. Then one has to worship Hari on the eleventh lunar day at the sacrificial yard.

19. One has to offer food to all the subordinate deities at the altar. *Kṣaum*, to the guardian deity at the end of the door. And (one should then worship) Śrī on the garland.

20. (Adorations) to Dhātā, Vidhātā (names of Brahmā), (the rivers) Ganges, Yamunā. And after having worshipped the two *nidhis*[1] *śaṅkha* and *padma* at the middle, the *vāstu*[2] is removed. (Adorations) to *śārṅga* (the bow of Viṣṇu). Then one has to perform the purificatory rites for the elements remaining standing.

1. The nine treasures of Kubera, the lord of wealth.
2. Evidently the *vāstupuruṣa* governing the site of a dwelling place.

Om, hrūm, haḥ, phaṭ, hrūm, I absorb the subtle principle of smell. Salutations. *Om, hrūm, haḥ, phaṭ, hrūm*. I absorb the subtle principle of taste. Salutations. *Om, hrūm, haḥ, phaṭ, hrūm* I absorb the subtle principle of touch. Salutations. *Om, hrūm, haḥ, phaṭ, hrūm* I absorb the subtle principle of sound. Salutations.

21-22. With the five incantations (as above) one has to meditate on the yellow-coloured, hard quadrangle of earth of the form of subtle principle of smell and governed by Indra with the mark of holding the thunder-bolt in between his feet. Then the worshipper has to spread the pure subtle principle of taste and absorb the subtle principles of taste and colour in this way.

Om, hrīm, haḥ, phaṭ, hrūm, I absorb the subtle principle of taste. Salutations.*Om, hrīm, haḥ, phaṭ, hrūm*, I absorb the subtle principle of colour. Salutations, *Om, hrīm, haḥ, phaṭ, hrūm*, I absorb the subtle principle of touch. Salutations. *Om, hrīm, haḥ, phaṭ, hrīm* I àbsorb the subtle principle of sound. Salutations.

23. One has to meditate on the presiding deity Varuṇa placed in between the two thighs, holding a white lotus jar, white-hued and crescent-shaped.

24. With the four incantations (as above) one has to absorb the pure subtle principle of taste in the subtle principle of colour. The subtle principle of colour is absorbed.

Om, hrūm, haḥ, phaṭ, hrūm. I absorb the subtle principle of colour. Salutations. *Om, hrūm, haḥ, phaṭ, hrūm*. I absorb the subtle principle of touch. Salutations. *Om, hrūm, haḥ, phaṭ, hrūm* I absorb the subtle principle of sound. Salutations.

25. Having meditated on the Fire, the presiding deity which is red triangular fire-column pervading the space between the navel and neck and having the mark of a *svastika*, that pure (sound principle) is absorbed in the principle of touch with these three incantations.

Om, hrīm, haḥ, phaṭ, hrūm I absorb the subtle principle of touch. Salutations. *Om, hrīm, haḥ, phaṭ, hrūm* I absorb the subtle principle of sound. Salutations.

26-27. One has to meditate on the grey-coloured circular column of air pervading the space between the neck and nose, and bearing the mark of the pure moon with the two incantations

(as above). The subtle principle of touch has to be absorbed in the principle of sound by meditative *yuga*.

28. *Om, hrīm, haḥ, phaṭ, hrūm* I absorb the subtle sound principle. Salutations, with the single incantation one has to absorb the etherial space of the colour of pure crystal and pervading the space in between the nose and tuft.

29. One has to perform purification of the body by desiccation etc. Then the dry body from the foot to the tuft has to be meditated upon.

30-31. After having meditated upon the drop which has come out of the cavity of brain with the syllable *ram* and on the body covered by a garland of flames with the syllables *yam* and *vam*, one has to besmear the body with the ambrosia of ashes. Then with the syllable *lam*, it should be converted into a sacred body.

32. Having made the *nyāsa*[1] on the hand and body one has to do mental worship. Viṣṇu is adored with his retinue in the heart-lotus with mental flowers.

33. The lord of lords who yields enjoyment and liberation has to be worshipped with the principal mystic syllable. "O lord of gods, welcome to you. O Keśava ! be present here."

34. "Accept my excellent mental adoration properly." Then the Tortoise, the supporting power, then Ananta and then the earth have to be worshipped.

35-36. The righteousness, un-righteousness etc. (have to be worshipped) in the middle of fire etc., the lotus in the middle of *sattva* (goodness) etc., the principle of time, the solar and other regions and the king of birds, in *māyā* (illusion) and *avidyā* (ignorance). Then (the deities) of the quarters commencing with north-west and ending with north-east as well as the line of preceptors.

37. The attendant gods, Sarasvatī, Nārada (sage), Nalakūbara (son of Kubera), the preceptor, the sandals of the preceptor's preceptor and of the preceptor have to be worshipped.

38-39. The perfections already accomplished and the later perfections, the female energies—Lakṣmī, Sarasvatī, Prīti, Kīrti

1. The assignment of fingers on the different parts of the body by touching them.

Śānti, Kānti, Puṣṭi, Tuṣṭi, Mahendrā etc. have to be worshipped in the middle. Hari, Dhṛti, Śrī, Rati, and Krānti etc. have to be invoked in the middle. Acyuta is established with the principal mystic syllable.

40. Having prayed by saying "*Om*, have (your) face towards me and come near me," and having placed the articles of worship *and offered scents etc.* one has to worship with the principal (mystic syllable).

41. *Om* (you) frighten, (you) frighten. Again terrorise the heart and head. (You) pound the tuft, commencing with the flames and from the *śastra*[1] to the *astra*.[2]

42. (You) protect. (You) destroy. Salutations to the armour. *Om*, *hrūm*, *phaṭ*. Salutations to the missile. (One should worship) the parts of the body with the principal mystic letter.

43-44. At first one should worship different forms of idols in the east, south, west and north. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Agni, Śrī, Dhṛti, Rati and Kānti (are) the forms of Hari. The conch, disc, mace, lotus and Agni (should be worshipped) in the east.

45. The bow, club, sword, and garland of wild flowers (should be worshipped) outside it. Indra and others as well as Ananta, and Varuṇa (should be worshipped) in the south-west.

46-48. Brahmā and Indra (should be worshipped) in the north-east and their hosts of weapons on the outside. The Airāvata (the elephant of Indra), goat, buffalo, monkey, fish, deer, hare, bull, tortoise, and *haṁsa* (should be worshipped) and Kṛṣṇa on the outside. The gate-keepers Kumuda and others (should be worshipped) in pairs from the east to the north. After saluting Hari, the food (is offered) outside. Salutations to the attendants of Viṣṇu. The offering should be made on the altar.

49. One should worship the Universal Being, the All-pervading on the north-east. The protective thread should be tied on the right arm of the lord.

1. An ordinary missile.

2. Any missile discharged after the repetition of appropriate mystic syllables.

50. (One should say), "*Om* salutations to the one who confers full benefits of worship done through the whole year. You wear this thread for the purpose of installation."

51. One should observe the vow of fasting etc. in the presence of the deity (saying), "I am pleasing the deity by observing fasting etc."

52. "May not lust, anger, and all other (qualities) reside in me ever. O lord of gods from this day onwards it is the last of them."

53. If the worshipper is unable (to do as described), he should observe the vow eating only in the night. Having made oblations, the *visarjana* (dismissal) is done, after laudation. This is the (mode of) daily worship which yields riches. *Om*, *hrīm*, *śrīm*, salutations to Śrīdhara the enchanter of the three worlds.

CHAPTER THIRTYFOUR

Mode of performing oblation

Agni said :

1-2. One has to enter the sacrificial ground with the following mystic syllable and adorn it. "Salutations to the brahman, the lord, Śrīdhara (and) undecaying self, the form of *Ṛg*, *Yajur* and *Sāma* (*veda*), (possessing) a body (composed) of sound (and) Viṣṇu. Having drawn the circular altar in the evening, one has to bring materials for the sacrifice.

3. Having washed hands and feet and made assignment, and taken the *arghya* (respectful offering) in the hands one should sprinkle the *arghya* on the head and the gate-way.

4. He should then begin sacrifice at the gateway. He should worship the presiding deity of the arch. The *aśvattha*[1], *udumbara*[2], *vaṭa*[3] and *plakṣa*[4] are the trees of the east.

1. Ficus religiosa (fig. tree).
2. Ficus glomerata.
3. Ficus indica (banyan tree).
4. Ficus infectoria (a large tree with small white fruit).

5. The Ṛg (*veda*) is the ornament of Indra on the west. The *Yajur* (*veda*) is auspicious for Yama. The *Sāma* (*veda*) is of the water-god and is known as Sudhanvan. The *Atharva* (*veda*) is of Soma (and is called) Suhotraka.

6. The edges of the gate, flags, (gate-keepers) Kumuda etc. and two pitchers should be adored at every door by their respective names, as well as a pitcher full of water in the east.

7. Then one should worship the guards of the doors — Ānanda, Nandana, Dakṣa, Vīrasena, Suṣeṇaka, Sambhava and Prabhava in the north (Saumya)[1].

8. One should enter after having removed obstacles by throwing flowers and the repetition of names of weapons. Having performed purificatory rites of the elements and the assignment (of limbs) one should show the posture of hands.

9-10. Having recited the mystic syllable ending with *phaṭ* one should scatter mustard seeds in different directions. (One should sanctify) the cow's urine with Vāsudeva, cow's dung with Saṅkarṣaṇa, the milk with Pradyumna and the curd got from it with Nārāyaṇa. The ghee should be one part and the others respectively one part more.

11. When these are mixed in a vessel of ghee it is known as the *pañcagavya*[2] (the five products got from a cow). A part of it is for the sprinkling of the temple building and the other for eating.

12. One should worship Indra and other guardian deities of the world in ten pitchers which have been brought. Having worshipped them one has to make them hear command. They must be installed by the command of Hari.

13. Having kept the articles of sacrifice well-protected, one must scatter those which must be scattered. Having recited the basic mystic syllable eight hundred times one should take *kuśa* grass.

14. Then one should place there a pitcher and (the vessel) *vardhani* at the north-east. Having worshipped Hari along with

1. Soma means Kubera, the regent of the north.
2. These are—the dung, urine, milk, curd and ghee.

the attendant gods in the pitcher one should worship weapons in the (vessel) *vardhani*.

15. (Having made) a circumambulation of the sacrificial place, water is sprinkled in broken streams by the *vardhani*. Then the pitcher should be taken and worshipped at a fixed place.

16. Hari should be worshipped with perfumes etc. in the pitcher adorned with five gems and cloth and the weapons (should be worshipped) at the left in the *Vardhani* in which gold has been placed.

17. One should worship the goddess of the building and the presiding deity of obstacles near it. In the same way, one should arrange for the consecration of Viṣṇu on the days of movement (of the sun from one stellar place to another), and other days (of importance).

18. Nine dentless jars full of water should be placed in the nine corners. One should offer water for washing the feet, *arghya* for rinsing the mouth and the *pañcagavya*.

19. The five sweet things, water etc. (are placed) in the east, north-east etc. The curd, milk, honey and hot water are the four constituents for the worship of the feet.

20. The lotus, *śyāmāka* (a kind of grain), *dūrvā* (grass) and the consort of Viṣṇu are for the worship of the feet. Together with barley seeds, perfumes, fruits and unbroken rice, this is spoken as constituting the eight articles for the worship of the feet.

21. The *kuśa* (grass), flowers of white mustard, sesamum (are) the articles (used) for adoration. One should offer waters for rinsing the mouth together with cloves and *kaṅkola* (berries).

22. One should bathe the deity with the five sweet materials along with (the recitation of) the principal mystic syllable. One should pour pure water on the head of the deity from the central pot.

23. The worshipper should touch water poured from the pitcher and the tip of the *kūrcha* (bunch of *kuśa* grass). One should offer pure water for washing the feet and *arghya* for sipping.

24. After having wiped the body with a cloth, the deity (adorned) with a cloth should be taken to the altar. Having worshipped him there, one should offer oblations in the sacrificial pit after having controlled breath.

25. Having washed hands, three lines running towards the east from the south to the north and three running towards the north are drawn.

26. Having sprinkled them with the waters of *arghya*, one has to show *yonimudrā*.[1] Having meditated on the fire of the form of the self in the *yoni* one should throw it in the pit.

27. Then one should place vessels together with *darbha* grass and wooden ladles. The twigs and saw (should be) at arm's distance.

28. (Then one must bring) vessels *praṇītā*, *prokṣaṇī* and *sthālī* for (holding) the clarified butter (and offering) ghee etc. Two *prasthas*[2] of rice (are spread) evenly with face downwards.

29-30. The *kuśa* (grass) with its tip (facing) eastwards should be placed in the *praṇītā* and *prokṣaṇī* vessels. Having filled *praṇītā* (vessel) with water and having meditated on the deity and worshipping, the *praṇītā* (vessel) should be placed in the midst of materials in front. Having filled the *prokṣaṇī* (vessel) with water and worshipping it, it should be placed on the right side.

31. The oblation should be consigned to the fire. Brahmā should be assigned to the south. Having spread the *kuśa* (grass) in the east etc. the (line of) enclosure should be drawn.

32. Rites relating to Viṣṇu should be done with (the rites) such as *garbhādhāna* etc. The *garbhādhāna*, *puṁsavana*, *simantonnayana*, and (the rite performed after) the birth (are the rites).

33. Eight offerings to the fire are made commencing with naming (ceremony) and ending with *samāvarta* (rite performed on the completion of one's studies). The final oblation is made with the sacrificial ladles for each act.

34. The oblation is made after having meditated on the lustrous (goddess) Lakṣmī at the middle of the pit. (She) is known as Kuṇḍalakṣmī (Lakṣmī of the sacrificial pit), the source of the material world composed of the three qualities.

35. She is the source of all beings as well as mystic learning and collection of mystic syllables. The fire is the cause of liberation. The supreme soul (Viṣṇu) is the conferer of emancipation.

---

1. On this *mudrā* and other *mudrās* see *Kāli. P.* 70.36-56. This is one of ten *mudrās* in the worship of the goddess. See *Brahmāṇḍa P.* IV. 36.62; 42.1-19.

. A measure equivalent to 32 *palas*.

36. (His) head is spoken as at the east, the two arms are situated at the corners north-east and south-east, the two thighs at the north-western and south-western corners.

37-38. The belly is called (the sacrificial) pit. The organ of generation is said to be the source. The three qualities are the girdle. Having meditated thus fifteen twigs should be placed in the fire (after reciting) *Om* by showing *muṣṭi mudrā*[1]. Oblations should be made again to the vessels and worship is offered (to the vessels) on the north-west to south-east.

39. Parts of oblations are offered (for the directions) upto the north-east with the basic mystic syllable. (Oblations are made) in the north with (the syllables) (forming) the end (of the) twelve syllables[2] and with the middle (of the mystic syllable) in the south.

40. The consecrated fire of Viṣṇu, possessing seven tongues and having the radiance of crores of sums and having the moon as its face and sun as the eye and situated in the middle of the lotus should be meditated upon with the *vyāhṛtis*.[3] Then one should offer one hundred and eight oblations (to this form). Then fiftyeight oblations (should be offered) and a tenth of it for the limbs.

CHAPTER THIRTYFIVE

Mode of consecration of an image

Agni said :

1. Having sprinkled with the residual offering one should perform consecration of the sacred, subtle, and chanted mystic formulae of the manlion form.

2-3. Consecration of the vessels covered by the clothes should be done with mystic syllables. The vessels on which water is sprinkled once or twice with bel (leaves), should be placed

1. This is formed by holding a clenched fist.
2. *Om namo bhagavate Nārāyaṇāya.*
3. The basic syllables forming part of the Gāyatrī-mantra.

near the pitcher. Having pronounced the protective spell the priest should place stick for (cleansing) the teeth and myrabolan on the east with (the recitation of syllable for) Saṅkarṣaṇa.

4. The ashes, sesamum, and cowdung-mixed earth (should be consecrated)on the south with (syllable for) Pradyumna, in the west with (that of) Aniruddha and in the north with that of Nārāyaṇa.

5. Then the waters along with the *kuśa* grass (should be assigned) to the south-east with the heart, the saffron and pigment on the north-east with the head, the incense on the south-west with the tuft.

6. Then the principal beautiful flowers (should be assigned) to the north-west with the armour. The sandal, water, unbroken rice, curd, and *dūrvā* (grass) are placed in small cups (made of leaves).

7-8. The chamber having been encircled by three threads, the articles kept ready should be thrown again. Then in one's own order of adoration one should offer perfumes and (other) articles, at the foot of the gate or at the pitcher of Viṣṇu with sacred syllables. One should then worship the radiant, beautiful form of Viṣṇu capable of destroying all sins.

9. "I conceive on thy limbs, the deity who grants all coveted things". After having worshipped him by (showing) the incense, lamp etc., one should approach the gate-way.

10. One should offer *pavitra*[1] along with perfumes, flowers and unbroken grains. The radiant *pavitra* of Viṣṇu (is capable) of destroying all sins.

11. I hold on my limbs (the *pavitra*) for the accomplishment of virtue, desire and worldly benefits. The *pavitra* is offered to the other attendant deities and to the preceptor (seated) on a seat.

12. After having worshipped well with perfumes, one has to offer to Hari along with perfumes, flowers etc. and saying, "May these become the energy of Viṣṇu".

13-14. Having offered to the deity stationed in the fire one should pray to the deity (saying), "O lord couched on the great

1. It means the sanctified articles. It also means the twining of the *darbha* grass in a particular shape so that it could be worn on the finger.

serpent in the milky ocean. I shall worship you in the morning. You (please) be present here O Keśava." Then having offered offerings to Indra and others one should dedicate them to the attendants of Viṣṇu.

15. Then one should place a pitcher covered by two cloths and filled with water mixed with perfumes, *rocanā*, camphor and saffron in front of the deity.

16-18. Having adorned the deity with perfumes and flowers, one should worship him with the mystic formula. Having come out of the hall one should place in three circular enclosures the five products obtained from the cow, the sacrificial offering (*caru*) and wood for cleansing the teeth. One should read *purāṇas* and recite hymns and along with servants, a women and children remain awake. Then the consecration rite should be performed immediately without sacred perfumes.

CHAPTER THIRTYSIX

Mode of performing the investiture of sacred thread

Agni said :

1. Having bathed in the morning and worshipping the guardian deities, (the worshipper) should enter the secret chamber and gather (articles) and place.

2. The articles (are) the dress, ornaments and perfumes which were offered in the consecration ceremony earlier. Having discarded the remnants (of articles for worship), the deity should be well-installed and worshipped.

3. One should offer the *pañcāmṛta* (five sweet articles), the unguents, pure and perfumed waters as well as dress, perfumes and flowers.

4. Having offered unto the fire as done everyday one should pray to the deity and bow down. Having submitted one's actions to the deity one should perform the *naimittika* (periodical) ceremony.

5. One should worship the gate-keeper, the pitcher of Viṣṇu and the *varddhanī* (vessel) and Hari. The pitcher (should be consecrated) with the sacred syllable '*ato deva*' (and the following).

6. "O Kṛṣṇa ! Salutations to you. You accept this sacred thread for the sake of purifying all and which yields fruits of a year's worship.

7. You purify sins that had been committed by me. O God ! the lord of celestials I will be purified by your grace."

8. Having sprinkled mentally the sacred thread and the self, and having sprinkled the pitcher of Viṣṇu, one should go near the deity.

9-10. One should offer a sacred thread to the self, after having discarded the protective thread (tied on the hand). O Lord ! Accept the sacred thread that has been made ready by me, for the sake of accomplishing rites so that there may not be any fault on me. The sacred thread (should be offered) to the gate-keepers, the seat and to the chief preceptors.

11. The garlands of forest flowers (should be offered) to the gods of inferior order with the basic formula. The articles should be offered to the heart etc. and ending with Viṣvaksena (an epithet of Viṣṇu).

12. Having offered to the fire the oblations placed near the fire for Viṣṇu and other (gods), and having worshipped, the final oblation should (then) be made with the basic formula for the expiation (of one's sins).

13-16. O Lord ! having Garuḍa as your emblem ! Let this be your annual adoration with one hundred and eight or five *Upaniṣads*[1] (and) with garlands of gems and corals, the flowers *mandāra* and others.

"O Lord ! Just as the garland of wild flowers and the *kaustubha* gem (are) (worn) always on the chest, so also bear the sacred thread and the worship on the chest. Whatever has been done wantonly or unwantonly in the regulations of the worship let it become complete by the rite shorn of impediments." Having worshipped, bowing down, and requesting them the purified article should be placed on one's own head.

1. The mystical writings ascertaining the meaning of the *Vedas*.

17. Having made offering to Viṣṇu the preceptor should be satisfied by (giving) the fees. The brahmins should be satisfied) by (giving) food, clothes and other things either for a day or for a fortnight.

18. At the time of bathing, having gone down into the waters, the sacred thread should be offered. Without any restriction, food and other things should be given (to others) and then one has to eat.

19-22. Having worshipped fire at the (rite of) dismissal the threads are removed. (One should then say) "Having thus duly accomplished my annual adoration O thread ! you now go to the world of Viṣṇu having been permitted by me. Having worshipped Someśa and Viṣvaksena at the centre and having worshipped the sacred threads one should dedicate them to the brahmins. As many knots as there are in that thread (one will) live gloriously for so many thousands of years in the world of Viṣṇu. One will get release (from bondage) after having redeemed hundreds of his ancestors the ten preceding and the ten succeeding and having established them in the world of Viṣṇu.

CHAPTER THIRTYSEVEN

The investiture of sacred thread for all gods

Agni said :

1. Listen to (the description of the mode of) investiture for all deities. The thread is the primary characteristic as well as its yellow orpiment.

2. O the cause of the universe ! come here along with the attendant gods. I invite you in the morning and offer this sacred thread.

3. O the creator of the universe. Salutations to you ! Accept this sacred thread for the sake of purification (and which) conveys the fruits of the annual worship.

4. O God Śiva ! Salutations to you ! Accept this sacred

thread along with garlands of gems and corals and *mandāra* flowers.

5-6. O lord of the learned in the *Vedas* ! Let this be your annual worship. After having accomplished this annual worship of mine according to the rules, O articles of worship ! go to heavens after being discarded by me. O lord Sun ! Salutations to you. Accept this article of worship.

7. O Lord Śiva ! Salutations to you. Accept this article of worship which is capable of yielding fruits of annual worship for the sake of purification.

8. O lord of gaṇas ! Salutations to you. Accept this article of worship which is capable of yielding fruits of annual worship for the sake of purification.

9. O goddess Śakti ! Salutations to you. Accept this article of worship which is capable of yielding fruits of annual worship for the sake of purification.

10-14. I dedicate unto you this excellent thread verily the same as (lord) Nārāyaṇa and (lord) Aniruddha and which is capable of yielding fruits of annual worship for the sake of purification and which yields wealth, grains and health. I dedicate unto you this excellent thread verily the same as Kāmadeva and Saṅkarṣaṇa, which yields learning, progeny and welfare. I dedicate unto you this thread verily the same as Vāsudeva, which yields *dharma*, *artha*, *kāma*, and *mokṣa* and which is the cause for transport over the ocean of mundane existence. This thread verily the universal form is the donor of all things, the destroyer of sins and elevates past and future lineage. I offer in order to the four younger deities with the mystic syllables.

CHAPTER THIRTYEIGHT

Benefits of constructing temples

Agni said :

1. I will now describe the benefits of erecting the

1. These are the four objects of human life, namely, righteousness, pleasures, desires and release from bondage.

temples of Vāsudeva and others. One who is desirous of constructing the temples of gods gets freed from sins incurred in thousand births.

2-5. Those who conceive of building a temple get the sins accrued in hundreds of births destroyed. Those who approve the building of a temple for lord Kṛṣṇa, also become free from their sins and go to the world of Acyuta (Viṣṇu). Having built a temple for Hari, a man immediately conveys a lakh of his ancestors both past and future to the world of Viṣṇu. The manes of a person who builds a temple for Viṣṇu having seen it remain in the world of Viṣṇu well-honoured and relieved of their sufferings in hells. The erection of the abode for the deity destroys sins such as the killing of a brahmin.

6. Whichever benefit could not be obtained by doing sacrificial rites, could be got by the erection of an abode (for the god). He who erects an abode for the god reaps fruits of bathing in all holy waters.

7. Even the making of a temple by perfidy with dust one would reach heaven. It gets more benefits than those (got) being slain in the battle.

8. One who builds one temple goes to heaven. One who builds three temples goes to the world of Brahmā. The builder of five abodes reaches the world of Śambhu (Śiva). By building eight abodes one remains in the world of Hari.

9-17. One who builds sixteen abodes gets enjoyment and emancipation. Having built a small, medium or excellent temple for Hari one gets heaven or the world of Viṣṇu or emancipation respectively in order. Which merits a rich man would get by erecting an excellent temple of Viṣṇu, a poor man would get by (erecting) a small temple itself. Having acquired riches and built a temple for Hari even with a small portion of it one would get excellent and enormous merits. By erecting a temple of Hari with a lakh or thousand or hundred or fifty (units of money) one would reach the place of that person who has the eagle in his banner. Those who play in their childhood with (the building of) abodes of Hari with earth also go to the world of Vāsudeva. The building of temples of Viṣṇu at holy places, within temples, accomplished place or hermitage (yields) threefold benefit than those already described. Those who decorate

(the temple) of Viṣṇu with the *bandhūka* flowers and an oint with fragrant paste, also reach the place of the lord. (Having erected the temple of Hari), a person obtains two-fold merits after having elevated the fallen, the falling and half-fallen. He who brings about the fall of a man is the protector of one fallen.

18-19. By (erecting) a temple of Viṣṇu one reaches his region. As long as the bricks remain in the temple of Hari, the founder of that family is honoured in the world of Viṣṇu. He becomes pious and adorable in this world as well as the next.

20. He who builds a temple for Kṛṣṇa, the son of Vasudeva is born as a man of good deeds and his family gets purified.

21. He who builds an abode for Viṣṇu, Rudra, Sun or the goddess etc. acquires fame. What is the use of the hoarded riches for an ignorant person ?

22-23. If one does not cause an abode for Kṛṣṇa to be built (with wealth) acquired by hard (work) (and) if one's wealth could not be enjoyed by manes, brahmins, celestials and relatives, his acquisition of wealth is useless. As death is certain for a man so also the destruction of wealth.

24. One who does not spend his riches for charities or for enjoyments is stupid and is being bound even while alive, while the riches are flickery.

25. Is there any merit in being the lord of wealth acquired either accidentally or by one's effort, if it is not spent for acquiring fame or for philanthropy ?

26-31. One may give to the foremost brahmins and also do (such acts) which would glorify him. More than the charities and more than the acts which would glorify him, one has to build the temples of Viṣṇu and other gods. The temple of Hari being set up by devoted great men, the three worlds, the movable and immovable things and the entire objects get established. All the things beginning with Brahmā to the Pillar, that has already born, that is being born, that is to be born, the gross, the minute and the other things are born of Viṣṇu. Having set up an abode for that lord of lords, the omnipresent, the great Viṣṇu, one is not born again in this world. By building temples for the celestials, Śiva, Brahmā, Sun, Vighneśa (lord of impediments), Caṇḍī (Pārvatī), Lakṣmī and others (a man) reaps the same benefit as he would get for building an abode for Viṣṇu. Greater merit (is acquired) by installing images of gods.

32. In the rites (relating to) installation of an idol there is no limit for the fruits (gained). An image made of wood gives greater merit than that made of clay. One made of bricks yields greater merit than that made of wood.

33. One made of stones gives (greater merit) than that made of bricks. (Images made) of gold and other metals yield more benefits. Sins committed in seven births get destroyed even at the very commencement of installation.

34. One who builds a temple goes to heaven and never goes to hell. Having elevated a hundred of his ancestors he conveys them to the world of Viṣṇu.

35. Yama (god of death) said to his emissaries :

Yama said :

"Those men who build temples of gods and adore the idols are not to be brought to hell.

36. Bring them to my view who have not built temples and other things. Move around in the befitting way and execute my directive.

37. Except those who have resorted to Ananta, the father of the universe, no other beings would at any time disregard the command.

38. Those who are devotees of Viṣṇu and have their mind fixed on him have to be avoided by you. They are not to live here.

39-49. Those who always adore Viṣṇu should be avoided by you from a distance. Those who sing the glories of Govinda while standing or sleeping or walking or standing behind or stumbling or remaining (at a place) are to be avoided by you from a distance. Those who worship Janārdana with obligatory and occasional rites are not to be beheld by you. Those who follow this course attain good position. Those who worship (the god) with flowers, incense, raiments, favourite ornaments, (and) those who have gone to the abode of Kṛṣṇa are not to be seized by you. Those who besmear with unguents, and those who are engaged in sprinkling his body, their children and their descendants should be left in the temple of Kṛṣṇa. Hundreds of men born in the family of one who has built the temple of Viṣṇu should not be seen by you with evil mind. Who-

ever builds a temple of Viṣṇu with wood or stone or earth gets free from all sins. One who builds the temple of Viṣṇu gets that great benefit which (one would acquire) by doing sacrificial rites everyday. By building a temple for Viṣṇu (one) conveys hundreds of his discendants and hundreds of his ancestors to the world of Acyuta. Viṣṇu is identical with the seven worlds. One who builds a house for him saves the endless worlds and also obtains endlessness. One who builds (a temple) for him, lives for so many years in heaven as the number of years the set up bricks would remain. The maker of the idol (would reach) the world of Viṣṇu. One who consecrates it would get absorbed in Hari.

One who builds a temple, makes an idol and installs it goes within his range.

Agni said :

"I have not brought one who has installed Hari as told by Yama". Hayaśiras told Brahmā for the installation of gods.

CHAPTER THIRTYNINE

Preparations of ground for constructing temples

Hayagriva said :

1. O Brahman ! Listen to me speaking about the installation of (images of) Viṣṇu and others. (The principles of) *Pañcarātra*[1] and *Saptarātra* have (already) been described by me.

2-5. They have been divided by the sages into twentyfive (books) in this world. *Hayaśirṣa tantra* is the first one. *Trailokya-*

1. The word *rātra* means knowledge and the *Pañcarātra* means the collective knowledge of five kinds according to the *Nar. Saṃ.* I.1.

However the *Ahir. Sam.* the earliest text of this class of literature would take it to mean the fivefold manifestation of Lord Vāsudeva, viz. *Para*, *vyūha*, *vibhava*, *arcā* and *antaryāmin*.

mohana, *Vaibhava*, *Pauṣkara*, *Prahlāda*, *Gārgya*, *Gālava*, *Nāradīya*, *Śrīpraśna*, *Śāṇḍilya*, *Aiśvara*, spoken by Satya, *Śaunaka*, *Vāsiṣṭha*, *Jñānasāgara*, *Svāyambhuva*, *Kāpila*, *Tārkṣya*, *Nārāyaṇīyaka*, *Ātreya*, *Nārasiṁha*, *Ānanda*, *Aruṇa*, *Baudhāyana*, and the one spoken by Viśva as the quintessence of that (the preceding), having eight parts (or the other books).

6-7. A brahmin born in the middle country may perform installation (rite). Those who were born in Kaccha (Cutch), (in the regions of the river) Kāverī, Koṅkaṇa, Kāmarūpa, Kaliṅga, Kāñcī, Kāśmīra, Kosala should not (do installation). The sky, wind, radiance, water, and earth are the *pañcarātra*.

8. Those other than the *pañcarātra* are inanimate and engulfed in darkness. He is the preceptor who has the knowledge "I am brahman and stainless Viṣṇu".

9. Even though deficient in all characteristics he who is a master of the *tantras* is (to be looked upon as) the preceptor. The image of the deity should be placed facing the city and never turned backwards.

10. At Kurukṣetra, Gayā and other places and near the rivers, (the image of) Brahmā at the centre of the city and (the image of) Indra on the east are auspicious.

11-12. (The images) of Agni, mothers, goblins, and Yama (should be placed) in the south-east. (The images) of Caṇḍikā (should be placed) in the south and those of the manes and demons in the south-west. The temples of Varuṇa and others should be built in the west. (The images) of Vāyu and Nāga (serpent) (should be) on the north-west and those of Yakṣa and Guha (Kārttikeya) on the north.

13-15. (Those) of Caṇḍīśa (the lord of Caṇḍī), the great lord and Viṣṇu (are) always (placed) in the north-east. One should not knowingly construct a temple of a reduced size or equal in size or bigger in size than another temple already constructed so as to encroach upon it. A wise-man would leave between them a space measuring twice the elevation and erect a new temple without affecting both the temples. After having examined the ground one has to take possession of it.

16. The offerings to the (presiding) goblins should be offered upto the outer enclosing wall (with a mixture of) black

gram, turmeric powder, fried grains, curd and flour.

17-18. Having dropped the flour in all directions along with (the recitation of) eight syllables: (one has to say), "The demons and goblins who remain on this ground may go away. I am making a place for Hari." Having cleaved the earth with the plough one should cleave it with oxen.

19. Eight *Paramāṇus* make one *rathāṇu*. Eight *rathāṇus* are said to make one *trasareṇu*. Eight times that (makes) one *bālāgra* and eight times that is known as *likhyā*. Eight times that is known as *yūka*. Eight times that is a *yavamadhyama*. Eight times *yava* (makes) one *aṅgula*. Twenty-four *aṅgulas* (make) one *kara*. Four *aṅgulas* make one *padmahastaka*.

CHAPTER FORTY

The mode of making the respectful offering to the god

The Lord said :

1. In days of yore that material principle was dreadful among all principles. It being placed on the earth it was known to be the lord of that place.

2. At a place (divided) into sixty-four compartments Īśa occupying a half of the corner square is worshipped with ghee and unbroken rice. Then the (god) Parjanya (the rain god) occupying a square (is worshipped).

3. The god Jayanta, who occupies two squares (is worshipped) with lotus (flowers) and water, and the lord Mahendra, who remains in one square (is worshipped) with a banner. The Sun god (is worshipped) in a square with all red things.

4. The (god of) truth occupying half a square at the bottom is worshipped with canopy and profuse offering of ghee. The lord of the sky occupying half the angular square (is propitiated) with the bird's flesh.

5. The fire-god in half a square (is worshipped) with the

1. The mantra of eight syllables: *Oṁ namo nārāyaṇāya*.

sacrificial ladle and the god Pūṣan in a square with fried grains, the lord of untruth in two squares with gold, churning rod and unbroken rice in the house.

6. The lord Dharmeśa stationed in two squares is worshipped) with meat and cooked food, the Gandharva in two squares with incense and the tongue of a bird.

7. Mṛga occupying one upper (square) (is) then (worshipped) with blue cloth. The manes (are worshipped) with a dish composed of milk, sesamum and rice in half a square and sticks of tooth-brush in another square.

8. The (two) door-keepers Sugrīva and Puṣpadanta occupying two squares (are worshipped) with barley grains and a clump of grass respectively, and Varuṇa with lotus flowers in a square.

9. The *asura* (demon) in two squares (is propitiated) with wine, (the serpent) Śeṣa in a square with ghee and water, the sin in half a square with barley grains, the disease in half a square with *maṇḍaka* (a kind of baked flour).

10. The Nāga (serpent) (is worshipped) in a square with the *nāga* flowers and the chief serpent in two squares with edibles The Bhallāṭa (a kind of superhuman being) (is worshipped) in a single square with rice mixed with kidney-bean, and the moon (with the same offering) in the next square.

11. The sage placed in two squares (is worshipped) with honey, sweat gruel and nutmeg, Diti in a square with anointments and Aditi in one and a half squares.

12. Āpas (is propitiated) in a square below in the north-east with milk and cake and then Apavatsa remaining in a square below with curd.

13. Marīci (is propitiated) in four squares in the east with balls of sweet-meat and for (the god) Savitṛ, the red flowers (are placed) in the lower angular square.

14. In the square below that, water along with *kuśa* grass is offered to Savitṛ, red sandal paste is offered to Aruṇa in four squares.

15. Respectful offering along with turmeric (is made) to Indra in the lower square in the south-west and rice mixed with ghee (is offered) in the corner square below Indrajaya.

16. Sweet gruel (mixed) with jaggery (is offered) to Indra

in four squares and cooked meat (is offered) to Rudra in the corner square in the north-west.

17. In the corner square below that wet fruit (is offered) to Yakṣa, rice meat and black-gram (are offered) to Mahīdhara in four squares.

18. Rice and sesamum should be placed in the central square for Brahmā. Carakī (is worshipped) with black-gram and clarified butter and Skanda with a dish composed of milk, sesamum and rice and a garland.

19. Vidārī (a demoness) (is worshipped) with red lotuses, Kandarpa (god of love) with cooked rice and meat, Pūtanā (a demoness) with meat and bile and Jambaka (a demon) with meat and blood.

20. The Īśa (is appeased) with bile, blood and bones, Pilipiñja (a demon) with a garland and blood. Other deities are worshipped with blood and meat and in their absence with unbroken rice.

21. Sacrificial offerings are made to demons, divine mothers, manes and guardian deities of the ground in due order.

22. One should not build temples and other things without offering to these (deities) or appeasing them. Hari, Lakṣmī, Gaṇa (the attendant deity of Śiva) should be worshipped at the place (set apart) for Brahmā.

23-24. The final offering is then made to Brahmā in the central pitcher and to Brahmā and other deities as well as Maheśvara, the presiding deity of the ground with a pitcher together with a small vessel. After having made benediction, and holding well the water-jar with small holes at the bottom an auspicious circumambulation is made.

25. O Brahman ! the drop of water is rotated (to fall) in a line. As before in the same line seven kinds of seeds are sown.

26. The excavation should begin in the same way. Then a hole of the measure of a hand should be dug at the centre.

27. Then having made (the pit) smooth to a depth of four fingers' breadth and having contemplated on the four-armed Viṣṇu (waters of adoration) should be offered from the pitcher.

28. Then the hole is filled (with water) from the water-jar having holes at the bottom, white flowers are placed. The excellent conch-shell (known as the) Dakṣiṇāvarta (curved to the

right) has to be filled with seeds and earth.

29. After having performed the offering of water, one should present the preceptor of cows, clothes and other things and honour the sculptor, and the *vaiṣṇavas* who know the proper time.

30. One should then dig carefully till water is found. The substance lying below the presiding deity under the building would not have any beneful influence.

31. The bone or substance below if broken, the broken thing forebodes baneful influence for the inmate. Whatever kind of sound one would hear, (it is to be known) as due to the substance lying below.

CHAPTER FORTYONE

Mode of performing consecration

The Lord said :

1. I shall narrate the mode of consecration of the foundation and (the rites relating to) the laying down of the foundation stone. A shed is erected at first and four (sacrificial) pits (are made).

2. The placing of pitchers (of water) and bricks, the erection of the doors and pillars (are finished). The dug up pit is filled to a quarter (of its depth) and the presiding deity is worshipped at the same time.

3. The bricks should be of twelve fingers in length, with a breadth and width of four fingers respectively, and well-burnt.

4-8. Stones measuring a cubit (in length) would be best in the case of stone slabs. Nine copper pitchers and bricks should be placed. The pitchers (should be filled) with water, (substance known as *pañcakaṣāya*[1], waters of all herbs and fragrant waters.

1. A decoction from the fruits of five plants *jambū, śālmali, vāṭyāla, bakula* and *badara* (*MW.* p. 575).

Then with the pitchers filled well with waters (and containing gold and rice and anointed by fragrant sandal, and having placed the stones along with (the recitation of) the mystic syllables —the three-footed *āpo hi ṣṭhā*[1], *śanno devī*[2], *tarat sa mandīḥ*[3], *pāvamānī*[4], *uduttamaṁ varuṇa*[5], *kayā naḥ*[6], *varuṇasya*[7], *haṁsaḥ śuciṣat*[8], *śrīsūkta*[9].

9. Hari should be worshipped in a bed in the shed in the eastern part of the (drawn) diagram. Then having kindled the fire twelve twigs should be offered (as oblation).

10. The primary offering and the offering with clarified butter should be done with the syllable *om*. Then subsequently eight offerings and again eight offerings with clarified butter (should be offered) with the syllables (known as) *vyāhṛtis*[10] duly.

11. After that offer oblation (in the fire) to the gods, Agni, Soma and Puruṣottama separately with *vyāhṛtis*.

12-13. The preceptor (officiating at the rite) should do the expiatory rite facing the eastern quarter offering to the image, meat, and sesamum along with ghee separately in the pitchers with the vedic syllables or the mystic formula of twelve syllables. Having scattered (sesamum) in the eight directions a stone and a pitcher should be placed at the centre and the following divinities (should be invoked) in order.

14. *Padma*[11], *mahāpadma*, *makara*, *kacchapa*, *kumuda*, *nanda*, *padma*, *śaṅkha* and *padminī* (are the divinities).

15. The pitchers should not be moved. Eight bricks should be placed in them duly beginning with the eastern direction and ending with the north-east.

16. The female energies Vimalā and others, the presiding deities of these bricks, should be invoked in their proper pitchers.

1. *ṚV.* 10.9.1a.
2. *ṚV.* 10.9.4a.
3. *ṚV.* 9.58.1a.
4. *G. Dh.* 19.12.
5. *ṚV.* 1.24.15a.
6. *ṚV.* 4.31.1a.
7. One of the many hymns beginning with this word See *Ved. Con.*
8. *ṚV.* 4.40.5a.
9. This is the *sūkta*, '*hiraṇyavarṇāṁ hariṇīm*', *ṚV Kh.* 5.87.1a.
10. The three syllables bhūr, bhuvas, svar. *Manu* 2.76.
11. This and the following are the different treasures. See *Purāṇa* XVII. 2 p. 160. The text here omits *nīla* and repeats *Padma*.

The energy Anugraha should be invoked at the central pitcher.

17. "O perfect, unbroken, full-bodied brick, the daughter of the sage Aṅgiras, I am establishing you. You grant me the desired thing."

18-20. The preceptor, having placed the brick with this mystic syllable should do *garbhādhāna*[1]. Having invoked the goddess Padminī at the central pitcher, earth, flowers, minerals, gems, and iron pieces as well as the weapons of deities of quarters (should be placed) in the hole of twelve fingers' width and four fingers' depth.

21-22. The goddess earth should be worshipped in a copper vessel of the shape of a lotus. "O the exclusive mistress of all beings, abound with the summits of mountains as the seats, one surrounded by oceans, O goddess ! You resort to this hole. O rejoicer ! born of sage Vasiṣṭha ! you rejoice with the Vasus and the progeny.

23. O Victorious ! related to Bhārgava (Paraśurāma) Maker of thine subjects victorious ! the perfect ! the relative of Aṅgiras ! fulfil all my desires.

24. O Auspicious one ! related to sage Kāśyapa ! Make my intellect good. One who is accomplished with all seeds ! One who possesses all gems and herbs !

25. May you be victorious ! O beautiful one ! O rejoicer ! Related to Vasiṣṭha ! The daughter of the creator ! O Goddess ! O handsome one ! Stay on here in bliss—O majestic one !

26. Stay thou in this house ! O beautiful and brilliant one ! the daughter of Kaśyapa ! The honoured, most wonderful and bedecked with scents and garlands !

27. O Goddess ! Stay in bliss in this room ! O Bhārgavi (daughter of Śukra) ! Bestower of worldly prosperities ! Possessed by the gods, kings, and masters of the house !

28. May you become the multiplier of animals for the happiness of men and others. Having said in this way one should then sprinkle cow's urine on the pit.

29. Having done so, one should place in the pit (such that) the impregnation would take place in the night. One should

1. Impregnation at the pit.

give away cows and clothes to the preceptor (the officiating priest), and food to other people.

30. Having filled the hole and placing the bricks in the hole, the hole is completely filled. Then one should construct the base of the deity proportionate to the edifice of the deity.

31. An excellent base is that where it is more than half the breadth of the edifice, while a quarter lesser than that would be mediocre and that which is half of the excellent base (aforesaid) would be the lowest (in merit).

32. After completing the base, the rite for the presiding deity (of the ground) should be done again. One who performs the consecration of the base would enjoy in heavens free from sin.

33. One who would mentally think that "I am going to build a temple", the sins which had stuck to his body would get destroyed that day itself.

34-35. No need to speak (about the merits) of one who has built a temple in the prescribed manner. It is impossible for anyone to describe the merits one would accrue by building a temple with eight bricks alone. One should indeed infer from this the (proportionate) fruits (accrued) (from the building) of temples of greater dimensions.

36. The door of the temple at the centre of the village or on the eastern part should face the west, while in other directions the door should be facing the west and in the southern, northern and western parts (the door) should face the east.

CHAPTER FORTYTWO

Construction of a temple

Hayagriva said :

1. Listen to me describing the construction of a temple in general. A wise man should divide a square ground into sixteen parts.

2. One should make the four central squares endowed with wealth. The other sixteen parts are left for the walls.

3. The pedestal should extend over four squares. The length of the cornice should be double that of the pedestal.

4. The path of circumambulation should be a quarter of (the length) of the cornice. Two equal openings having the same width as the latter, should be left on the two sides for projections

5. The extent of the ground should be made at first equal to the length of the tower or twice that such as it may be beautiful.

6-7. One should construct the pavilion in front of the sanctum on the lines running parallel through the sides of its inner chamber, adorned with pillars and being of the same length or longer than the principal temple sanctorum by a quarter of its length. The anti-chamber should then be constructed at 81 steps.

8. The deities at the end of the base should be worshipped before placing the parrots at the front door. In the same manner the thirty-two gods at the end should be worshipped when the outer wall is raised.

9. This is the characteristic of a temple in general. Listen to the description (of raising) a temple proportionate to the (size of the) image.

10. The base (of the deity) should be of the same size as the image. The adytum (of the temple) should be half the size of the base and the walls proportionate to the adytum.

11. The height (of the walls) should be equal to the length of the walls. The pinnacle should be made equal to twice the height of the wall.

12. The path around the temple should be a quarter of the extent of the pinnacle. The entrance chamber in the front should be a quarter of the extent of the pinnacle.

13. The projections of the arches should be one-eighth of the extent of the adytum. The arches should be made proportionate to the circumference.

14. The projections of arches should otherwise be made as one-third of it. Always there should be three projections on the left on the three arches.

15-16. Four upward lines should be marked for (the construction of) the pinnacle. A downward line is marked to fall above the key-stone which is located at the middle part of the

pinnacle. A lion is built at the middle part of the pinnacle in a line with the key-stone.

17. Two such lines should be marked on the sides. There should be a small platform above that.

18. (The lion) should not be in a dropping posture or fierce-looking. The conical shaped structure is placed above, proportional to the small platform.

19. A beautiful opening should be made twice the length of the platform. Two globes should be placed above that with beautiful (ornamental) branches.

20-21. (Forms of) Caṇḍa and Pracaṇḍa should be carved on the door-frame occupying a fourth (of its space), (possessing) a staff like that of Viṣvaksena (Viṣṇu) and at the threshhold of the branch beautiful (Goddess) Śrī (Lakṣmī) (should be carved) as being bathed by the elephants of the quarters with (waters from) the pitchers . The height of enclosing wall should be one-fourth of that of the temple.

22. The height of the tower should be a quarter lesser than that of the temple. The pedestal (of the image) of the deity of five cubits should be of a cubit.

23. A shed known as the Garuḍamaṇḍapa and shed for Bhauma (Mars) and other (planets) (should be made). In the eight directions above (the chamber housing) one should make (the images as follows) :

24-25. (The images of) *Varāha* (boar) in the east, *Nṛsiṁha* (man-lion) in the south, *Śrīdhara* (a form of Viṣṇu) in the west, *Hayagrīva* (horse-necked form of Viṣṇu) in the north, *Jāmadagnyaka* (Paraśurāma, a manifestation of Viṣṇu) in the south-east, *Rāma* in the south-west, *Vāmana* (the short-statured manifestation of Viṣṇu) in the north-west (and) *Vāsudeva* in the north-east. The temple should be decorated with gems all around. Leaving out one-eighth of the door if that is done, it is not defective.

CHAPTER FORTYTHREE

Installation of deities in the temples

The Lord said :

1. O Brahman ! Listen to my description (of the mode) of installation (of images) of deities in the temples. (Image of Vāsudeva should be placed at the middle of the five divine) edifices.

2. (The images of) the dwarf-form, man-lion form, horse-headed form, (and) boar form (of Viṣṇu) should be placed in the south-east, south-west, north-west and north-east (respectively).

3-5. (The image of) Nārāyaṇa should be placed in the middle. (The images of) the goddess, sun, Brahmā and the *liṅga* (symbolic representation of Śiva) or of Rudra (Śiva) should be placed in the south-east, south-west, north-west and north-east (respectively). Otherwise, (image of) Vāsudeva should be placed at the centre of the nine chambers and beautiful (images of Indra and the guardian deities of the world (should be placed) in the east and other directions. Otherwise, one should make five chambers and worship Puruṣottama (Viṣṇu) in the centre.

6. (The images of) Lakṣmī and Vaiśravaṇī (Kubera) should be placed in the east, the divine mothers in the south, Skanda, Gaṇeśa, Īśāna (a form of Śiva) and the sun and other planets in the west.

7-8. Otherwise, having installed (the images of) the manifestations (of Viṣṇu) such as the Fish etc., in the north, Caṇḍikā (a form of Goddess Pārvatī) in the south-east, Ambikā in the south-west, Sarasvatī in the north-west, Padmā (Lakṣmī) in the north-east and Vāsudeva or also Nārāyaṇa in the centre. The omni-present form of Hari should be placed in the centre in (the construction of) the thirteen chambers.

9-11. (Images of) Keśava and others (should be placed) in the east and other directions or (the images) of Hari himself in all chambers. The images are of seven kinds—earthen, wooden, metallic, made of gems, made of stones, made of sandal and made of flowers. The images made of flowers, sandal and earth yield all desired fruits when they are worshipped at

that moment. I shall describe the stone image (where such practice) prevails.

12. In the absence of hills, the stone lying buried in the earth should be taken out. Among the colours, white, red, yellow, and black are extolled.

13. When stones of the above-mentioned colours are not available (the desired) colour is brought about by the (ceremony known as) *siṁhavidyā*.[1]

14. After (the performance of) the *siṁhahoma* (a piece of) stone (which becomes) tinged with white colour or black colour or produces sound like a bell-metal or emits sparks of fire (is deemed) as male.

15. The female one is that in which these characteristics are present in a lesser degree. If they are devoid of colours they are neuter. (The stones) in which the sign of a circle is found are to be taken as impregnated and should be rejected.

16. One should go to the forest and perform the forest rites for the sake of an image. After having bathed and plastering a shed Hari should be worshipped there.

17. After having made the offering of the victim, the (stone-cutter's) chisel used for the work should be worshipped. Having offered *homa* (pouring of clarified butter into the fire), water mixed with rice should be sprinkled over the image with the implement (chisel).

18. Having made the protective spell it should be worshipped with basic sacred syllable of lord Nṛsiṁha. After having made the offering to fire the final oblation should be made. Then offerings to the goblins should be given by the preceptor.

19. Having worshipped the good (spirits), the demons, *guhyakas* (a class of attendant-gods of Kubera), and accomplished souls and others who may be residing there, should be requested to forgive.

20. (They should be addressed as follows). "This journey (has been undertaken) by us for the image of Viṣṇu by the command of Keśava. Any work done for the sake of Viṣṇu, should also be your (concern)."

1. Only *Hayaśīrṣasaṁhitā* of the Pañcarātrāgama texts mentions this. The present text does not explain this. See *Vaiṣṇava Iconography*, p. 40.

21. "Being always pleased with this offering (you) repair quickly to some other place quitting this place for good".

22. Being informed thus (these beings) go to another place in good cheer and satisfied. Having eaten the sacrificial porridge along with the sculptors, he should repeat in the night the following sacred syllables (inducing) sleep.

23. "Om ! salutations to (Lord) Viṣṇu, the omnipresent, Prabhaviṣṇu (Viṣṇu) (strong), the universe, and Salutations to the lord of dreams."

24. "O Lord of lords ! I have slept by your side. (Instruct me) in my dreams (how to execute) all the works I have in my mind."

25. "*Om Om* ! *hrūm phaṭ viṣṇave svāhā* ! When the dream (is) good, everything (will also be) good. If it is bad, it becomes good by the performance of the *siṁhahoma*[1]. Having offered reverential waters to the stone in the morning, the implements should be worshipped with (the sacred syllables) (for the worship of) implements.

26. The spades and chisels should have their edges besmeared with honey and clarified butter. (The priest) should think himself as Viṣṇu and the sculptor as Viśvakarman (the divine architect).

27-28. The implement which is of the form of Viṣṇu should be given (to the sculptor) and its face and back should be shown. Having cut a square block of the stone with controlled senses and holding a chisel, the sculptor should make a smaller one for the purpose of the pedestal. Having placed (them) in a chariot and brought to the workspot together with the cloth (one who) makes the image after having worshipped (the form conceived), is a sculptor.

CHAPTER FORTYFOUR

Characteristics of the image of Vāsudeva

The Lord said :

1-2. I shall describe to you the characteristics of the image

1. See VV. 13 and 17 above.

of Vâsudeva and other gods. Having placed the stone to the north of the temple facing either the east or the north and worshipped it, the sculptor should divide the stone into nine parts along the central line after making the offering.

3. In the twelve divisions (of the line) a division is said to be an *aṅgula* (a finger breadth). Two *aṅgulas* are known to be a *golaka*. It is also said to be a *kālanetra*.

4. Having divided one of the nine divisions into three, (with one part) the region of the calves should be made. In the same way a part is to be used for the knees and part for the neck.

5. The crown should be of a measure of a *tāla* (12 *aṅgulas*). In the same way the face (should be) of the measure of a *tāla*. The neck and heart should also be a *tāla* each.

6. The navel and the genital part should be a *tāla* apart. (The length) of the thighs should be two *tālas*. (The length) of the part from the ankle to the knee should be two *tālas*. Listen now to (the description) (of the drawing) of lines (on the body).

7. Two lines should be drawn on the foot, and (two) more in between the calves (and knees). Two lines about the knees and two more in between the thighs and the knees should be drawn.

8. One line should be drawn over the genital part, and one more about the waist. Another (line) (should) then (be drawn) above the navel for accomplishing the girdle.

9. Then (a line) should be drawn on the heart and two lines on the neck. One such line should be drawn on the forehead and one more on the head.

10. One more line should be drawn on the crown by the learned. O Brahman ! seven vertical lines should be drawn.

11. Six lines should be laid in between the armpits and the lower part of the spine. These lines alone should be marked clearly omitting the central line.

12. The forehead, the nose and the mouth should be made (to measure) four *aṅgulas*. The neck and the two ears should be made (to measure) four *aṅgulas* long.

13. The cheeks so also the chin should be made (to measure) two *aṅgulas* broad. The forehead is said to be eight *aṅgulas* broad.

14. Over that the temples (sides of the forehead) should

be made two *aṅgulas* endowed with curbs. The intervening space between the eyes and ears is said to be four *aṅgulas*.

15. The ears should be two *aṅgulas* wide. (The inter-space between) the ears and the ends of eye-lashes (should be) two and a half units. The cavity in the ear is spoken to be in the same line as the eyebrows.

16. A pierced ear (should be) six *aṅgulas* and an unpierced (ear) (should be) four *aṅgulas* equal to the chin. (Or it should be) six *aṅgulas* whether it is pierced or not pierced.

17. Then the external auditory passage with its membranes etc. should be made. The lower lip should be of two *aṅgulas* and the upper lip should be half of it.

18. Then the (breadth) of an eye (should be) half an *aṅgula* and the mouth (should be) four *aṅgulas*. The measurement of its depth is spoken to be one and a half *aṅgulas*.

19-20. The unopened mouth should be in this way. The opened mouth should be three *aṅgulas*. The base of the bridge of the nose should be one *aṅgula* high. From its tip it should be two *aṅgulas* similar to the *karavīra* (flower) (oleander). The intervening space between the two eyes should be made to measure four *aṅgulas*.

21. The corners of the eyes (should be) two *aṅgulas*. The space between them (should be) two *aṅgulas*. The pupil (should be) one third of the eye and the iris (should be) one fifth (of it).

22. The breadth of the eye (should be) three *aṅgulas*. The cavity (of the eye) is considered to be half an *aṅgula*. The lengths of the eyebrows are considered to be equal and are proportional to the eye-brows.

23. The middle of the eye-brow should be two *aṅgulas* and its length (should be) four *aṅgulas*. The measure round the head (should be) thirty-six *aṅgulas*.

24. The measurement around the heads of the images of Keśava and other gods should be thirty-six (*aṅgulas*). The head-measure of all those (images) which are short-necked (should be) ten (*aṅgulas*).

25. The inter-space between the neck and the chest should be three times the length of the neck and should be thrice as much broad plus eight *aṅgulas*.

26. The shoulders (should) be made (to measure) eight

aṅgulas and the two beautiful shoulder regions (should be) three times those. The arms should measure seven times (the length of) the eyes. The fore arms (should be) sixteen *aṅgulas*.

27. The arms should be three *kalās*[1] in breadth and the fore-arms should also be equal to that. The upper arm should have a circumference of nine *kalās*.

28. It should be seventeen *aṅgulas* at the middle and sixteen *aṅgulas* above the elbow-joint. O Brahman ! the circumference of elbow should be three times that.

29. The circumference of the middle of the forearm is said to be sixteen *aṅgulas*. The circumference of the fore-part of the arm is said to be twelve *aṅgulas*.

30. The palm of the hand is said to be six *aṅgulas* in breadth. The length should be seven *aṅgulas*. The middle (finger) should be five *aṅgulas* (long).

31. The index finger and the ring finger (should be) half an *aṅgula* less than that. The little finger and the thumb should be made to measure four *aṅgulas* each.

32. The thumb should be made to have two *parvans* (joints). The other fingers (should have) three joints. The measure of the nail is laid down as half (the size of the joints) on the respective fingers.

33. The extent of the belly is same as that of the chest. The navel should be an *aṅgula* (in breadth) and proportionally deep.

34. Then the inter-space between the generative organ and the intestines should be made to measure a *tāla*. The girth around the navel (should be) forty-two *aṅgulas*.

35. The inter-space between the breasts should be made to measure a *tāla* in breadth. The nipples should be of the measure of a *yava*[2] (barley grain). The circular space around them should be two *pādas* (two feet).

36. The circumference of the chest should be made sixty-four *aṅgulas* clearly. The girth of the lower portion (of the chest) is said to be four *mukhas*[3] (one *tāla*).

1. Equal to two *aṅgulas*. Also called *Golaka*.
2. One eighth of an *aṅgula*.
3. Seems to be a corrupt form for *mukhya* equal to one *tāla* or twelve *aṅgulas*.

37. The circumference of the waist should be fifty-four *aṅgulas*. The breadth of the base of the thigh is said to be twelve *aṅgulas*.

38. It is somewhat greater at the middle (of the thigh) and gradually less (broad) below. The knee-joint (should be) eight *aṅgulas* in breadth and thrice that in its girth.

39. The middle of the leg from the ankle to the knee is said to be seven *aṅgulas* broad. The girth of it (should be) three times that. The top of the leg (should be) five *aṅgulas* broad.

40. The girth of that (the leg) (should be) thrice its breadth. The feet (should) measure a *tāla*. The extent of elevation of the feet (should be) four *aṅgulas*.

41. The front (part) of the ankles should be four *aṅgulas* The extent of the feet should be three *kalās*. The generative organ should be three *aṅgulas*.

42. Its girth (should be) five *aṅgulas*. The fore-finger (should be) of same length. The other fingers are duly lesser by one part of eighth.

43. The height of the toe is said to be one and a half *aṅgulas*. The nail of the two should be made twice that.

44. (Those of other fingers) should be gradually made half *aṅgula* less than the previous. The scrotum should be three *aṅgulas* (long). The generative organ (should be) four fingers (long).

45. The girth of the upper part of the pouch should be made (to be) four *aṅgulas*. The girth of the scrotum is said to be six *aṅgulas*.

46. The image should be adorned with ornaments. This is the exact description of details. The features (of the deities) should be made in this world, as described.

47. A disc on the (upper) right hand, and a lotus on the lower (right hand), the conch on the (upper) left hand, the mace on the lower (left hand) are to be placed according to the characteristic of Vāsudeva.

48-49. (The images of) Śrī and Puṣṭi should be made carrying a lotus and a harp respectively in their hands, (their images) reaching upto the thighs (of that of Vāsudeva). Then the two Vidyādharas (a class of semi-divine beings) holding the garlands (in their hands) should be made in the halo of the prin-

cipal image). The halo (should also) be decked with the (images) of (celestial) elephants. The pedestal should be radiant like a lotus on which the images (should be worshipped) as follows.

CHAPTER FORTYFIVE

Characteristics of pedestals and details relating to images

The Lord said :

1. I shall describe the characteristics of the pedestal. The length is the same as that of the image. The height (should be) half of it. It should have sixty-four folds.

2. Leaving two rows at the bottom, the other parts should be polished on either side as also inside.

3. Leaving two rows at the top, the other parts are polished evenly on either side and inside.

4. The rectangular space in between these should then be polished. The first two rows should be divided into four parts by a wise man.

5-6. The girdle should be equal to one such part. The indent should be half that. Leaving one such part evenly on either side a wise man should leave on the exterior a breadth of a foot. The water drains should be at the top of each one of the three parts.

7. This auspicious and excellent pedestal (has been described) relating to its manifold ways (of construction). The (images of the)goddess Lakṣmī and other feminine forms should be made (to measure) eight (*tālas* in length.

8. The eye brows should be more than a *yava* (in length). The nose (should be) less than a *yava* (in length). The mouth (should measure) more than a small ball well distributed above and below.

9. The eye should be made long (measuring) three parts of a *yava* less than three *yavas*. The breadth of the eyes should be made half of it.

10. The beautiful ears should be made to be in a line with the corners of the mouth. Then the two shoulders should be made sloping by less than a *kalā*.

11-12. The neck should be one and a half *kalās* long and made beautiful by a proportionate width. The thighs, knee-joints, the pedestal, should be broad. The feet, the hinder part, the bullocks and the hips should be made as prescribed. The fingers should measure less than the seventh part of the above and should be long and not crooked.

13. The shank, thigh and the hip would be one *netra*[1] less in length. The middle part and the sides should have the same roundness. The two breasts (should be) fully developed and plump.

14-15. The beasts should be made to measure a *tāla*. The waist should be one and a half *kalās*. The other marks should be the same as before. A lotus (should be placed) on the right hand and a *bilva* (fruit) on the left (hand). (There should be) two maidens on the sides holding chowries in their hands. (The image of) Garuḍa should have a long nose. I shall then describe those which bear the marks of a disc.

CHAPTER FORTYSIX

Characteristics of different Śālagrāma stones

The Lord said :

1. I shall describe (the characteristics of) the *Śālagrāma mūrti*[2] (the different gods represented by different kinds of *śālagrāma* stones) which yield enjoyment and emancipation. (The stone called) *Vāsudeva* is black (coloured) around its mouth and has (marks) of two discs on it.

2. The *Saṅkarṣaṇa* (stone) is red (in colour) and has marks

---

1. The measurement indicated by this word is not quite clear. Probably equal to two *aṅgulas*.

2. The *śālagrāma* stones obtained from the beds of Gaṇḍakī river in Nepal are associated with the worship of Viṣṇu. The different stones bearing different marks are taken to represent different forms of Viṣṇu.

of two discs (and is considered as) excellent. The *Pradyumna* (stone) has many holes, elongated and is blue (coloured).

3. The *Aniruddha* (stone) is yellow (in colour) and has the mark of a lotus. It is circular (in shape) and has two or three rays. The *Nārāyaṇa* (stone) is black (in colour) with an elevated and deep hole.

4. The *Parameṣṭi* (stone) (has the marks of) the lotus and disc. It is perforated at the back and has dots on the surface. The *Viṣṇu* (stone) has a big disc (mark). It is black (in colour). It has a line in the middle part. It is of the shape of a mace.

5-6. The *Nṛsiṁha* (stone) is tawny. It has (the mark of) a big disc and five dots. The *Varāha* (stone) is of the shape of the female divinity. It has unequal discs. It is of the colour of sapphire. It is large with the marks of three lines and is good. The *Kūrma* stone has an elevated hinder part with circular lines and is black (in colour).

7. The *Hayagrīva* (stone) has a line of the shape of a good. It is blue (coloured) and is dotted. The *Vaikuṇṭha* (stone) has (the mark of) a disc and lotus. It has the radiance of a gem. It has tail-shaped lines.

8. The *Matsya* stone is long and has three dots. It is crystalline-coloured and is well formed. The *Śrīdhara* (stone) has a garland of wild flowers and five lines and is circular.

9. The *Vāmana* (stone) is circular and is very short. It is blue (coloured) and has a dot. The *Trivikrama* (stone) is black (coloured). It has a line on the right and a dot on the left side.

10. The *Ananta* (stone) has the mark of the hood of a serpent, it has variegated colours and manifold forms. The *Dāmodara* (stone) is big and has a disc in the middle part with two minute dots.

11. The *Sudarśana* (stone) has (the mark of) a disc. The *Lakṣmīnārāyaṇa* (stone) (is that which has the marks of) two discs. The *Acyuta* (stone) (has the marks of) three discs. Or the *Trivikrama* (stone) may have (the marks of) three discs.

12. The *Janārdana* (stone) has (the marks of) four discs. The *Vāsudeva* (stone) has (the marks of) five discs. The *Pradyumna* (stone) has (the marks of) six discs. The *Saṅkarṣaṇa* (stone) has (the marks of) seven discs.

13. The *Puruṣottama* (stone) has (the marks) of eight discs. The *Navavyūha* form has the marks of nine discs. (The stone representing) the ten manifestations (of Viṣṇu) (is marked) with ten (discs). The *Aniruddha* form (is marked) with eleven (discs). The *Dvādaśātman* (class of *śālagrāma*) (is marked) by twelve (discs). (One is deemed to be) the *Ananta* (class of *śālagrāma*) (if it has) more (discs) than these.

CHAPTER FORTYSEVEN

Mode of worshipping Śālagrāma

The Lord said :

1. I shall describe the mode of worshipping the *śālagrāma* marked with discs for (the sake of) accomplishment. The worship of Hari (in the *śālagrāma*) is of three kinds—

(i) *kāmyā* performed for gaining particular benefit

(ii) *akāmyā* performed with disinterestedness about the benefits

(iii) *śubhayātmikā*, that is of the nature of both of them.

2. (The worship) of the five (manifestations of Viṣṇu) (such as) the Fish[1] etc., is,either *kāmyā* or *ubhayātmikā*. (The worship of the manifestations) of the Boar Man-lion and Dwarf forms (of Viṣṇu is) for emancipation.

3-6. Listen to the three-fold worship of the *śālagrāma* endowed with discs. The excellent worship is that performed without desiring for the fruits. The worship with desire for the fruits is the last (in the rank). The worship of an image is mediocre. In a circular lotus placed on a rectangular seat, having assigned the *praṇava* (the syllable *Om*) to the heart and having assigned (the sacred syllables) to the parts of the body and having shown three *mudrās* (positions of fingers in the practice of worship), the preceptor should be worshipped outside the circle. The attendant gods (*gaṇas*) should be worshipped on the west. Dhātṛ on the north-west,Vidhātṛ on the south-west,the Kartā and Hartā on the south and north, Viṣvaksena (Viṣṇu)should be worshipp-

1. The text does not specify the names of other manifestations.

ed in the north-east, and Kṣetrapâlaka (the guardian deity) on the south-east.

7. The *Vedas*, *Ṛgveda* etc. (should be worshipped) in the east etc. (The serpent) Ananta (which is) the support of the earth, the seat of worship, the lotus, the three orbs—sun, moon and fires (should be worshipped).

8. The seat (should consist) of twelve letters[1] (forming the mystic formula of the God). Having placed (the God) there, the stone should be worshipped with the individual syllables and the whole of the sacred syllable in order.

9-10. Then one should worship with the vedic sacred syllables accomplished by the syllables such as the *gāyatri*, etc. and *praṇava* on the east and other directions. Then the three *mudrās* of the Viṣvaksena (Viṣṇu), the disc and the Kṣetrapāla should be shown. This is the first variety of the worship of *śālagrāma*. Then I shall describe the one with no merits.

11. One should draw a circle as before with sixteen radii and with a lotus. One should then worship the preceptor and others with a conch, disc, mace and sword.

12. The bow and the arrows (should be placed) in the east and the north. The seat should be placed with the vedic (syllables). The stone should be placed with the (sacred) twelve syllables[2] of the lord. Listen to the third variety of worship.

13. One should draw a lotus having eight radii and worship the preceptor and others as before. Having offered the seat with the eight sacred letters[3] one should place the stone with the same (formula). One should worship ten times with that (formula). It is then accomplished by *gāyatri* etc.

CHAPTER FORTYEIGHT

Adoration of twentyfour forms of Viṣṇu

The Lord said :

1. Keśava of the form of (syllable) *Om* bears the lotus,

1. *Om namo bhagavate vāsudevāya.*
2. See the previous note.
3. *Om namo vāsudevāya.*

conch, disc and mace. Nārāyaṇa (bears) the conch, lotus, mace and disc. Circumambulation to Him.

2. Then I salute Mādhava, who bears the mace, disc, conch and lotus. Govinda wields the disc, the Kaumodakī (name of a mace), lotus and conch.

3. Viṣṇu, the bearer of the disc, the mace, lotus and conch is the bestower of emancipation. I salute Madhusūdana, who bears the conch, disc, lotus and mace.

4. (I prostrate) with devotion (at the feet of) Trivikrama who bears the lotus, mace, disc and conch. May Vāmana, the bearer of the conch, disc, mace and lotus protect me always.

5. Śrīdhara who holds a lotus, disc, bow and also the conch yields emancipation. Hṛṣīkeśa wields the mace, disc, lotus and conch. May He protect us.

6. And Padmanābha (is one) who yields boons and who holds the conch, lotus, disc and mace, (I salute him). Dāmodara (is one) who holds a lotus, conch, mace and disc. I salute him.

7. May Vāsudeva, who wields a mace, conch, disc and lotus (protect) the universe. May Saṅkarṣaṇa, who holds a mace, conch, lotus and disc protect us.

8. Lord Pradyumna is one who holds a mace, disc, conch and mace as well as a lotus. May Aniruddha, who wields the disc, mace, conch and lotus protect us.

9. May Puruṣottama, the Lord of celestials, who holds disc, lotus, conch and mace (protect you). May Adhokṣaja who wields lotus, mace, conch and disc protect you.

10. I salute that Lord Nṛsiṁha, who wields disc, lotus, mace and conch. May Acyuta, who holds mace, lotus, disc and conch, protect you all.

11. So also (may) Upendra, who is of the form of a child and (who holds) the disc and lotus, (protect you). And (may) Janārdana, who wields lotus, disc, conch and mace (protect you).

12. May Hari, who holds conch, lotus, disc as well as (mace) *kaumodakī* yield me enjoyment and emancipation. May Kṛṣṇa, who holds conch, mace, lotus and disc give enjoyment and emancipation.

13. The first manifestation was that of Vâsudeva. Then Saṅkarṣaṇa manifested. Pradyumna manifested from Saṅkarṣaṇa. Aniruddha appeared from Pradyumna.

14. Each one of the (above) forms was divided into three forms such as Keśava and others.. One who reads or hears this hymn consisting of twelve letters on the twenty-four forms gets free from impurity and gets all things.

CHAPTER FORTY-NINE

Characteristics of forms of 'Fish' etc. of Viṣṇu

The Lord said :

1. I shall describe to you the characteristics of the ten manifestations (of Viṣṇu) beginning with the Fish. The Fish (form of Viṣṇu) should resemble a fish. The Tortoise (form) should resemble a tortoise.

2. The terrestrial boar (manifestation) should have a human body and as carrying a mace and other (weapons) in the right hand, and the conch, (the goddess) Lakṣmī or a lotus in the left.

3. Or (the goddess) (is represented) as resting on the left elbow and the earth and (the serpent) Ananta at the feet. The installation of the figure secures for a person a kingdom and (such a person) gets across the ocean of mundane existence.

4. The Man-lion image (should be represented) as having a wide open mouth and having the killed demon (Hiraṇyakaśipu) on the left thigh. His chest should wear a garland and (his arms) should hold disc and mace.

5. The Dwarf-form may hold an umbrella and a stick or have four arms. The figure of Paraśurâma may hold the bow and arrow, a sword and an axe.

6. (The figure of) Râma should have the bow, arrow, sword, conch or two hands or may have four arms holding a mace and plough.

7. The plough may be provided on the left half (upper arm) and the auspicious conch on the lower arm. The mace may be

provided on the right half (upper arm) and the auspicious disc on the lower arm.

8. The figure of Buddha (should be made) as calm, having long ears, white complexion, wearing a cloth, and seated on a lotus with its petals upwards and as conferring favour and protection.

9. (The figure of) Kalki is (to be represented as) a twice-born endowed with a bow and quiver and as destroying the foreigners. Or (he should be represented as) seated on the horse and endowed with a sword, conch, disc and arrow.

10. I shall describe the characteristics of nine forms of Viṣṇu commencing with Vāsudeva. The mace (is placed) on the right half (upper arm) and the excellent disc on the left half (upper arm).

11. The image of Vāsudeva may be made as before or as having four hands or two hands, one holding a conch and the other as conferring boons and having Brahmā and Īśa (Śiva) always on either side.

12. (The figure of) Balarāma (is represented) as holding a plough, mace, club and lotus. (The image of) Pradyumna (is represented as having) thunderbolt and conch on the right arm and the bow in the left arm.

13. Or Pradyumna (is represented) as having the mace resting on the navel with pleasure or holding the bow and arrow. Aniruddha may be (represented as) having four arms. In the same way Lord Nārāyaṇa (may also be represented).

14. (The image of) Brahmā is (represented as having) four faces, four hands, big belly, long beards, matted hair, and (having) swan as the vehicle in front (of him).

15. (There should be) a rosary and a ladle on the right hand and a water-pot and vessel to hold the sacrificial clarified butter. Sarasvatī and Sāvitrī (consorts of Brahmā) (should be placed) on the left and right sides.

16. (The image of) Viṣṇu (is represented) as having eight hands, Garuḍa (the vehicle), (holding) a sword, mace, and arrow in the right hand and as conferring gifts and (holding) the bow and mace in the left hand.

17. (The figure of) Narasiṁha (is represented) (as having) four hands holding the conch and disc and piercing (the body) of the mighty demon (Hiraṇyakaśipu).

18-22. (The figure of) Varāha (is endowed with) four arms holding the (serpent) Śeṣa in (one of) the hands and the earth in the left (hand) and (his consort) Kamalā (Lakṣmī). The earth should be made as resting at the feet and (goddess) Lakṣmī as seated at the feet. Trailokyamohana (one who stupefies the three worlds) (should be represented as riding) the Tārkhya (the eagle-vehicle) and possess eight hands, holding the sword, mace and goad in the right hand and the conch, bow, mace and the noose in the left hand. (Images of) Lakṣmī and Sarasvatī should be endowed with lotus and lute (respectively). Then (the form of) Viśvarūpa (of Viṣṇu) (should be endowed) with the club, noose, spear and arrow in the right hand and conch, bow, mace, noose, *tomara* (javelin), plough, axe, staff, sword and leather sling in the left hand.

23-24. The Harihara (Śiva and Viṣṇu) form of Viṣṇu (should be placed) on the right or left (side), (being endowed with) twenty hands, four faces and three eyes. He should either be lying on his left or reclining on the water. (He should further be represented) as his leg being held by the goddess Śrī (Lakṣmī). He should also be shown as being attended to by (the female divinities) Vimalā and others. He should also have the four-faced (Brahmā) in the navel-lotus.

25. The form of Viṣṇu bearing the marks of Rudra and Keśava should hold a spear and sword in the right hand and the mace and disc in the other and be in the company of Gaurī and Lakṣmī (the consorts of Śiva and Viṣṇu).

26. The Hayaśiras (horse-headed) form of Viṣṇu (should be represented) as holding the conch, disc, mace and the *Vedas*. The left foot should rest on (the serpent) Śeṣa and the right on the back of tortoise.

27. The form of Dattātreya may have two arms, the goddess Śrī (Lakṣmī) being seated on the left lap. The Viṣvaksena form of Viṣṇu (may hold) a disc, mace, plough and conch.

CHAPTER FIFTY

Characteristics of an image of the goddess

The Lord said :

1-5. (The image of) Caṇḍī may have twenty hands and may hold the spear, sword, dart, disc, noose, club, *ḍamaru* (a small drum) and spike in the left hands and also (show) protective posture (and) the snake as the noose, club, axe, goad, bow, bell, banner, mace, mirror, and iron mace in the (right) hands. Or (the figure of) Caṇḍī is made to have ten hands, with the buffalo placed below with its head fully severed and the demon as issuing forth from (its) neck with rage and brandishing his weapon, holding spike in the hand, vomitting blood, his hairs (stained) with blood and blood dripping out from the eyes (forming) a garland (on the chest), being devoured by the lion and well-bound by the noose in the neck. (The goddess is represented as) resting her right foot on the lion and the left foot on the demon underneath.

6-12. This form of Caṇḍikā, the destroyer of enemies (is made as) having three eyes and endowed with weapons. (This) Durgā is to be worshipped with the nine elements in order in a diagram of nine lotuses from her own form at the beginning, centre and the eastern and other (directions). (The image should be made as) possessing eighteen arms (carrying) a human head, club, mirror, *tarjani* (a kind of weapon), bow, banner and a little drum in the right hand and the noose, spear, mace, trident, thunderbolt, sword, goad and dart in the left hand. The others (Rudracaṇḍā and other goddesses) should be endowed with the same weapons in their sixteen hands except the little drum and *tarjani* (a kind of weapon).

The nine (goddesses) commencing with Rudracaṇḍā are Rudracaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Caṇḍarūpā, Aticaṇḍikā and Ugracaṇḍā stationed at the centre. (They are made to be) coloured as the *rocanā* (yellow pigment), red, black, blue, white, purple, yellow and white and as riding the lion. Then the buffalo as a human (form) should be held by the hair by the nine (forms) of Durgā holding weapons.

13. They are in the *ālīḍha*[1] posture. They have to be established for the increase of progeny; as also (the forms) Gaurī, Caṇḍikā and others (as well as the forms) Kuṇḍi, Akṣaradā (and) Agnidhṛk.

14-15. She is the same as Rambhā. (She is) accomplished and devoid of fire. (She is) also Lalitā. (She) holds the severed head along with the neck in the left (hand) and a mirror in the second hand.

(The image of) Saubhāgyā (is made) as holding fruits in the folded palms on the right side. (The image of) Lakṣmī holds the lotus in the right hand and the *śrīphala* (bilva fruit) in the left.

16. (The image of) Sarasvatī (should be made as holding) a book, rosary and lute in the hands. (The image of) Jāhnavī (the river Ganges) (is represented) as holding a pot and flower in the hand (and standing) on the crocodile and of white complexion.

17. (The image of the river) Yamunā is worshipped as mounted on the tortoise and as holding a pot in the hand and of dark complexion. (The image of) Tumburu is represented as white (in colour), holding a lute and trident and riding a bull.

18-19. The four-faced Brāhmī (the female-energy of Brahmā) (is represented) as of fair complexion, riding a swan and as carrying a rosary, different vessels such as *surā* and *kuṇḍa* in the left hand. Śāṅkarī is represented as white, (seated) on a bull holding the bow and arrow in the right hand and the disc and the bow in the left hand. Kaumārī (is represented) as red in colour, riding the peacock and having two arms, holding the spears.

20. (The form of) Lakṣmī should hold the disc, and conch in the right (hand) (and) the mace and lotus in the left (hand). (The form of) Vārāhī should be mounted on the buffalo and hold the stick, conch, sword and goad.

21-25. (The image of) Aindrī conferring success should be represented as having thousand eyes and holding the thunderbolt in the left hand.

1. The posture in shooting, in which the right knee is advanced and the left leg is held back.

Cāmuṇḍā may have three eyes deeply sunken, a skeleton form devoid of flesh, erectly standing hair, emaciated belly, clad in tigerskin and holding a skull and spear in the left hand and a trident and scissor in the right standing on the dead body of a man and wearing a garland of bones. (The image of) Vināyaka should have a human body, big belly, elephant face, big trunk and sacred thread. The mouth measuring 7 *kalās* in breadth while the trunk should measure 36 finger-breadths in length. The neck should be 12 *kalās* in girth and 10 *kalās* in height. The throat-region should be 36 finger (in length). The space about the region of anus should have the breadth of half a finger.

26. (The region of) the navel and thigh should be of twelve (fingers) as also the leg from the ankle to the knee and the feet. He should be represented as holding his own tusk made into an axe in the right hand and the *laḍḍuka* (a ball of sweet) and lotus flower in the left.

27. (The image of) Skanda, the lord (of the universe) also known as Śākha and Viśākha, (is represented) as a boy possessing two arms and riding a peacock (with the images of) Sumukhī and Viḍālākṣī[1].

28-29. The god may be represented as having a single face or six faces, six hands or twelve hands carrying the spear and a cock in the right hand. In the village or the forest (it should have) two arms. (He should bear) the spear, arrow, noose, *nistriṁśa* (sword), goad and *tarjani* (a kind of weapon) in the six right hands and the spear in the left hand.

30-31. (The image of) Rudracarcikā (the manifestation of) the goddess may have a bow adorned by the plume of peacock, club, banner, protective posture, cock, skull, scissors, trident and noose in the right and left hands. (She should also be) clad in the elephant hide, with her leg raised up and the little drum placed on the head.

32. Hence she (is known as) Rudracāmuṇḍā, the goddess of dancing and one who is dancing. This (goddess herself), having four faces and in the sitting posture (is known as) Mahālakṣmī.

1. The consorts of Skanda. The two names mean good-faced and cat-eyed respectively.

33-34. (The goddess) having ten hands and three eyes (holding) (different) weapons, sword and *ḍamaru* (little drum) in the right hand and the bell, club, staff with a skull at one end and trident in the left (hand) and eating men, horses, buffaloes and elephants held in the hand is called Siddhacāmuṇḍā.

35. That goddess accomplishes everything and is (known (as) Siddhayogeśvarī. She is also represented in another form endowed with the noose and goad and red (in complexion).

36. (The goddess) Bhairavī who has an embodiment of beauty is endowed with twelve arms. These are (all) (spoken as) fierce (forms) arising from the cremation ground. The above are remembered as the eight forms of the goddess.

37. (The goddess) Kṣamā (Forbearance) (should be) surrounded by jackals, old, having two arms, and widely opened mouth. (The goddess) Kṣemaṅkarī (Benevolent) may have protruding teeth and be resting her knees on the ground.

38. The wives of semi-gods should be made to have long and motionless eyes. The Śākinīs (female attendants on Goddess Durgā) should be made to have oblique vision. The Mahāramyas should have yellow eyes. The (images of) nymphs should always be made beautiful.

39. (The form of) Nandīśa the bull, the door-keeper (of the goddess), should carry a rosary and a trident. (The image of) Mahākāla (a form of Śiva as the destroyer) may have a sword, human skull, trident and club.

40. (The form of) Bhṛṅgin (an attendant of Śiva) should have an emaciated body. Kuṣmāṇḍa (another attendant of Śiva) should have a stout and dwarf form dancing. Vīrabhadra and other attendants (of Śiva) should have ears and faces of elephants, cows, etc.

41. Ghaṇṭākarṇa (an attendant of Śiva) form should have eighteen hands crushing the accrued sin, (holding weapons) thunderbolt, sword, club, disc, arrow, mace, goad and hammer in the right hand and *tarjanī* (a weapon), club, dart, human skull, noose, bow, bell and axe on the left and a trident in the (remaining) two hands and wearing a garland of bells and crushing the eruptive diseases.

CHAPTER FIFTYONE

Characteristics of the images of the Sun and other planets

The Lord said :

1. (The image of) the Sun (should be made) to ride a chariot having one wheel and seven horses. (He must) hold two lotuses, ink-stand, pen and a staff in his right hand.

2. Piṅgala, an attendant and gate-keeper of the Sun (should be placed) on the left with the mace in his hand. (Sun-god) should have female attendants bearing chowries (fly-flappers) and the pale-looking consort by his side.

3. Or (the image of) the Sun should be made as riding a horse alone. The guardian deities of different quarters should duly be endowed with weapons, holding two lotuses (in hands) and bestowing boons.

4. (The images of) Agni and other gods bearing the club, trident, disc and lotus should be placed in different directions (around). (The images of) the forms of Sun, commencing with Aryamā are represented as possessing four arms and placed in a diagram of twelve petals.

5-6. Varuṇa, Sūrya, Sahasrāṁśu (one who has thousand rays), Dhātṛ, Tapana, Sāvitṛ, Gabhastika, Ravi, Parjanya, Tvaṣṭṛ, Mitra (and) Viṣṇu are his different names as he moves over the zodiacal signs commencing with the Aries in the course of months commencing with Mārgaśīrṣa and ending with Kārttika.[1]

7-9. Their female energies known by the names—Iḍā, Suṣumnā, Viśvārcis, Indu, Pramardinī, Praharṣaṇī, Mahākālī, Kapilā, Prabodhanī, Nīlāmbarā, Ghanāntasthā and Amṛtā, and placed at the ends of petals are of black, red, pale red, yellow, pale yellow, white, brown, yellow, green, white, grey and blue.

10. Similar colours are given to Varuṇa and others placed at the tips of petals. The form of Tejas (effulgence) should be represented as fierce, extremely crooked, possessing two arms holding a lotus and sword.

1. These two correspond to the months December-January and November-December.

11. The form of Moon should be represented as holding a sacrificial pitcher and rosary. (The image of) Mars should be) holding a spear and rosary. (The figure of) Mercury (should be) holding the bow and rosary in his hands. (The form of) Jupiter (should be) holding the sacrificial pitcher and rosary.

12. (The image of) Venus may be holding the sacrificial pitcher and rosary. (That of) Saturn should be endowed with a girdle of bells. (While that of) Rāhu (the ascending node of the moon considered as a planet) (is represented as) holding half of the lunar disc, (that of) Ketu (the descending node of the moon considered as a planet) (is represented as) holding the sword and lamp.

13. (The serpents) Ananta, Takṣaka, Karka, Padma, Mahābja and Śaṅkha are all (represented as) having hooded heads with great radiance.

14. (The image of) Indra is endowed with thunder-bolt and as seated on an elephant, (that of) Agni as riding a goat and holding a spear, (that of) Yama as on a buffalo and carrying a club and (that of) Nirṛti as holding a sword.

15. (The image of) Varuṇa (ocean god) is made as seated) on a crocodile and as holding a noose, (that of) Vāyu (wind god) (as riding) an antelope and holding a banner, (that of) Kubera (god of wealth) as seated on a sheep and bearing a mace, and (that of) Īśāna (as seated) on a bull and having a matted hair.

16. (The images) of the guardian deities of the quarters of the world are endowed with two arms. (The celestial architect) Viśvakarman (should be represented) as holding a rosary. (The figure of) Hanūmat (monkey, devoted to Rāma) may be holding the thunderbolt in his hand and pounding the earth with his feet.

17. (The semi-divine beings) Kinnaras may be (represented) as holding lutes in their arms and the Vidyādharas (semi-divine beings) as having garlands (and moving) in the sky. The goblins may be (represented) as having emaciated bodies and the vampires as deformed faces, the Guardians of the sites as having the tridents and the spirits of the dead people as lean and big-bellied.

CHAPTER FIFTYTWO

Characteristics of images of different forms of goddesses

The Lord said:

1. I shall describe (the characteristics) of the eight Yoginīs (female attendants on Durgā) respectively residents of (the eight quarters) east to north-east. (The Yoginīs) Akṣobhyā, Rūkṣakarṇī, Rākṣasī, Kṛpaṇā and Akṣayā (reside in the east).

2. (The Yoginīs) Piṅgākṣī, Kṣayā, Kṣemā, Ilā, Līlā, Layā, Laktā, Balākeśī, Lālasā and Vimalā (dwell in the south-east).

3. (The Yoginīs) Hutāśā, Viśālākṣī, Huṅkārā, Vaḍavāmukhī, Mahākrūrā, Krodhanā, Bhayaṅkarī and Mahānanā (are the residents of the south).

4. (The Yoginīs) Sarvajñā, Taralā, Tārā, Ṛgvedā, Hayānanā, Sārā (khyā), Rudrasaṅgrāhī, Śambarā and Tālajaṅghikā (occupy the south (-west).

5. Raktākṣī, Suprasiddhā, Vidyujjihvā, Karaṅkiṇī, Meghanādā, Pracaṇḍogrā, Kālakarṇī and Varapradā (are the inmates of the west).

6. Candrā, Candrāvalī, Prapañcā, Pralayāntikā, Śiśuvaktrā, Piśācī, Piśitāśā and Lolupā (dwell in the north-west).

7. Dhamanī, Tāpanī, Rāgiṇī, Vikṛtānanā, Vāyuvegā, Bṛhatkukṣi, Vikṛtā and Viśvarūpikā (govern the north).

8. Yamajihvā, Jayantī, Durjayā, Jayantikā, Viḍālā, Revatī, Pūtanā and Vijayāntikā (hold sway over the north-east).

9. (These Yoginīs should be represented) as having eight arms (or) four arms, wielding weapons of their choice and yielding all benefits (on their votaries). (Lord) Bhairava may hold the *arka* plant (Calotropis Gigantee) in the hand and have the face like the knee or elbow bearing the matted hair and the Moon.

10. Kṛttivāsas (should be represented) as holding on one side the sword, goad, axe and arrow and offering protection to the universe and a bow, trident, club with a skull at the top and noose on the other.

11. Or he shall be having five faces and be wearing the elephant's hide and adorned by the serpents. He shall be seated on the dead body. He must be worshipped in the midst of the

mother goddesses.[1]

12. One has to worship him being endowed with the letters of the alphabet upto the letter 'ra' and with (his mantra) having six constituents and the eight long vowel mantras.

13. (He is also to be contemplated upon) as established in the wicks of the flame in the house as endowed with golden ornaments and the *nāda*, *bindu* and *indu*[2] and making the body of the divine mother and the lord radiant.

14. Vīrabhadra (attendant of Śiva) (is represented) as having four faces, seated on a bull in front of the mother (goddesses). (Goddess) Gaurī (consort of Śiva) (is represented) as having two arms and three eyes as endowed with a spear and mirror.

15. (Goddess) Lalitā (a form of Durgā) (should be represented) as having four arms (holding) a spear, a small pitcher, (and another) pitcher (in the hands) and showing boon-conferring hands. (She should) be seated on the lotus. (She should also) be endowed with a mirror, a small stick for applying collyrium and Skanda and Gaṇa (Gaṇeśa).

16. (Goddess) Caṇḍikā may (be represented) as having ten hands having a sword, spear, disc (and) dart in the right (hand) and the magical noose, shield, pike, axe, and bow in the left (hand). (She must) be riding a lion with the buffalo (demon) having been slain with (her) spear in front of her.

CHAPTER FIFTYTHREE

Characteristics of the liṅga (parabolic representation of Śiva)

The Lord said :

1-2. O Lotus-born (Brahman) I shall describe to you the characteristics of the *liṅga* and other things. Listen. Having marked a rectangular (block of stone) as divided into two parts

1. They are Brāhmī, Māheśvarī, Caṇḍī, Vārāhī, Vaiṣṇavī, Kaumārī, Cāmuṇḍā and Carcikā.

2. These are the sound, dot and crescent, making up the *Praṇava* or *Om*.

lengthwise, the lower part again being divided into eight parts and three parts of these divisions being left out, the remaining (block) formed by five parts should be divided breadthwise into three parts and the three (gods) should be assigned therein.

3. This is spoken as representing the forms of Brahman, Viṣṇu and Śiva (among) which (the last one) is larger (than the other two parts). Half of the figure is marked at the angular points in the square.

4. An octagonal (block) known as the part of Viṣṇu is certainly obtained (thus). Then a polygon of sixteen sides is made and then a polygon of thirty-two sides.

5. Having made a polygon of sixty-four sides, the circular shape is accomplished. Then the excellent spiritual teacher should chisel the head portion of the emblem.

6. The breadth of the *liṅga* may be divided into eight parts. An umbrella-shaped top portion (of the *liṅga*) is got by discarding half of this length.

7. A *liṅga* which has a breadth equal to three-fourth of its length bestows all the desired benefits.

8. The pillar (part of the emblem) should be a quarter of the length (of the emblem) in the case of those worshipped by the celestials. Listen now (the narration) of the characteristics of all *liṅgas*.

9. The wiseman should divide the *liṅga* measuring 16 *aṅgulas* into 6 parts through the central line upto the Brahman and Rudra parts.

10. The spaces in between two such lines of division should measure eight *yavas* each in the first two cases, each latter measuring a *yava* less than the preceding one.

11. Having divided the lower part into three parts, one part should be left out. Having divided the (remaining) two parts into eight parts, the three upper ones (of these divisions) should be left aside.

12. Those (three sections) above the five divisions should be rotated and the markings lengthened. Having left out one part their union should be brought about.

13. These are the general characteristics of the *liṅga* described by me. I shall (now) describe the most general (characteristics) of the pedestals.

14. After having known the commencing portion of the *liṅga* and height, the part (belonging) to Brahman should be well placed by the learned person on the stone (pedestal).

15. Then having known the height (of the *liṅga*) the different dimensions of the pedestal should be made. The base (of the *liṅga*) should be twice the height and length commensurate with that of the *liṅga*.

16. The central part of the pedestal should be hewn and divided into three parts. Its breadth should be one-sixth part of its length.

17. The girth should measure one-third part of its breadth and the depth (of cavity) should be equal to that of the girth. It should be sloping gradually.

18. Or the depth (of the cavity) should be one sixteenth part of that of the girth. The height of the base should be deviated.

19. One part of the base should remain imbedded in the ground. One part of it will be (the height of) the stool proper. Three such parts (will be the height) of the neck portion. The first step should be one such part.

20. The second step should be of two such parts in height while the remaining steps should have a height of such a single part until one reaches the neck portion step by step.

21. Outlets to the breadth of such a part should be set apart on each one of the steps till the last one. They should be cut into three parts by the three outlets.

22. It should measure a tip of the finger in breadth at the base and one-sixth (of a finger) at their ends. Their beds should be a little inclined towards the eastern side. These are considered to be the general characteristics of the *liṅga* along with the pedstal.

CHAPTER FIFTYFOUR

The dimensions of different varieties of the liṅga

The Lord said :

1. I shall describe the measurement of the *liṅga* in a different way. Listen. I shall (now) speak about the *liṅgas*

made of salt, (and) ghee (which when worshipped) increases (one's) intellect.

2. A *liṅga* made of cloth (is worshipped) for the sake of wealth. It is known as temporal. The one made of earth is either burnt or half burnt of which the former is better.

3. Then, one made of wood is meritorious. One made of stone is more meritorious than that made of wood. (The *liṅga*) made of pearl is more meritorious than that of stone. Then (relatively merit-worthy) are the *liṅgas* made of iron, and gold.

4. The *liṅgas* made of silver, copper and brass yield enjoyment and release from bondage. The *liṅgas* made of red lead and mercury are excellent and confer enjoyment and release from bondage.

5. The installation of a *liṅga* on the earth made of mercury and iron etc or studded with gems increases one's glory and grants success as desired.

6. If desired one can build temples and bases to these (emblems) on the left side. One may worship the image of the sun cast on the mirror.

7. Hara should be worshipped everywhere. The worship gets completed only (by the worship) of the *liṅga*. A *liṅga* made of stone or wood should be of a cubit length.

8. The movable *liṅga* should be of the size of a finger and encircled by the adytum. The *liṅga* worshipped in the house should be of the size of one to fifteen fingers.

9. The *liṅgas* are classified into three groups according to the measure of the doorway or into nine groups according to the measure of the adytum. These *liṅgas* should be worshipped in one's residence.

10. Thus there are thirty-six *liṅgas* in the first class, thirty-six in the second class and thirty-six in the third class.

11. Thus totally there would be one hundred and eight *liṅgas*. The *liṅgas* (measuring) one to five fingers (known as) the short are said to be movable.

12. The movable *liṅgas* measuring six to ten fingers are known as middle. Those measuring eleven to fifteen fingers are known as the best.

13. (Those made) of excellent gems (should measure) six fingers. (Those made) of other gems (should measure)

nine fingers. The golden ones (should be) twelve (fingers). The rest of the *liṅgas* (should be) fifteen (fingers).

14. The four sets of corners from the top should be successively cut into four or sixteen equal sides, and those again into thirtytwo and sixty-four (in turn so as to make it a polygon of sixty-four equal sides).

15. The two sides being thus lopped off, the neck of a solid *liṅga* should be twentysix parts from the rectangular space at its foot.

16. (The face of the *liṅga*) should gradually be decreasing by four, six and eight parts from its base (and similarly) the middle part of the *liṅga* should be gradually less than the height at its beginning by a foot.

17. That which is equal to half (the size of) the adytum is (said to be) the lowest (variety of) *liṅga*. That which is fifteen (fingers in length) is the excellent. Seven equal lines should be drawn in the central portion of these *liṅgas*.

18. In this way there would be nine lines. The middle (variety of *liṅga*) would have five lines. The length of the *liṅgas* should be nine fingers. The opposite side (should be) separated by two intermediate links.

19. The *liṅga* is measured out cubit by cubit till it would be nine hands (length). The *liṅga* is of three kinds—inferior, mediocre and superior.

20-22. A wiseman should mark three *liṅgas* at the centre of every *liṅga* foot by foot at fourteen (places) by a fixed measure of length of the door or the adytum. Four *liṅgas* representing Śiva, Viṣṇu, Bṛhaspati proportionately should be marked by the breadth. The *liṅga* should be (shaped) long to represent the three forms.

23. The *liṅga* should have a circumference of four, eight, eight (inches) representing the three qualities. One should make the *liṅgas* of such lengths as one desires.

24. One should divide the figure (marked) by the banners, celestial gods, elements or cocks. One should know the good or bad from the inches left over.

25. The banners etc., the crows, lions, elephants and goats are excellent. The others are auspicious. Among the primary notes of Indian gamut, the first one, second one and the fifth one confer good.

26-27. Among the elements, the earth is auspicious. Among the fires, the consecrated fire (from the household's perpetual fire) is auspicious. Half of the said length having been divided in order into seven, eight, five, nine and five parts there would be symmetrical representation of Śiva, Viṣṇu and Brahman.

28. The fifth one is known as the *Vardhamāna*. There would be two kinds based on the increase of breadth and length. Many kinds are described according to Viśvakarma (the divine architect).

29. The *āḍhya* class would be of three kinds on account of the size. Measured by the barley grains it would be eight parts, by the arm it would be three parts. The last one endowed equally is known as *jina*.

30-31. (There would be) twenty-five *liṅgas* in the first (variety) which are worshipped by the celestials. Then being divided into thirtyfive there would be 14000 and 1400 varieties. Thus (we have) the eight *aṅgula's* extent from the nine cubit adytum.

32. One has to mark the angular points by means of threads placed at the angular and middle of angular points. Having made the expansion from the middle, three parts should be fixed from the middle.

33. There would be eight angular parts above the division. Two angular parts represent the part of Śiva. From the foot to the knee portion (of the *liṅga*) is Brahmā. (From the knee) to the navel is Viṣṇu.

34. (From the navel) upto the head is the part of Śiva. Similarly, it is in the case of distinct and indistinct forms. In the *liṅga* of five parts, the head part is said to be circular.

35. The images (may be) of the shape of an umbrella, cock or crescent moon. I shall describe the merits of the four varieties in each (class) differing on account of one's option.

36. The head portion (of the liṅga) should be divided into eight parts. The first part of the longitudinal portion should be divided into four parts.

37-39. There (should be) four lines successively drawn in order to divide into parts. We have by one part the lotus, the one called *viśāla* by cutting off, the *śrīvatsa* by thinning out and the *śatrukṛt* by elision of the fourth part. In the *sarvasama* class the

top portion is the excellent and the cock-shaped in the *sura* class among the *liṅga* of four parts. The top portion of the *anādi* has been described. You listen to (the characteristics of) the crescent of the top.

40. At a corner of a part (there should be) the charming axis (represented) by four parts deficient by one part. By the elision of two, three and four parts in order, (one gets) the full, crescent moon and lotus shape.

41. Listen then to (the description of forms having) four or three faces or one face and *mukhaliṅga*. The part to be worshipped is to be made set with nine parts.

42-43. Having left out twelve parts for the arms and eyes, as before, the head, forehead, nose, face, chin, neck are then to be made. Having covered by the hands, the arms and eyes (are made) with four parts proportionate to the measurement of image.

44. The face should be made equal to one-eighth part of the breadth. I have described the four-faced form. Listen ! The three-faced form is described now.

45. The ear and feet are made. One has to mark the forehead etc. for that. Then the arms should be made with four parts quite strong.

46. The projection of the frontispiece (should be) one-eighth of the breadth. One face has to be made such as to have beautiful eye on the eastern side.

47. It should be made round at the forehead, nose, face and neck. By one-fifth from the arm one should make it round less by one's arm length.

48. It is good to have the projections in the frontispiece as one-sixth of the breadth for all the *mukhaliṅgas* whether it is *trapuṣa* or *kukkuṭa* (?)

CHAPTER FIFTYFIVE

The characteristics of the pedestal

The Lord said :

1. I shall describe (the characteristics of) the pedestal of images. They have the same length as (the height) of the image and have breadth half (the height) of (the image).

2. Or the breadth should be half or one-third of the measure of the height. The girdle should be equal to one-third of its breadth.

3. The cavity should be of the same measure and should be inclined towards the posterior part. A quarter of the breadth (should be left out) for the canal as outlet.

4. (The width) of the forepart (of the channel) should be half of the breadth of the base. The water-course should be one-third of the breadth (of the base).

5. Or else the length of the *liṅga* is said to be equal to half (the length) of the base or equal to the length (of the base).

6. The height (of the pedestal) should be divided into sixteen parts as before. The lower six divisions should be made to comprise two parts. The neck should be three parts.

7. The foundation, projections, joint, seat and other remaining parts should each comprise one part. This will hold good in the case of ordinary images.

8. The door-way (leading) to the image is said to be proportionate to the door-way of the temple. The canopy over the image should be endowed with elephants and tigers.

9. The pedestal of (the image of) Hari also should always be made beautiful. The measures (laid down) for the images of Viṣṇu shall apply to (the images of) all gods. Those measures set forth for the image of Lakṣmī shall apply to all (images of) the goddesses.

CHAPTER FIFTYSIX

Five divisions of installation :

The Lord said :

1. I shall now describe the five divisions of an installation. The image is the embodiment of the supreme being, the real principle, the pedestal is the symbol of nature or the Goddess Lakṣmī. The installation is the union of the two.

2-3. Hence, the installation is done by men who desire to have their wishes fulfilled. The officiating priest (has to arrange) sheds (measuring) eight, sixteen or twenty (cubits) in front of the temple for bathing, the pitchers, and things required for the sacrifice by extending the side lines of the adytum.

4. The auspicious sacrificial platform should be made ready with one third (or) half (of the above space). It should be decked with pitchers big and small and canopies etc.

5. All the materials (to be used in the rite) should be cleansed with *pañcagavya* (the five things extracted from a cow). The priest should adorn (himself with ornaments). Having contemplated his own self as (lord) Viṣṇu, he should begin worship.

6. The expert idol-worshippers should be established in front of each pit (intended for the rite). (They should be endowed) with rings, bracelets and other things.

7. Logs of the *pippala*, *udumbara*, *vaṭa* trees (should be planted) at the doorways of the place for the sake of arches. The place may be quadrangular, semi-circular, circular or lotus-shaped.

8. Log of the fig tree should adorn the east, of the *subhadra* the south, of the *sukarma* and *suhotra* the northern and western doorways respectively.

9. The pitchers having young sprouts of mango trees should be placed five cubits apart at the foot of each one of the supporting columns of the arches and be worshipped with the sacred syllables *syonā pṛthivī*[1].

10. The *sudarśana* (disc of Viṣṇu) should be placed at the top. A wise man has to make the banner five cubits long.

1. ṚV. 1.22.15.

11-12. It should be made sixteen fingers broad. O excellent among the celestials ! the height should be seventeen cubits in the alternative. The pit should be duly reddish, flame-coloured, black, white, yellow, deep red, white and (again) white.

13-15. The presiding deities of the banners (hoisted) in the (quarters) east etc., such as Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Saṅkarṣaṇa, Sarvanetra, Sumukha and Supratiṣṭhita, who are endowed with countless (divine) qualities should be worshipped. One hundred and eight pitchers resembling the ripe *bimba* fruit (in colour), not having black spots and having been filled with water and gold and having pieces of cloth around their necks should be placed outside the arches.

16. Pitchers should be placed at the east and other directions. Four pitchers should be placed at the corners of the sacrificial altar with the sacred syllable *ājighra*.

17. After having invoked Indra and others in the pitchers in the east etc. one should worship (Indra). O Indra, the lord of celestials, the wielder of thunderbolt, seated on the elephant you come.

18. (You) protect the eastern door in the company of celestials. May salutations be to you. After having worshipped (Indra) with the sacred syllable *trātāram indra*[1], the wise man should invoke him.

19. O Agni ! endowed with a trident, seated on a goat and possessing strength (you) come and accept my worship. You protect the south-east in the company of celestials. Salutations to you.

20-21. One should worship Agni with the sacred syllable *agnir mūrddhā*[2]. Salutations to Agni. O Yama ! seated on the buffalo, wielding the mace, and possessing great strength (you) come. You protect the southern gate. O Yama ! salutations to you. Yama should be propitiated with the sacred syllable *vaivasvataṁ saṅgamanam*.[3]

22-24. O Nairṛta ! carrying a sword accompanied by an army and riding an animal, (you) come. Here is the offering and water for washing the feet. You guard the south-western

1. ṚV. 6.47.11.
2. ṚV. 8.44.16.
3. ṚV. 10.14.1.

direction. Men should worship with the sacred syllable *eṣa te nirṛte*[1] and with offerings. O Varuṇa ! riding the crocodile, holding the noose and possessing great strength (you) come and protect the western doorway. Salutations to you. The preceptor should worship with (the sacred syllable) *uruṁ hi rājā varuṇam* and offerings.

25-27. O Vāyu ! endowed with strength, holding the banner, together with a vehicle you come. You guard the north-western direction in the company of celestials and Maruts (groups of celestial gods). Salutations to you. He should be worshipped with (the sacred syllables) *vāta*[2] etc. or with 'Om ! Salutations to Vāyu'. O Soma ! you come with strength, wielding the mace and riding the vehicle. You protect the northern gate along with Kubera. Salutations to you. One should worship with (the sacred syllable) *somaṁ rājānam* or 'Salutations to Soma'.

28-30. O Īśāna ! (you) come along ! possesser of strength, riding the bull. You guard the north-eastern direction of the ritual pavilion. Salutations to you. He should be worshipped with (the sacred syllable). *īśānamasya*[3] or 'Salutations to Īśāna'. O Brahman ! (you) come. Seated on a swan ! Carrying the sacrificial vessel and ladle ! You defend the direction above the sacrificial place, O unborn ! Salutations to you. (One) should worship with (the sacred syllable) *hiraṇya-garbha* or 'Salutations to Brahman'.

31. O Ananta ! you come. Endowed with the disc ! Seated on the tortoise ! Lord of the *gaṇas*. You protect the bottom (of the sacrificial place). O Lord Ananta ! Salutations to you. One should worship with (the sacred syllable) 'Salutations to serpent' or 'Salutations to Ananta'.

CHAPTER FIFTYSEVEN

Consecration of pitchers

The Lord said :

1. One should do (the ceremony) of taking possession of

1. VS. 9.35.
2. ṚV. 10.186.1.
3. ṚV. 7.32.22.

the ground. One should scatter grains and mustard seeds uttering (the sacred syllable) 'Nārasiṁha' which destroys demons. One should sprinkle *pañcagavya* (the five things got from a cow).

2. Having worshipped the earth in the pitcher containing gems as well as Hari and his retinue, worship the eighteen pitchers therein with the sacred syllable of weapons.

3. The rice grains should be purified by an incessant shower (of water) and scattered around. The pitcher should be placed in their midst.

4-5. Lord Acyuta and (his consort) Śrī should again be worshipped in the pitcher (provided with) a cloth. The bed as well as the mattress should be spread on the *kuśa* grass on a drawn circle with (the recitation of) the sacred syllable *yoge yoge*.[1] Lord Viṣṇu, the slayer of (the demon) Madhu and the lord of the three (divisions of the universe) and also the different lords of learning are worshipped on the bed.

6-7. Having worshipped Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha (different forms of Viṣṇu) in the north-west and other (corners) of the bathing place and the Dāmodara (form of Viṣṇu) in the north-east and having brought all the materials to the bathing pavilion they should be deposited in the four pitchers and the altar in the north-east.

8. These pitchers should be consecrated in the four quarters with the pitchers containing water for the consecration. The pitchers should be placed with due regard for the purpose of consecration.

9-11. The young sprouts from the *vaṭa* udumbara, aśvattha, *campaka*, *aśoka*, *śrīdruma*, *palāśa*, *arjuna*, *plakṣa*, *kadamba*, *bakula* and mango trees should be brought and put in the eastern pitcher. The lotus, *rocanā* (a kind of yellow pigment), *dūrvā* grass, *darbha* grass, *piñjala* (yellow orpiment), the flowers *jāti* and *kunda*, (pieces of) sandal wood, red sandal, white mustard, *tagara* (a kind of herb), and rice should be put on the southern one.

12-14. Silver and gold and earth from the two banks of rivers flowing into the ocean especially the earth from the (river) Jāhnavī (Ganges), the urine of a cow, barley grains, paddy and sesamum should be placed in another pitcher. The *viṣṇuparṇī* *śyāmalatā*, *bhṛṅgarāja*, *śatāvarī*, *sahadevī*, *mahādevī*, *balā* and *vyā-*

1. ṚV. 1.30.7.

ghnī (?), the auspicious things are put in the other pitcher in the north-east.

15. The earth from an ant-hill obtained from seven (different places should be put in another pitcher. The sand from the Ganges and its water should be put in another pitcher.

16. The earth loosened by the boars, bulls, and elephants with their horns and tusks as well as earth from the root of the lotus and the *kuśa* grass should be placed in another pitcher.

17. One should put in another pitcher earth got from sacred places and hills. The flowers of *nāgakeśara* and *kāśmira* should be put in another pitcher.

18-19. Flowers together with the sandal wood, agallochum and camphor should be placed in another pitcher. (The gems) lapis lazuli, coral, pearl, crystal, and diamond should be put earlier in one pitcher and placed firmly by the holy priests. Another pitcher should be filled with the waters of the rivers and tanks.

20. Another (set of) pitchers filled with perfumes etc. should be placed at eightyone places and consecrated with the *śrisūkta*[1].

21. Barley grains, white mustard, perfumes, tips of *kuśa* grass, unbroken rice, sesamum, fruits and flowers should be first placed for the sake of worship.

22. The lotus, (the creeper called) *śyāmalatā*, *dūrvā* grass, leaf of holy basil and *kuśa* grass (should be kept) on the right-hand side for being offered at the foot. The *madhuparka*[2] is also placed on the right side.

23. The *kaṅkola*, cloves and nutmeg along with the *dūrvā* grass and unbroken rice (should be offered) in the fire on the north for the sake of rinsing the mouth.

24. A vessel for offering camphor and perfumes to be applied on the body should be placed on the south-east. A vessel containing perfumes and flowers should be placed on the north-east.

25. The *murā*, *māṁsī*, myrabolan, *sahadevā* and *niśā* and sixty lamps should be placed. Eight lamps should be kept for the *nīrājana* (showing the light in adoration).

26. The conch, disc, *śrīvatsa* (mark on the breast of Viṣṇu), thunderbolt, lotus etc. should be placed in a golden vessel along with flowers of variegated colours.

1. Hymn commencing with hiraṇyavarṇāṁ hariṇīm. ṚV. Kh. 5.87.1.
2. A respectful offering consisting of five ingredients: curd, clarified butter, water, honey, and candied sugar.

CHAPTER FIFTYEIGHT

Consecration of the idol

The lord said :

1-3. The priest should get ready a pit (for sacrificial fire) in the north-east. The fire relating to Viṣṇu should be kindled with (the recitation) of *gāyatrī*[1] one hundred and eight times. Having cleansed the pitchers thoroughly and established (the priest) he should go to the shed where the image has been made ready accompanied by the sculptors and custodians of the idol and along with music of (the instrument) *tūrya*. The woollen thread containing mustard seeds should be tied on the right arm (of the idol) with the syllables *Viṣṇave śipiviṣṭāya*[2] etc. The priest should also have a piece of silk cloth tied (to his arm).

4-5. Having placed the idol in the pavilion and having adored and worshipped the dressed idol (one has to say) "I bow to you the sovereign lady of celestials who has been made (ready) by Viśvakarman (the divine architect)." I make obeisance to you who is resplendant and is the sustainer of the entire universe. I worship in you the healthy Lord Nārāyaṇa.

6. Be thou always prosperous (goddess) devoid of defects due to the sculptors. Having submitted thus that idol should be carried to the bathing pavilion.

7. The sculptor should be satisfied by offering articles (of present). A cow should be given as gift to the priest. Then the eyes of the idol should be made open with (the recitation of) the syllable *citraṁ deva.*[3]

8. The sight should be endowed with (the recitation of the syllable) *agnir jyoti.*[4] Then white flowers, ghee and mustard seeds should be placed on the pedestal.

9. The priest should place *dūrvā* grass and tips of *kuśa* grass on the head of the deity. Then the priest should anoint the eyes (of the deity) with the syllables *madhu vātā.*[5]

10. The syllables *hiraṇyagarbha* and *imam me* should be

1. The mantra beginning with 'Om bhūr bhuvaḥ svaḥ consisting of twenty-four letters.
2. VS. 22.20.
3. ṚV. 1.115.1.
4. VS. 3.9.
5. ṚV. 1.90.6.

recited. Then the idol should be anointed with ghee reciting (the hymn) *ghṛtavatī*.[1]

11. The flour paste of *masūra* (a variety of grain) should be rubbed on the deity reciting (the hymn) *ato devā*.[2] Then the priest should wash (the deity) with hot water with the recitation of) *sapta te agne*[3].

12. It should be anointed with (the syllables) *Urupadādiva*. (The image) should be bathed with (the waters of) the rivers and sacred places with (the syllables) *āpo hi ṣṭhā*[4] and with the (waters containing) gems (with the) *pāvamāna*.

13. (The image) (should be bathed) with the waters of an earthern pot with (the syllable) *samudraṁ gaccha*[5]. It should be consecrated with *śanno devi*[6] and bathed with hot water (consecrated) by *gāyatrī*.

14. The supreme god should be bathed with five (kinds of) earth with (the syllable) *hiraṇya*. With pot made of earth of an anthill and sand waters and (the syllable) *imam me*[7] (it should be bathed).

15. (The image should be bathed) with herbal waters (with the syllable) *tadviṣṇoḥ*[8] and *yā oṣadhi*,[9] with herbal decoctions (with the syllable) *yajñā-yajñā*[10] and then with the *pañccagavya* (the five things got from a cow).

16. (The image should be bathed) with the waters containing fruits (with the syllables) *payaḥ pṛthivyām*[11] and *yāḥ phalinī*[12] and with (the contents of) the pitchers (kept in) the north and east with (the syllables) *viśvataścakṣuḥ*.[13]

17. The cleansing (of the image) of Hari (Viṣṇu) should be done with (the recitation of the syllables *somaṁ rājānam, viṣno rarāṭamasi*[14] from the right and with *haṁsaḥ śuci*[15] on the west

1. ṚV. 6.70.1.
2. ṚV. 1.22.16.
3. VS. 17.79.
4. ṚV. 10 9.1.
5. ṚV. kh. 5.49.2.
6. ṚV. 10.9.4.
7. ṚV. 1.25.19.
8. ṚV. 1.22.20.
9. ṚV. 10.97.1.
10. ṚV. 6.48.1.
11. VS. 18.36.
12. ṚV. 10.97.15.
13. ṚV. 10.81.3.
14. VS. 5.11.
15. ṚV. 4.40.5.

18. One should offer the *dhātri* and *māṁsī* (herbs) on the head with the sacred syllables *mūrdhānaṁ divā*[1]. (One should bathe the image) with perfumes with the syllables *gandhadvāra* and *mā nas toka.*[2]

19. (One has to pour over its head the contents of the pitchers) placed in the eightyone squares (with the syllables) *idam āpaḥ*. O Lord Viṣṇu ! the bestower of grace on the universe ! you come.

20. (You) accept this share in the sacrificial offerings. O Vāsudeva ! Salutations to you ! Having invoked the lord in this way, the wrist thread (on the hand of the image) should be unfastened.

21. The wrist thread on (the hand of) the priest should also be unfastened with the hymn *muñcāmi tvā.*[3] The water for washing the feet should be offered with (the syllable) *hiraṇmaya*[4] and the offering with *ato devā.*[5]

22. The *madhuparka* (should be offered) with (the syllables) *madhuvātā*[6] and the *ācamana* (the ceremonial sipping of waters at the commencement of any rite) should be done with *mayi gṛhṇāmi.*[7] The learned (priest) should scatter the unbroken rice with (the syllable) *akṣannamīmadanta.*[8]

23. The image should be rubbed part by part and perfumes (should be offered) with (the syllable) *gandhavatī*[9], garland with (the syllable) *unnayāmi* and the sacred thread with (the syllable) *idaṁ viṣṇu.*

24. Pair of cloth pieces (should be offered) (with the syllable) *bṛhaspate* (and) the upper cloth (with the syllable) *vedāham*. The herbs and the flower of concluding worship should be placed with the *mahāvrata*.

25. Incense should be offered with *dhūrasi* and the collyrium (to the eyes of the image) with the hymn (called) *vibhrāṭ*. The mark on the forehead (should be made) with (the syllable) *yuñjanti* and the garland (should be offered) with *dīrghāyuṣṭvā*.

1. ṚV. 6.7.1.
2. ṚV. 1.114.8.
3. See LXVII. 22.1.
4. ṚV. 10.161.1.
5. ŚB. 14.7.1.12.
6. ṚV. 1.22.16.
7. ṚV. 1.90.6.
8. ṚV. 10.9.

26. (One should offer) an umbrella with (the syllable) *indra cchatra*, mirror with *virāja*, the chowrie with *vikarṇa* and the ornaments with *rathantara*.

27. (One should offer) the fan with (the syllable) *vāyu daivatya* and flowers with *muñcāmi tvā*. One should sing in praise of (Lord) Hari (Viṣṇu) with vedic hymns and (the hymn called) *puruṣasūkta*.

28. All these rites should be performed similarly relating to pedestals of Hara (Śiva) and other gods. The hymn (called) *sauparṇa* should be recited at the time of raising (the image of) the deity.

29. (The image) having been raised (by reciting) (the syllable) *uttiṣṭha*, the lord should be led to the bed in the pavilion with (the recitation of) the hymn *śakuna*[1] and with (the syllable) *brahmaratha*.

30. Then the image and the pedestal (should be laid) in the bed with the hymn *ato devā*.[2] With the (recitation of) *śrīsūkta* the rite for Viṣṇu is completed.

31. The eight auspicious things are: the lion, bull, serpent, fan, pitcher, banner, trumpet and lamp.

32-33. (The priest) should show (these) at the foot with the hymn (called) *aśvasūkta* and the *tripād* (*gāyatrī*). One should submit a cooking vessel, covering pan, ladle, pestle, crushing stone, grinding stone, groomstick, utensils for eating and other household things should be given to the goddess.

34. A pitcher known as *nidrā* provided with clothes and gems and filled with edibles (should be placed) at the head-side (of the image). This is the mode of bathing (the image).

CHAPTER FIFTYNINE

Preliminary consecration of an image

The Lord said :

1-4. The act of causing the presence of God Hari is said to be the *adhivāsana* (preliminary consecration). Having contem-

1. ṚV. 9.107.
2. ṚV. 1.22.16.

plated on the self as the omniscient, all-pervasive and supreme spirit and having united one's self-conceited conscious energy with (the syllable) *om* and after having drawn it out and identifying one's own self with the all-pervasive lord, (the priest) should unite the earth with the wind, illuminate it with the fire particle (mentally), draw the fire with the wind (particle) and lead the wind into the ethereal space. The wiseman should draw in the same order (the other gross elements) after having made them the receptacles of subtle principles along with the gross principles, the supreme being and the secondary forms such as the *sādhya-s*[1].

5. The ethereal space should be drawn into the mind (principle), the mind (in its turn) should be (drawn) into (the principle of) ego, (the principle) of ego in the (principle of) *mahat* (first principle). The *mahat* should be led into the *avyākṛta* (unmanifest).

6-7. The unmanifest (is led) into the absolute knowledge known as Vāsudeva. Being desirous to create he, the Lord of sound by means of the unmanifest brought into being Saṅkarṣaṇa (the principle) known as touch. He created Pradyumna the form of splendour by agitating the illusion.

8. He created Aniruddha, (consisting of) taste only and Brahmā of the form of smell. That Aniruddha, the Brahmā created water at first.

9. He also laid the golden egg (of the five principles) in that (water). Impregnated with consciousness (this generated) a peculiar force within.

10. The breath united with life force is spoken as existence. The inner being also known as the *vyāhṛti*[2] is a spiritual entity amidst the five winds (*prāṇāḥ*).

11. Then intellect came into being associated with the *prāṇa* and with eight-fold modifications. Egoism was born then and the mind came out from it.

12. Then the five (abstract) things were born possessing determination. They are known as sound, touch, sight, taste and smell.

13. The sense-organs possessing consciousness were brought

1. They are refined secondary forms. See MW. p. 1202a.
2. The mystic syllables *bhūḥ*, *bhuvaḥ*, *suvaḥ*.

about by these. The skin, ear, nose, eyes, tongue are the sense-organs.

14. The feet, anus, arms, speech (mouth) and the genitals are the five organs of action. Listen (I shall describe) the five elements.

15. The ether, wind, light, water and earth (are the five elements). The gross body is composed of these elements and becomes the support for all.

16. (I shall presently) describe the mystic syllables signifying these and for being (mentally) placed on (the different parts of) the body. The letter *ma* which is the symbol of the inner self should be located to co-extend with (the body of) the deity.

17. The letter *bha* which is the emblem of life should be lodged in the differentiating individuality of the god. The letter *ba* which represents the intellect should be located in the region of the heart.

18. The letter *pha* representing the sense of ego should also be located there itself. The letter *pa* representing the mind should be located in the mental resolve.

19. The letter *na* which is a symbol of the principle of sound should be placed on the forehead. The letter *dha* which is the symbol of sense of touch should be placed in the region of the face (of image).

20. The letter *da* denoting the gradations should be placed in the region of the heart. The letter *tha* symbolising the sense of taste should be placed in the region of pelvis.

21. The letter *ta* signifying the sense of smell should be located on the shanks. After having located the letter *ṇa* in the ears, the letter *ḍha* should be located on the skin.

22. The letter *ḍa* should be located in the two eyes, the letter *ṭha* in the tongue, the letter *ṭa* in the nose and the letter *ña* in the speech.

23. Having placed the letter *jha* representing the hands in the hands, a wise man should place the letter *ja* in the feet, *cha* in the anus and *ca* in the genitals.

24. The letter *ṅa* symbolising the principle of earth should be placed on the feet. The letter *gha* (should be placed) in the pelvis. (The letter) *ga* representing the principle of lustre should be placed in the heart.

25. The letter *kha* which represents the principle of wind should be placed in the nose. The letter *ka* signifying the principle of ether should be assigned to the forehead by the wise.

26-27. The letter *ya* denoting lord Sun having been placed in the lotus of the heart, the letter *sa* possessing sixteen digits should be placed in the seventy-two thousand (rays) emanating from the (lotus) heart. The priest fully initiated in the mystic syllables should contemplate on the point (*bindu*) representing the region of fire in the middle of it.

28. The excellent letter *ha* along with the syllable *om* (*praṇava*) should be placed there. *Om*, *ām*, salutations to the *parameṣṭyātman*.[1] *Ām*, salutations to *puruṣātman*[2].

29. *Om*, *Vām*, salutations to the eternal being ! *Nām*, salutations to the soul of the universe ! *Om*, *vām*, salutations to the soul of all beings ! Thus the five forms of energies have been described.

30. The first one (of the above five syllables) should be used for the place, the second one for the seat, the third one for the bed, and the fourth one for the drink.

31. The fifth one is used at every worship. These (five mystic syllables) are known as the five *upaniṣads*. The syllable *hum* should be placed in the middle after having contemplated on Hari, composed of mystic syllables.

32. Whichever form of the deity is being installed one should assign the particular principal mystic syllable of that form afterwards. The principal syllable of Vāsudeva is *Om*, salutations to Lord Vāsudeva !

33. (The different forms of the god) should be (mentally) assigned to (the different parts of the body such as) the head, nose, forehead, face, neck, heart, arms, shanks and feet in order. (The manifestation known as) Keśava should be assigned to the head (of the image).

34. Nārāyaṇa should be assigned to the face, Mādhava to the neck, Govinda to the arms, (and) Viṣṇu to the heart.

35. Madhusūdana should be assigned to the hinder part, Vāmana to the belly, Trivikrama to the hip (and) Śrīdhara to the shank.

1. The word *Parameṣṭin* denotes the supreme being or one of the forms of Trinity.
2. This means a supreme being.

36. Hṛṣīkeśa (should be assigned) on the right side, Padmanābha on the ankle, Dāmodara on the feet.

(This is assignment) in the six limbs commencing with the heart.

37-39. O most virtuous one ! This is general mode of assignment of Viṣṇu. In the alternative, the installation of which form of the deity has been begun, one should infuse life into the image with the principal mystic syllable of that form. The first letter of the name of any form of a deity should be used along with the twelve vowels and assigned to the different parts of image such as the heart. O Lord of celestials ! the principal mystic syllable should consist of ten syllables.

40. The principles should be placed in the body in the same order as they are found in the god. Lord Viṣṇu should be worshipped with perfumes etc., in the diagram of a lotus inscribed in a circle.

41. One should contemplate on the seat as before together with the limbs and cover. Then one should imagine an auspicious disc over that as having twelve radii.

42. The circle (should be imagined) as having three concentric naves and two outer circles and filled with the vowels. The wise man should then place the *prakṛti* (the nature, the source of the material world) and other principles.

43-44. The sun god should again be worshipped at the tips of the spokes in the twelve-fold way[1] and the moon possessing three-fold armies and sixteen phases should be contemplated therein. The excellent worshipper should contemplate on a lotus flower of twelve petals.

45. The effulgent energy of the supreme being should be contemplated and worshipped in the centre (of the lotus flower) by the priest. Having located (Lord) Hari in that image, one should worship him as well as the celestials.

46. Keśava and others should be worshipped well with twelve mystic letters[2] with perfumes, flowers etc. and with their attendants and enclosures in due order.

47-48. The twice-born should worship the guardian deities of quarters and others in the circular diagram of twelve radii. The image should then be worshipped with perfumes and

1. Consisting of twelve names of Sun.
2. *Oṁ namo bhagavate vāsudevāya.*

flowers and with the *puruṣasūkta*.[1] The pedestal should be worshipped with the *śrīsūkta*.[2] The sacrificial fire relating to Viṣṇu should be kindled in the prescribed manner.

49. Having made oblation unto the fire with the sacred syllables the wise priest should sanctify waters and consecrate the image (by sprinkling waters). Then he should kindle fire.

50. The wise priest should kindle fire in the pit on the south with the mystic syllable *agniṁ hutam*[3] and in the pit on the east with the syllable *agnim agnim*[4].

51. In the fire pit on the north, the fire should be kindled with the mystic syllable *agnim agniṁ havīmabhiḥ*[5] and the sacred syllable to be used to kindle fire in general is *tvam agne hyagnirucyase*.[6]

52. One should place one thousand and eight twigs of the *palāśa* tree in each one of the fire pits and offer grains withvedic hymns.

53. Clarified butter and sesamum (should be offered to fire) with the *vyāhṛtis* (*Om bhūḥ, bhuvaḥ, suvaḥ*) and ghee with the principal *mantra*. One should perform the appeasing oblation with the three sweet things.[7]

54. One should then touch the feet, navel, heart and forehead with (the utterance of) twelve mystic sullables (of the god). After having offered ghee, curd and milk, the head of the image should again be touched.

55. After having touched the head, navel, and feet, (the priest) should make four rivers Gaṅgā, Yamunā, Godāvarī and Sarasvatī present there by pronouncing their names.

56. (The rivers) should be dried up by (the recitation of the *viṣṇugāyatrī*[8] and the sacrificial gruel should be boiled with (the recitation of) the *gāyatrī*. One should offer oblation, offer the victim and feed the twice-borns afterwards.

57. For the satisfaction of the singer of *sāmans* one should give gold and cows to the spiritual preceptor. Having made offerings to the guardian deities of the quarters, one should spend night in vigil. By singing the praise of the brahman one gets fruits of the consecration rite.

1. ṚV. 10. 90.
2. ṚVkh. 5.87.1a.
3. Could not be identified.
4. Cf. ṚV. 1.12.2a.
5. Cf. ṚV. 1.12.2a.
6. Could not be identified.
7. Sugar, honey and clarified butter.
8. *nārāyaṇāya vidmahe vāsudevāya dhīmahi tanno viṣṇuḥ Pracodayāt.*

CHAPTER SIXTY

Mode of installation of the image of Vāsudeva

The Lord said :

1. One should divide the length of adytum into seven parts for the installation of the pedestal. The wise man should fix the image on the part of Brahman.

2-3. (One should) never (fix it) in the parts (presided over) by the celestials, mortals and goblins, leaving out the part (presided over by) Brahman. The pedestal should be carefully fixed off the regions of celestials and mortals. Gems should be imbedded in the case of a hermaphrodite stone.

4-5. Having performed oblation with (the *mantra* sacred to) Narasiṁha (the man-lion form of Viṣṇu), the gems should be placed with (the repetition of) the same (mantra). Rice grains, gems, three (kinds of) minerals, iron and other metallic substances, sandal wood etc., should be placed in the nine holes commencing with the east at the centre as one likes. Then the holes should be filled with the *guggulu* (a kind of fragrant gum resin) with (the recitation of) the *mantras—indra* etc.

6. After having performed the insertion of gems, the preceptor should rub the image with sticks of *sahadeva* (tree) and bunches of *darbha* (grass).

7. The outer and inner surface (of the image) should be cleansed and then purified with the *pañcagavya* (the five things got from a cow). Water should be sprinkled with the *darbha* grass as well as with the waters of the river.

8. The ground for kindling the sacrificial fire should be made ready with sand. An excellent site should be of the measure of a cubit and a half on all sides.

9. The pitchers also should be placed in the eight directions commencing with the east. The consecrated fire should be brought in uttering the eight letters (described already).

10. The twigs should be offered into the fire with (the *mantras*)—*tvam agne dyubhiḥ*[1] and *gāyatrī*. Clarified butter should be offered with (the recitation of) eight letters, eight hundred times.

1. ṚV. 2.1.1.

11. The appeasing water sanctified hundred times by the principal *mantra* should be sprinkled on the head of the image with (the recitation of) the hymn *śriśca te.*[1]

12. The image should be lifted up with (the *mantra*) *brahmajajñāna*[2] and should be led to the temple with the *mantra uttiṣṭha brahmaṇaspate*[3] and *tadviṣṇoḥ*[4].

13. Lord Hari should be placed in a palanquin and carried towards the divine edifice accompanied by songs and vedic hymns. He should be held at the gates of the temple.

14. Lord Hari should be bathed with waters from eight auspicious pitchers by women and brahmins. Then the priest should worship the image with perfumes etc. and with the principal *mantra*[5].

15. Then the dress, the devotional offerings of eight kinds should be offered with (the *mantra*) *ato devā*[6]. (The image) should be fixed on the pedestal at the fixed moment with (the recitation of) *devasya tvā*[7].

16. The learned (priest) should fix the image on the pedestal (with the recitation of the following *mantra*). "O Conqueror of three spaces ! Om ! salutations to you who surpassed the three regions.

17. The image should be bathed with the *pañcagavya* (five things got from a cow) with (the recitation of) the *mantra dhruvā dyauḥ*[8] and *viśvatascakṣuḥ*[9] and bathed again with perfumed water.

18. Lord Hari should be worshipped along with the attendants and paraphernalia. The heavens should be contemplated as his form and the earth as the seat.

19. His body should be imagined as composed of lustrous minute particles. (One should say), "I am invoking his spirit pervading the twentyfive principles."

---

1. VS. 31.22.
2. TS. 4.2.8.2.
3. ṚV. 1. 40. 1.
4. ṚV. 1.22.20.
5. *Oṁ namo bhagavate vāsudevāya.*
6. ṚV. 1.22.16.
7. VS. 1.24.
8. ṚV. 10.173.4.
9. ṚV. 10.81.3.

20-21. O Supreme Lord ! you become firmly established in the image. I invoke you, the spirit of supreme happiness, one devoid of (three states) waking, dreaming and deep sleep, one who is devoid of a body, sense-organs, intellect, life and egoism, and one who resides in the hearts of all beings beginning with Brahman and ending with a dump of grass.

22. You make the image imbued with your soul both inside and outside. You have taken your abode in this image (of the size of) a thumb with attributes.

23. Having invoked (the god in the image), the supreme brahman, lustrous form of knowledge and who is one without a second, that is deemed as alive by the use of (the *mantra*) *Om.*

24. The act of bringing the god near consists in uttering (the *mantra*) and touching the heart (of the image). (The priest) should recite the *puruṣasūkta*[1] and should recite the following (*mantra*) in secret.

25-27. Salutations to the Lord of celestials who is of the form of happiness and fortune, of the form of knowledge and wisdom and who attends on the lustre of the supreme brahman. (Salutations to) the one who is beyond properties, the great being, devoid of decay, old age. O Viṣṇu, you be present here. Whichever is the supreme principle in you and that which is your form verily (made up) of knowledge, all that be present here in this form. May you awake !

28. Stationing oneself in front of the deity, (the priest) should establish Brahman and other attendant gods as well as the respective weapons (by showing) the *mudrā* (different postures shown with the hand).

29-30. (The priest) should infer the presence of the god from the *yātrā*[2] and *varṣā*[3]. Having saluted and sung the glories and recited the *mantras* of eight syllables[4] etc., the priest should come out and worship Caṇḍa and Pracaṇḍa (the two guardians) at the gate. (The priest) should go to the place of sacrificial fire, install the image of *Garuḍa* (the vehicle bird of Lord Viṣṇu) and worship.

1. ṚV.10.90.
2. Existence, livelihood.
3. Rains.
4. *Om namo nārāyaṇāya.*

31. Having installed and worshipped (the images) of different presiding deities of the quarters in their respective quarters, the priest should install the image of Lord Viṣvaksena[1] and worship the conch, disc etc.

32. Offerings should be made to the attendant gods and to the goblins. The priest should be given the fees—(which may be of the form of) proprietary right over a village, clothes and gold.

33. The materials required for (the performance of) sacrificial ceremony should be given to the principal priest. The attendant priests should be paid fees half of what was paid to the principal priest.

34. The other priests should be paid their fees. The brahmins should then be fed. Without any restraint the benefits of sacrifice should be extended to the patron-employer by the principal priest.

35. The consecrator of the image of Viṣṇu leads the self, as well as his entire family (to the region of the god). This is the general mode of performance for all gods. Only the principal *mantra* would be different. The other formalities are the same.

CHAPTER SIXTYONE

Consecration of doors of the temple and the erection of banner

The Lord said :

1. I shall describe the purificatory bathing of Viṣṇu. The offering to the fire is made (with the *mantra*) *na tvā*[2]. Having placed eightyone pitchers (at their respective places) Lord Hari should be invoked and installed.

2. He should be worshipped with perfumes and flowers. Having made the offering, the priest should be worshipped. I shall describe the (mode of) consecrating the door. (A piece of) gold should be placed beneath the door (frame).

3. The priest should place shoots of *udumbara* (fig tree) in

1. An epithet of Viṣṇu.
2. One of the many hymns beginning with these words.

the (mouth of the) eight pitchers and worship them with perfumes etc. and vedic *mantras*.

4. Twigs, fried paddy and sesamum should be offered unto the fire in the pits. Having offered the bed etc., the supporting energy should be placed underneath.

5. Gods Caṇḍa and Pracaṇḍa should be located at the bottom of the shoots, Goddess Lakṣmī worshipped by the celestials should be placed above (the shoot of) the fig (tree).

6. Having assigned the four-faced (Brahman) and duly worshipping (him) (by reciting) the *śrīsūkta*[1] the fruits of the *bilva* (tree) should be offered to him and the fees should be paid to the priest.

7. (I shall describe) the consecration of the divine edifice the doors of which have been consecrated and wherein the image of Hari has been duly installed. It is in the consecration of the adytum. Listen.

8-9. Pitcher made of gold, silver or bell-metal filled with eight kinds of gems, herbs, minerals, seeds of grains, iron and water and covered with a cloth should be placed on the *darbha* (grass) in a circle to the east of the altar after the *śukanāsa* (the keystone) has been got ready.

10. Fallen twigs which have been gathered should be offered into fire with (the *mantra* of) Nṛsiṁha. Then (the temple) should be enlivened with the principle known as *nārāyaṇatattva*.

11. (That lord) who is the life of the temple should be contemplated (as) "O Lord of celestials". Then a wise man has to imagine the temple as the god himself.

12. (A piece of) gold should be placed below the golden pitcher. The priests and others should be paid their fees and the brahmins should be fed.

13-14. Threads should be wound round the altar, neck, top and the globe of the temple after that. Then the metallic ring known as the *sudarśana* disc should be placed. It should be known as the form of (Lord) Vāsudeva offering protection from fear.

15. Alternatively a pitcher should be placed (in the place of a globe) and the disc above that. O birthless one ! eight lords

1. See above, p. 151 and fn 1 thereon.

of obstacles (Vighneśvara) should be placed around the altar in the temple.

16. Or four images of Garuḍa (vehicle of Lord Viṣṇu) should be placed in the four quarters. I shall describe now the erection of the flagstaff which destroys the evil spirits.

17. One who performs this remains in the regions of Viṣṇu for so many thousands of years as the number of atoms in the image of the god in the temple.

18. O sinless ! It should be known that (a man gets) a crore times more merit by erecting the flag-staff,since it surrounds the neck of the temple and it wafts the wind around the globe, altar and image.

19. The flag should be known as the *prakṛti* and the staff as the *puruṣa* and you know that the temple is another form of image of Vāsudeva (Viṣṇu).

20. (In a temple) the *dharaṇi* (earth) is so called from its ability to hold, its internal cavity stands for the sky, the illumination inside represents the fire, and its touch represents the wind.

21. The earthly waters found in the stone slabs (of the temple) (represent) the earthly attributes. Its echo stands for the principles of sound. Its touch represents roughness.

22. Its colour which may be white or otherwise stands for the subtle principle of colour. The food (and other eatables) offered (to the deity) stand for the sense of taste. The perfumes represent the sense of smell. The sense of speech lies in the down (used in the temple).

23. The keystone is the nose (of the temple). The two apertures (on either side) represent the two hands. The arched terrace above is to be taken for its head and the pitcher on the head.

24. Its neck should be known as the neck. The platform over the fault is spoken as the shoulder. The outlets for water are the anus and genitals. The lime-plaster is spoken as the skin.

25. The door would be the mouth. The image (installed in the temple) is said to be its life. The pedestal should be known as its energy. Its shape should likewise be known as its animation.

26. Its cavity is its inertia. Lord Keśava is its controller. In this way Lord Hari Himself remains in the form of the temple.

27. God Śiva should be known as the shank. God Brahman

is located in the shoulder. Lord Viṣṇu remains in the upper portion of a temple as it is.

28. Listen to me. I shall describe the consecration of a temple by means of a banner. The demons were defeated by the celestial gods by erecting banners impressed with the signs of divine weapons.

29. The pitcher (shaped part of the temple) should be placed over the top and the flag should be placed over the same. The post should be made to measure a half or one third of the height of the image.

30. The flag should have a mark of a circle of eight or twelve radii. (There should be the figure) of the man-lion (form of Viṣṇu) or the Garuḍa (Tārkṣya) (inside the circle) in the middle. The staff of the flag should not have any cut.

31. The length of the staff is spoken as the measure of the breadth of edifice. It should be made either half of the terrace or a third part of it.

32. The staff should otherwise be made twice the length of the door. The flag staff should be planted on the north-east or the north-west of the divine edifice.

33. The flag should be made of a piece of silk cloth, of a single or variegated colours. It should be adorned with bells, chowries and small bells. (It is said to be) destroyer of sins.

34. A flag which touches the ground and measures a cubit in breadth at its extremity or has a breadth equal to one fourth of its length at its base is called a *mahādhvaja*. It grants all things when worshipped.

35. The banner should measure half (the dimension of) the staff. The breadth should measure twenty fingers.

36. All the rites relating to the consentration of an image should be done for (the consecration) of the disc, flag and the staff. They should be bathed in the shed.

37. The priest should duly perform all rites described earlier except that of opening the eyes. The consecration should be done in the prescribed manner leaving them in the resting position.

38. Then the learned priest should assign (mentally) the hymn (called) *sahasraśīrṣā*[1] in the disc. Then the *sudarśana mantra*

1. ṚV. 10.90.

and the principle of mind should be assigned.

39. It is known as imbued with life by mental formation. O excellent among gods, (the different forms of Viṣṇu such as) Keśava etc. should be assigned to the spokes.

40. The priest should assign twentyfive principles at the navel, and each of the arcs of the lotus. The form of Nṛsiṁha (the man-lion form of Viṣṇu) representing the universe should be assigned to the middle of the lotus.

41. The *sakala* (endowed with parts) forms should be assigned to the staff as the living soul of it. Lord Hari, the supreme being of the *niṣkala* (undivided) form should be contemplated and assigned to the flag.

42. The energies Bala and Abala which manifest in the form of the banner should be contemplated. Having placed it in the shed and worshipped it, oblation should be made in the pit.

43. Having placed the golden pitcher over the pitcher and putting five (kinds of) gems (at the top of the temple) a golden disc should be placed underneath that with the *mantra* of the disc.

44. The disc should be washed with mercury and covered with the eye-cover. The disc should then be placed. Lord Nṛhari (man-lion form of Viṣṇu) should be imagined there in the middle.

45-46. *Om, kṣaum*, salutations to Lord Nṛsiṁha. Lord Hari should be invoked and worshipped. Then the *yajamāna* (the person who has arranged for the consecration) accompanied by his relatives should hold banner and dip the tip of the banner in a vessel full of curd. The banner should be worshipped with the *mantra* commencing with *dhruvā*[1] and ending with *phaṭ*.

47. Holding that vessel on the head and remembering Lord Nārāyaṇa (the *yajamāna*) should go around the temple along with auspicious sounds from the *tūrī* (a musical instrument).

48. The staff should then be placed with (the recitation of) the eight-syllabled *mantra*[2]. Then the flag should be (hoisted) and unfurled with (the recitation of) the hymn *muñcāmi tvā*[3] by the learned person.

49. The twice-born (*yajamāna*) should give the priest the

1. ṚV.10.173.4a.
2. *Oṁ namo nārāyaṇāya.*
3. ṚV.10.161.1a.

vessel, banner and elephant etc. Mode of consecration of the flag has been thus described in general.

50. The mark which represents a particular god should be planted with the respective *mantra*. By the offer of a banner one goes to heaven and becomes a strong monarch on the earth (in the next birth).

CHAPTER SIXTYTWO

Mode of installation of the image of Goddess Lakṣmī

The Lord said :

1. I shall describe to you the mode of installation of all divine images. At first I shall describe the (mode of) installation (of the image) of Lakṣmī and her attendant goddesses.

2. As before, one should do all rites such as bathing (the image) in the shed. (The image of) goddess Lakṣmī should be placed on the pedestal. One should place eight pitchers.

3. The image should be anointed with ghee with the principal *mantra* and washed with the five things got from a cow. The eyes of (the goddess) Lakṣmī should be opened with (the recitation of the *mantra*) *hiraṇyavarṇām hariṇīm*[1].

4. The three sweet things[2] should be offered with (the recitation of the *mantra*) *tāṁ ma āvaha*[3]. She (the image) should be bathed with (the waters of) the pitcher on the east with (the recitation of) the (hymn) *aśvapūrva*[4].

5. The image should then be bathed with (the waters of pitchers on) the south, west and north with the recitation of hymns *kāmo'smi te*[5], *candram prabhāsām*[6], *āditya varṇa*[7] (respectively)

1. ṚV Kh. 5.87.1.
2. P. 160. fn 7.
3. ṚV. Kh. 5.87.2a, 15a.
4. cf. ṚV. Kh. 5.87.3a.
5. Could not be identified.
6. Could not be identified.
7. VS.31.81b.

6-7. (Waters) from (the pitchers placed in) the south-east, south-west, north-west and north-east should be poured on the image accompanied by (the recitation of the *mantras*) *upaitu mā*[1], *kṣut pipāsā*[2], *gandhadvāra*[3], *manasaḥ kāmamākṛti*[4]. The image should subsequently be bathed with (the waters of) eighty-one pitchers (accompanied) by *āpaḥ sṛjan kṣitim.*[5]

8. (The priest should worship the image) with perfumes accompanied by *ārdrām puṣkariṇīm*[6], with flowers accompanied by *tāṁ ma āvaha*[7] and *ya ānanda.*[8]

9. The goddess should be worshipped in the bed with (the *mantra*) *śāyanti*[9] *yena* and her presence is accomplished by *śrī-sūkta*[10]. Her consciousness is invoked and worshipped again with the principal *mantra* of the goddess.

10. Thousand or hundred lotus flowers or *karavīra* flowers should be offered in the fire pit at the shed accompanied by *śrīsūkta.*[10]

11. Household furniture should be offered with the *śrīsūkta*[10] itself. Then the consecration of edifice should be performed as described earlier.

12. The pedestal should be made with (the recitation of) the *mantra*. The installation of the goddess is done subsequently. Her presence is accomplished with the *śrīsūkta.*[10] Everyone of the hymns (stated earlier)) should be recited as before.

13. Having invoked consciousness in the image, her presence is accomplished by the principal *mantra*. The priest and the brahmins should be presented with land, gold, clothes, cow and food. The images of all other forms of goddesses should be installed in the same way. One who invokes (and consecrates) in this way is held as going to heaven.

---

1. ṚV. Kh. 5.87.7a.
2. TB.3.4.1.16.
3. ṚV. Kh. 5.87.9a.
4. ṚV. Kh.5.87.10a.
5. Could not be identified.
6. Cf. ṚV. Kh. 8.87.3a, 14a.
7. ṚV. Kh. 5.87.2a, 15a.
8. Not found.
9. Could not be identified.
10. ṚV. Kh. 5.87.1.

CHAPTER SIXTYTHREE

Mode of installation of other gods and goddesses, the Sudarśana disc and the writing of books and their installations

The god said :

1. The installation of the (images of) Garuḍa (vehicle of Viṣṇu) Brahman, Nṛhari (man-lion form of Viṣṇu) and of the (*sudarśana*) disc should be done in the same way as that of Viṣṇu with their respective *mantras*. Listen to me.

2. O *Sudarśana* ! The great disc that is tranquil ! Dreadful to the wicked ! Kill kill, pierce pierce, cut through and cut through.

3. Devour devour the incantations of others. Eat up, eat up the evil spirits. Frighten frighten, *hum phaṭ*, salutation to *sudarśana*. Having worshipped the disc with this *mantra* one destroys the enemies in the battle.

Om kṣaum Narasiṁha (man-lion) ! of fierce form ! burn, burn, blaze up, blaze up, *svāhā*. *Om kṣaum* salutations to lord *Narasiṁha* ! Effulgent like crores of radiant suns ! One armed with mace, claws and teeth ! One who manifests with a sound similar to the trumpet while the dreadful and dishevelled manes wildly dance in the storm and one who has agitated the ocean ! One who rescues from all incantations ! O Lord *Narasiṁha* (you) come ! Manifest with the divine truth as the universal subjective and objective ! Open thy mouth ! Attack ! Roar and release your lion-like voice ! Cut through ! Drive away ! Pierce into all sorts of incantations ! Kill, cut, heap together, dislodge, cut open, break up, cause to be burst ! A multitude of cluster of flames ! Destroy all nether regions with your disc (showering) flames and thunderbolts in all directions ! Besiege the nether regions with your arrows of thunderbolt discharging endless fire ! Pull out the hearts of all demons residing in the nether worlds ! Burn quickly ! Cook ! Destroy ! Dry up ! Hack them to pieces till they have not been subject to my control ! *Phaṭ* to the nether worlds ! *Phaṭ* to the demons ! *Phaṭ* to all kinds of incantations ! O Lord of the form of Narasiṁha ! Protect me from all doubts ! Protect me from all calamities and all incantations ! O Viṣṇu ! *Hum Phaṭ* ! Salutations to you ! This

is the spell of Narasiṁha representing Hari (Viṣṇu) which grants all desires.

4. The captivator of the three worlds (*trailokyamohana*) (the image of the lord) should be installed with the *mantras* known as *trailokyamohana* (captivating the three worlds) (described above). (The image) should be made to have two or four arms, holding the mace in the right hand and conferring benediction.

5. The disc should be placed in the upper left arm and the (conch-shell) *pāñcajanya* on the lower (arm). (The two right hands) should be provided with *śrī* (riches) and *puṣṭi* (nourishment) along with strength and welfare.

6. The images of Viṣṇu, Vāmana (dwarf form of Viṣṇu), Vaikuṇṭha, Hayāsya (horse-faced form of Viṣṇu) and Aniruddha should be installed in a shed or house or edifice.

7-9. (The images of) manifestations (of Viṣṇu) (such as) the fish etc. should be installed in waters. (The images of) Saṅkarṣaṇa, Viśvarūpa, *liṅga*, the form of Rudra, hermaphrodite form (of Śiva) (Ardhanārīśvara), Hari (Viṣṇu), Śaṅkara, Śiva, the divine mothers, Bhairava, Sūrya, the planets, Vināyaka, Gaurī (consort of Śiva) worshipped by Indra and others, Bala and Abala (should also be installed similarly). I shall describe the (mode of) consecration of books and the mode of writing them.

10. Having worshipped the manuscript and the written book on a seat made of *kuśa* grass placed on a *svastika* figure, the preceptor should worship the spell and Lord Hari (Viṣṇu).

11-12. The *yajamāna* (the person at whose instance a rite is performed) should face the east and contemplate the spiritual guide, the spell, lord Hari, the copyist and (the goddess) Padminī after having written five verses on a silver plate with golden pen and *devanāgari* letters. The brahmins should be fed according to one's capacity and fees should be paid as much as one could give.

13. After having worshipped the preceptor, the spell and Lord Hari, one should write the *purāṇas* etc. as before in a figure in an auspicious seat in the north-east.

14. Having seen the book in the mirror in the pitcher it should be consecrated as (described) earlier. After opening up the eyes one should place it in the bed.

15. The *puruṣasūkta*[1] and the Vedas etc. should be (mentally) located in the book. After having infused life to it, it should be worshipped and the porridge offered.

16. Having fed the preceptor and given the fees, the twice-borns should be fed. The book should be carried by men in a car, or on the elephant.

17. The book should be established and worshipped (on its return) in a house or temple. That which is wrapped up in a cloth should be worshipped at the commencement and end of reading.

18. Having resolved to have universal peace a chapter of the book should be read out. The *yajamāna* and others should be sprinkled with water from the pitcher.

19. The merit of presenting a book to the twice-born is unlimited. Three things (are said to be) gifts par excellence. (They are) cows, land and knowledge.

20-21. O sinless one ! the merits of imparting knowledge (is great). One who presents a bundle of written leaves, remains and enjoys in the region of Viṣṇu for so many years as the number of leaves and letters (in the manuscript). One who gives away *pañcarātra*[2], *purāṇas*, *bhārata* (as gift) elevates twentyone generations of his family and gets merged in the supreme being.

CHAPTER SIXTYFOUR

Mode of consecration of tanks and ponds

The Lord said :

1. I shall describe the (mode of) consecration of wells, tanks and ponds. Listen ! Lord Hari (Viṣṇu) as Soma and excellent Varuṇa remains in the form of water.

2. The universe is permeated by fire and water. Viṣṇu in the form of water is its cause. The image of Lord Varuṇa (the presiding deity of waters) should be made of gold, silver or gems.

1. ṚV.10.90.
2. The religious code book of the *Vaiṣṇavas*.

3. (The image should have) two hands, the right conferring refuge and the left should hold the snake-noose and as seated on the *haṁsa* along with the rivers and serpents.

4. There should be an altar at the centre of sacrificial shed having a fire-pit. There should be an arch. A pitcher made of stone for Lord Varuṇa should be placed.

5. Pitchers (should be placed) at the entrance to the fire receptacle which may be of a semi-circular shape or a *svastika* of auspicious nature. Having done the *agnyādhāna* (rite) in the pit for water the final oblation should be done.

6. (The image of) Varuṇa should be touched in the bathing seat with (the *mantra*) *ye te śate*[1]. It should then be anointed with ghee by the priest with (the recitation of) the principal *mantra*.

7. Having washed the eight pitchers with pure water with (the recitation of) *śaṁ no devī*[2] they should be consecrated. Sea water (should be kept) in the eastern pitcher.

8-9. Having kept the Ganges water in the (pitcher on the) south-east, rain water in the (pitcher on the) south, water from waterfalls in the (pitcher on the south-west, river water in the west, water from a masculine river in the north-west, spring water in the north, waters from sacred places (should be kept) in the north-east. In the absence of all the above, river water (should be poured into these pitchers) with the chanting of *yāsāṁ rājā*[3].

10. After having cleansed and anointed the eyes with the three sweet things (honey, sugar and clarified butter) with (the *mantra*) *durmitriya*[4], they should be opened with *Citram*[5] and *taccakṣuḥ*[6].

11. Having invoked lustre in them the priest should be offered a golden cow. (The image of) Varuṇa should be consecrated with the (waters of the) pitcher on the east with (the recitation of) *samudrajyeṣṭhā*.[7]

1. Kāt. Śr. Sū. 25.1.11a.
2. YV. 10.9.4a.
3. not identified.
4. VS.6.22 and T.S. 1-4-45-2.
5. ṚV.1.115.1a.
6. ṚV 7.66-16a.
7. ṚV. 7.49.1a.

12-13. The waters of the Ganges should be poured with (the *mantra*) *samudraṁ gaccha*[1], rain waters with *somo dhenum*[2], water from waterfalls with *devirāpa*[3], the water of the masculine rivers with *pañca nadyaḥ*[4], the spring water with *udbhid*[5], the waters from sacred places with *pāvamāni*[6], the *pañcagavya* (the five things from a cow) with *āpo hi ṣṭhā*[7] and from the golden (pitcher) with *hiraṇyavarṇām*[8].

14. (The image should be bathed) with rain water with *āpo asmā*[9], with well waters with the *vyāhṛtis* (*bhuḥ, bhuvaḥ, suvaḥ*). (Image of) Varuṇa should be consecrated with the waters of the tank with *varuṇādbhiḥ*[10].

15. Waters from the hills (should be poured) with (the *mantra*) *āpo devi*[11] and then with the waters from eightyone pitchers. Then (the image) should be bathed with *varuṇasya*[12] and waters for sipping (should be given) with *tvanno varuṇa*[13].

16-17. The *madhuparka*[14] should be given) with the *vyāhṛtis*,[15] clothes with *bṛhaspate*[16], *pavitra* with *varuṇa*[17], the upper garment with *praṇava* (*Om*).

Flowers etc. chowriee, mirror, umbrella, fan and banner should be offered to (the image of) Varuṇa with (the *mantra*) *yadvāruṇya*[18].

18. The image should be raised up with the principal *mantra* (saying) 'Rise up' and the preliminary consecration is made that night. The presence of divinity is accomplished by *varuṇaṁ ca*[19]. It should be worshipped with *yadvāruṇya*.[20]

---

1. ṚV Kh. 5-49-2.
2. ṚV.1.91-20a.
3. MS. 1.1.11.
4. VS. 34-11a.
5. Could not be identified.
6. Designation of the hymn *svādiṣṭhayā madiṣṭhayā* RV.9.1.1.
7. ṚV.10.9.1.a
8. ṚV Kh. 5-87-1a.
9. ṚV. 10.17-10a.
10. Could not be found.
11. TS. 1-3.8-2.
12. One of the many hymns beginning so. See Bloomfield, Vedic Concordance C. 106.
13. Cf. ṚV. 10.147.5a.
14. Curd, clarified butter, water, honey, sugar.
15. Cf. ṚV. 2. 23.15a.
16. Cf. ṚV.9. 83-1a.
17. Could not be identified.
18. Could not be identified.
19. ṚV.1.2.7b.
20. Could not be identified.

19-20. Life should be infused into the image with the principal *mantra* and should again be worshipped with perfume etc. Having worshipped it well in the shed as before after having offered twigs etc. into the fire pits with (the recitation of the *praṇava*) the first word of the *Vedas*, four cows should be milched in the four directions. Then gruel of barley should be prepared and offered to the fire.

21. The invocation should be performed with the *vyāhṛtis*, *gāyatri* and the principal *mantra*. Oblation should be done with the *mantra sūryāya prajāpataye dyauḥ svāhā cāntarikṣakaḥ*.

22. (Ceremony is to be performed) for the earth, Dehadhṛti, Svadhṛti, Rati, Ugra, Bhīma, Raudraka.

23-24. Viṣṇu, Varuṇa, Dhātṛ, Mahendra the furtherer of riches, Agni, Yama, Nairṛta, Varuṇa, Vāyu, Kubera, Īśa Ananta, Brahman and the lord of waters should be propitiated with oblations reciting *svāhā* and (the *mantras*) *idaṁ viṣṇuḥ*[1] and *tad viprāsa*[2].

25. Having made oblation six times with *somo dhenu*[3], oblation should be made with *imaṁ me*[4]. Again oblation should be done thrice with *āpo hi ṣṭhā*[5] (and once) with *imā rudrā*[6].

26. *Bali* (offering) should be made in the ten directions. The image should be worshipped with perfumes and flowers The image should be lifted and placed in a mystic diagram by a wise man.

27-28. (The image) should be worshipped with perfumes and flowers as well as golden flowers duly. The excellent priest should lay eight raised platforms filled with sand after having made ready the water tanks measuring two feet. Then clarified butter (should be given as oblation) hundred and eight times with (the *mantra*) *varuṇasya*[7].

29. Then the barley gruel should be offered in the fire and purificatory water sprinkled over the image. The rite to bring life into the image should be performed.

---

1. ṚV.I.22.17a.
2. ṚV.I.22.21a.
3. ṚV.I.91.20a.
4. ṚV.I.25.19a.
5. ṚV.10. 9. 1a.
6. ṚV.10.1.114.1a.
7. Could not be identified.

30. Lord Varuṇa should be contemplated as being accompanied by goddess Gaurī and the host of masculine and feminine rivers. Then having worshipped with the *mantra* "*om* salutations to Varuṇa", the act of bringing near should be done.

31. (The image) should be lifted and carried around on the back of elephant etc. and along with the eight auspicious things (a brahmin, cow, fire, gold, clarified butter, sun, water and king). With the recitation of *āpo hi ṣṭhā*[1], it should be immersed in the water of the pitcher into which the three sweet things have been put.

32. The image should be placed in the midst of the tank unseen. (The priest)should bathe and contemplate on Varuṇa, the creation known as the primordial egg.

33. Having purified it with the principal letter (of the *mantra*) of the fire, the ashes should be scattered over the earth. The entire world consists of water. Hence, the lord of waters is contemplated.

34. The sacrificial post of a rectangular, octagonal or circular shape should be placed in the middle of the tank.

35. Having worshipped the symbol of the lord, post made of the tree used for the purpose of sacrifice (should be driven) ten cubits into the ground in the case of (consecration of) a well. At the bottom of the post gold and fruit should be placed.

36. It should be driven into the ground in the middle of water fifteen cubits in the case of a well, twenty (cubits) in the case of a tank (*puṣkariṇī*) and twentyfive cubits in the case of a pond.

37. In the alternative, (the post) should be driven in the centre of the sacrificial bed and with the *mantra yūpavraskā*[2] cloth should be put around. The banner should be put at the top of the post.

38. Having worshipped it with perfumes etc., (the rite for)universal peace should be performed. The spiritual preceptor should be given the fees (in the form of) land, cows, gold and water vessel.

39-40. Fees should be paid to twice-borns. Those who are present should be fed. "From Brahman down to (inanimate

1. ṚV.10.9.1a.
2. ṚV.I.162. 6a.

objects like) the pillar all those who seek water may get satisfied with the waters of the tank !" (With the utterance of these words) the water should be given as charity. The five things got from a cow should then be thrown (into the water).

41. With the utterance of (the mantra) *āpo hi ṣṭhā*[1] thrice, the sanctified water got ready by the brahmins and the holy waters of the sacred spots should be sprinkled (into the tank) and herd of kine should be given to brahmins.

42-43. Food and other things should be given to all the people without any restraint. One who consecrates a reservoir of water (acquires) in a single day a merit ten crores times more than one who performs thousands of *aśvamedha* (the horse-sacrifice). Such a person goes to heaven in the (celestial) vehicle and rejoices (there). He never goes to hell.

44. The consecrator can never get any sin as the cattle and other (animals) drink water from it. One attains all merits by the endowment of water (tank) and goes to heaven.

CHAPTER SIXTYFIVE

The building of pavilions in front of the temples

The Lord said :

1. I shall describe the mode of building pavilions (in front of temples) and their maintenance. The *vāstuyāga* (rite performed to please the spirits dwelling in a site) should be performed after having tested the ground (intended for building pavilion).

2. Having constructed pavilion as per one's liking, one should install (the images of) gods according to his wish. (Such buildings) should not be constructed at the junction of four roads or at a deserted place in the village.

3. Such a builder being free from sins and raising his ancestors (to heaven), enjoys in heaven. One should build a seven-storeyed building for Lord Hari (Viṣṇu) in the following way.

---

1. ṚV.10.9.1a.

4. The same rule holds good in the building of other (temples of gods), as in the case of erecting the mansions of kings. The banner should be placed in the east. The edifice should be built as a quadrilateral without (having any walls on) the diagonal lines.

5-7. The building should have three or two chambers or one chamber. The *vyaya*[1] should not be much. Excessive *vyaya* is deemed to be harmful. Excessive *āya*[2] is also harmful. Hence the two should be made equal. (The priest) well-versed in the science of Garga (*vāstuśāstra*), should sum up the hand measures of building and multiply it by eight. It should be multiplied by three and the resultant product should be divided by eight and the remainder is known as *vyaya*.

8. Alternatively, having divided the sum of the hand measures of the building by three and multiplying it by eight the resultant is known as the *dhvaja* (banner) etc.

9. Banner, camel, lion, dog, bull, donkey, elephant and crow are said to be eight *āyas*.

10. It is commended if we have three after leaving the north and east in houses having three storeys. Together with the building on the opposite side there will always be two buildings in the south.

11. One-storeyed building may be had in the south or there may be two one-storeyed buildings in the west. The other kinds of buildings cause fear.

12-13. A four-storeyed building devoid of all defects is always commended. One may build a mansion having one-storey or seven-storeys without the door, platform and moulding. The mansions of the images of gods should be consecrated in the prescribed way for the gods.

14-23. The hall should be consecrated with the ceremonies as described (for the installation of an image). The consecrator should bathe in the herbal waters and becoming pure and alert should feed brahmins with sweets. He should then enter the hall decked with pitchers and arches, with his

1-2. One of the formulae for ascertaining the right proportion of measurement.

hand placed on the back of a cow, and after having wished prosperity to the brahmins. The householder should then enter the house after having honoured the astrologers. The following *mantra* of prosperity should be repeated.

"*Om,* O Mother Earth ! related to Vasiṣṭha ! you rejoice with the Vasus (semi-divine beings) and people. Glory be to the daughter of Bhārgava[1] (Śukra the preceptor of demons), the giver of success to her offsprings. The accomplished goddess ! relative of Aṅgiras ! You grant me my heart's desire. O auspicious one ! related to (sage) Kaśyapa ! make my intellect good. Endowed with all herbs ! Surrounded by all gems and herbs ! Shining one ! Joyous one ! related to Vasiṣṭha ! May you amuse here ! Daughter of Prajāpati (Brahman) ! O Goddess ! Handsome in all parts ! Noble-minded ! Beautiful one ! The strict observer of disciplines ! One who is related to Kaśyapa ! May you enjoy in this house ! O Adored by the great preceptors ! Adorned with perfumes and garlands ! Bestower of prosperity ! O Goddess ! Daughter of Bhārgava ! May you amuse in this house ! The primordial element ! The inexplicable one ! Accomplished ! O daughter of sage Aṅgiras ! O Goddess of bricks ! I establish you. You confer on me my desires ! One surrounded by the lords of regions, place and the house ! You be furtherer of men, wealth, elephant, horse and cow.

CHAPTER SIXTYSIX

Mode of consecration of other gods

The Lord said :

1-2. I shall describe the mode of consecration (of images) of all gods—the Ādityas (the suns, twelve in number), Vasus (eight), Rudrāḥ (eleven), Sādhyāḥ, Viśvedevāḥ, Aśvins and the sages etc. It is like (the consecration of the image of) Vāsudeva. I shall describe special features (of ceremonies). The first letter of the name of particular deity should be taken.

1. Denotes Lakṣmī.

3. It should be split into syllables. The longer vowels should be split. The mystical letter (of the deity) is first formed by adding a nasal and the *praṇava*.

4. (The images of) all gods as well as those who had led a disciplined life and had observed austerities and atonements and those who had lived in the monasteries should be worshipped and installed with their respective principal *mantra*.

5. I shall describe the mode of fasting for a month and that which concludes on the twelfth day (of a fortnight). One should place a stone slab and pitchers made of bell metal filled with the articles (described earlier).

6. After having collected the *brahmakūrca* (grass), the worshipper should prepare the gruel made of barley and milk of tawny (coloured) cow with (the *mantra*) *tadviṣṇoḥ*.[1]

7. It should be stirred with the ladle holding it with (the recitation of) *praṇava* (*om*). Having got it ready and bringing it down lord *Viṣṇu* should be worshipped and the offering made.

8. The oblation should be done with the *vyāhṛti* (*bhūḥ*, *bhuvaḥ*, *svaḥ*), the vedic *mantras* such as *gāyatrī*[2] (*mantra*), *tadviprāsa*[3], *viśvataścakṣuḥ*[4] and *bhūragnaye*[5].

9. Oblations should be given to Sūrya, Prajāpati (the creator), (the lord of) the ethereal region. Oblation to sky ! Oblations to Brahman ! (Oblations should be given upto) the earth and the great king.

10. Oblations should be done with (the *mantras*) *tasmai*, *somaṁ ca*, *rājānamidam*. Having offered the remaining part of the gruel as oblation, *digbali* (offerings to the quarters) should be done with due respect.

11. Having made oblation of one hundred and eight twigs of the *palāśa* (tree) along with clarified butter, oblations should be done eight times with sesamum and water along with the *puruṣasūkta*[6].

1. ṚV.1.22.20a.
2. *Om bhūr bhuvassvaḥ tatsaviturvareṇyam bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt.*
3. ṚV.1.22.21a.
4. ṚV.10.81.3a.
5. TA. 10.2.1 or 10.4.1.
6. ṚV.10.90.

12-13. Having offered oblations for Brahman, Viṣṇu, Īśa (Śiva), the attendant gods, the planets and the presiding deities of different worlds, oblations should be offered for the mountains, rivers, and oceans. Sacrificial spoon full of clarified butter should be offered thrice as the final oblation with the (recitation of) *vyāhṛtis* (*bhuḥ*, *bhuvaḥ*, *svaḥ*).

14-15. O Brahman after having sipped the gruel along with the *pañcagavya* (five things got from a cow) with the *vaiṣṇava mantra* and the syllable *vauṣaṭ*, the priest should be paid fees, vessel containing sesamum along with gold, cloth and a cow well-adorned. The wise man should complete the austerity with (the utterance of) "May lord Viṣṇu be pleased !"

16-17. I shall describe in full about another mode of consecration other than that of fasting for a month. The lord of the celestials (Viṣṇu) should be worshipped and the gruel pertaining to Viṣṇu should be prepared out of sesamum, rice, *nīvāra* grains (rice growing unsown), *śyāmāka* or barley. After adding clarified butter and lifting it up, oblation should be made with that with the *mantras* relating to that form of the lord.

18. Oblation should be made to Viṣṇu and other gods who are the lords of different months then. *Om* ! oblations for Viṣṇu ! Oblations to lord Viṣṇu, the ornament ! Oblations to Lord Viṣṇu, the *śipiviṣṭa* (pervaded by rays) (an epithet of Viṣṇu) ! *Om* ! oblations to Narasiṁha (man-lion form of Viṣṇu). *Om* ! oblations to Puruṣottama (the foremost) (an epithet of Viṣṇu) ! Twelve twigs of the holy fig tree dipped in the clarified butter should be given as oblation.

19. Twelve oblations (should be made) with the *mantra viṣṇo rarāṭa*[1]. Twelve oblations with the gruel should be made with (the *mantras*) *idam viṣṇu*,[2] *irāvati*[3].

20. Similarly, oblations should be made with clarified butter with (the *mantra*) *tadviprāsa*.[4] Having done the remaining oblation, three concluding oblations should be made.

21. Having repeated the hymn *yuñjate*[5] the gruel should be

1. TS. 1.2.13.3.
2. ṚV. I.22.17a.
3. ṚV. 7. 99.3.a.
4. ṚV. 1. 22.21a.
5. ṚV. 5. 81.1a.

partaken. With the *praṇava* (syllable *om*) repeated at the end of the respective name the gruel should be placed in a vessel made of holy fig tree.

22. Then twelve brahmins (representing) the twelve presiding deities of the months should be fed. The priest (would be) the thirteenth. The thirteenth place should be offered to him.

23. Thirteen pitchers containing sweet water along with umbrellas, shoes, clothes, gold and garlands should be given to them for the sake of conclusion of the rite.

24. A path-way should be laid out (for the cattle) saying, "May the cows get pleased ! May they move happily !" Then the sacrificial post should be planted there.

25-26. A water-shed in the pleasure grove, monastery and path-way should be of ten cubits. Having done the oblation etc. in the house duly in the prescribed way, the householder should enter the house according to the earlier injunctions. Offering of food etc. without any restrictions should be made on all these (occasions).

27. Fees should be paid by wise men to the brahmins according to one's capacity. Whoever causes to set up a pleasure grove stays eternally in the garden of Indra.

28. One who builds a monastery goes to heaven and remains in the world of Indra. One who sets up a water-shed (lives) with Lord Varuṇa. By (the construction of) a pathway one remains in the heaven.

29. One who builds a bridge of bricks and who constructs a pathway for cows in the cattle stall and one who observes the austerities in the prescribed way dwells in the region of Viṣṇu. One who performs atonements gets rid of all sins.

30. Having constructed a house (for the god) one dwells in heaven so long as the universe exists. The installation and consecration of Lord Śiva etc., the lords of their edifices (have been described).

CHAPTER SIXTYSEVEN

Renovation of decayed images

The Lord said :

1. I shall describe the process of replacing the old images. The priest should bathe the images with their ornaments on them. The fixed class of images should be put in a room and the extremely time-worn ones should be rejected.

2. A broken or mutilated stone (image) (should be cast aside) and a new one the same as the previous one should be installed (in its place) by the priest after merging the principles according to the process of merging (described earlier).

3. Having made one thousand oblations with the Narasiṁha (*mantra*), the priest should lift that image. The old image made of wood should be put into fire and the one made of stone should be thrown into water.

4. The old image made of a mineral or gem should be carried on a vehicle after covering it with cloth etc. and be discarded in the deep waters of the ocean.

5. It should be thrown into waters accompanied by the notes of music instruments. Fees should be paid to the priest.

6. New images of the same size and made of the same material should be installed on the same day. One accrues great merit by the renovation of wells, tanks and ponds.

CHAPTER SIXTYEIGHT

Mode of taking out a procession and celebration of festivals after fixing the new image :

The Lord said :

1. I shall describe the celebration of festival after the image has been installed. It shall be for a night, or three or five nights.

2-3. Without the festival the installation would become fruitless. The festival for the deity should be celebrated when the sun enters the solstitial or the equinoctial points in the bed-chamber or garden or it may be done in favour of the person at whose instance the ceremony is performed with the sowing of auspicious seeds and the notes of sacred music.

4-5. An earthen vessel, a small water pot or an embankment are suitable for the sowing of seeds. Grains of barley, uncultivated rice, sesamum, green gram, wheat, white mustard, horse-gram, and black gram should be winnowed, washed and sown. Offerings should be made in the east and other directions. Lighted lamps should be carried round the edifice in the night.

6. (Offering should be made) to Indra, Kumuda and other deities and spirits. They visit the place assuming shapes of men.

7. (One who carries such lamps) certainly gets the merit of (doing) *aśvamedha* (horse sacrifice) for every step he places. The priest should submit to the lord (as follows) after his return.

8. "O Lord ! best among the Gods ! you have to be taken in a procession tomorrow. By all means you deserve to permit us O Lord ! to commence the same.

9. Having informed the lord in this way the festivities should be undertaken. The platform should be decorated with young shoots of plants and small water-jar.

10-11. Four pillars (should be erected). The image should be placed in a *svastika* (figure) (drawn) in their midst. Or desired objects should be painted and placed there and the act of making the deity present in the image should be done with the *vaiṣṇava mantra*. (The image) should be anointed with ghee with (the recitation of) the principal (*mantra*). Or the wise man should arrange an incessant flow of ghee over the image the whole night.

12. Having shown the mirror, there should be the waving of light, auspicious singing and instrumental music, fanning, worship, and present of light. The deity should be worshipped with incense and flowers.

13. Turmeric, green-gram, saffron and white powders should be put on the head of image. But when ghee (is placed over the head) it gets the merit of all sacred places for the devotees.

14. Having bathed and worshipped the image that is placed in the car for being taken around, the officers of the king should take it to the river-side accompanied by music, umbrella and other things.

15. A platform should be got ready at a distance of a *yojana* (eight or nine miles) before the river. The image should be brought down from the car and placed on the platform.

16. Gruel should be prepared and sweet gruel should be offered as oblation. The sacred waters (of the sacred spots) should be invoked for their presence with (the recitation of) vedic *mantras* symbolising the waters.

17. The image should again be worshipped with the principal oblations uttering the *mantra āpo hi ṣṭhā*[1]. The image should again be carried to the waters and the *aghamarṣaṇa*[2] hymn repeated.

18. (The priest) should bathe with the assembly of brahmins and then the image should be lifted and placed on the platform. Having worshipped it there that day it should then be taken to the temple. The priest should worship it as in the fire which gets him enjoyment and liberation.

CHAPTER SIXTYNINE

Mode of conducting the bathing festival

The Fire (Lord) said :

1. O Brahman ! Listen ! I shall describe in detail (the mode of conducting) the bathing festival. The pitchers should be placed in a drawn figure in the shed in front of the temple.

2. First of all, God Hari (Viṣṇu) should be contemplated, propitiated and offered oblations before doing anything. One should offer oblations hundred or thousand times along with the final one.

3. The materials for bathing should then be brought and the pitchers also should be placed. The pitchers to the necks of which

1. ṚV.10.9.1a.
2. ṚV.10.190—*ṛtaṁ ca satyaṁ cābhidhāt*

threads have been tied should be made fragrant and they should be held in a circle.

4. A square should be drawn and divided into eleven compartments. The gruel should be placed at the centre, the adjacent parts having been cleaned.

5. The nine angular points commencing with east should be filled with powdered rice etc., and the pitcher should be brought by the wise man after having formulated the *kumbha mudrā*[1].

6. *Darbha* grass should be put on them with the *puṇḍarikākṣa* (an epithet of Viṣṇu) (lotus-eyed) *mantra*. A pitcher filled with water and containing all gems should be placed in the middle.

7. The barley, paddy, sesamum, uncultivated rice, *śyāmāka* (grains), horse gram, green gram and white mustard seeds (should be put) in the eight directions in order.

8-9. A pitcher filled with ghee should be placed in the middle of the eastern side in the midst of nine pitchers. The remaining pitchers should be filled with the decoctions of the (barks of) *palāśa*, *aśvattha*, *nyagrodha*, *bilva*, *udumbara*, *śirīṣa*, *jambū*, *śami* and *kapittha*. The central pitcher in the nine pitchers in the south-east should be filled with honey.

10. The remaining eight pitchers should be filled with the earth taken from loosening by cow's horn, elephant's tusk, horse hoofs, mountains, Ganges bed, sacred spots, rivers and fields.

11-12. In the nine pitchers on the south, the central one should be filled with sesamum. The other eight pitchers should be filled with *nāraṅga*, *jambīra*, *kharjūra*, *nārikela* (coconut), *pūga* (arecanut), pomegranate, *panasa* fruits. In the nine pitchers on the south-west, the central pitcher should be filled with milk.

13-15. (The remaining eight pitchers should be) duly (filled with) saffron (*kuṅkuma*), *nāga*, *campaka*, *mālatī*, jasmine, *punnāga*, *karavīra*, and *mahotpala* flowers. In the nine pitchers on the west, the central pitcher should contain the coconut water. (The other pitchers should contain) waters of the river, ocean, tank, well, rain water, water from the melted ice, waters of the falls, and of the Ganges. In the nine pitchers on the north-west the central one should have banana fruits.

16. The divine herbs *sahadevī*, *kumārī*, *siṁhī*, *vyāghrī*, *amṛtā*,

1. A posture made with the hands representing a pitcher.

viṣṇuparṇā, *śataśivā* and *vacā* should be placed in the other eight pitchers.

17-19. In the east and the northern (directions) among the nine pitchers one should place the central one having curd. The other pitchers should duly be filled with the fragrant substances—cardamom, *tvacā*, *kuṣṭha*, *bālaka*, the two varieties of sandal, the *kastūrikā* creeper and the black agallochum. (In the central pitcher among the nine pitchers on the north east) one should fill waters for purification. In the other pitchers we should have (the materials) *candra*, *tāra*, *śukla*, *girisāra* (iron), *trapu* (tin), camphor, *śirṣa* and gems.

20. They should be anointed with ghee and lifted up and bathed with the principal *mantra* with perfumes and worshipped. Having offered oblations into the fire, the final oblation should be offered.

21. Offering should be made to all spirits. After paying fees to (the priest), (the priest and the brahmins) should be fed after having installed the images of deities, sages and other divinities.

22. Having installed (the image of the god) in this way one should conduct the bathing festival. One who bathes (the image) in one thousand eight pitchers gets all fortune.

23. By bathing at the conclusion of the rite, the bathing festival concludes. The marriage and other festivals of (the goddesses) Gaurī (consort of Śiva), Lakṣmī (consort of Viṣṇu) should be celebrated after the bathing festival.

CHAPTER SEVENTY

Mode of planting trees

The Lord said :

1-2. I shall describe the mode of planting trees conferring enjoyment and emancipation. The trees having been smeared with all the herbs and adorned with fragrant powders should be decorated with flower garlands. Cloth should be put around

them. (The rite known as) the perforation of the ear should be done for them with a golden needle.

3-4. Collyrium should be applied with a short stick. Seven kinds of fruits (should be placed) on the platform. The pitchers should be consecrated. The offering should be made for (the gods) Indra and others and the consecration should be done. Oblations to the fire should be done for (the sake of) plants. Remaining in the midst of trees a cow should be let off with the (recitation of) *abhiṣekamantra.*

5-6. Brahmins should bathe the trees as well as the *yajamāna* with the waters of pitchers placed in the platform with (the recitation of) the *ṛk, yajus, sāma mantras* and also that of *varuṇa* accompanied by auspicious music. The *yajamāna* should adorn (himself) and should present the fees as well as a cow, ornament and cloth.

7. Food should be given along with milk (to brahmins) for four days consecutively. Oblation should be made with sesamum and twigs of *palāśa* (tree). The sacrificial priest should be paid the fees double (the value of what is given to other brahmins).

8. The construction of sheds etc. here should be done as laid down earlier. The consecration of trees and a garden destroys one's sins and gets the highest merit.

9. Listen to the (mode of) installation (of the image) of Sūrya (sun), Gaṇeśa, the goddess (Gaurī) and the attendant deities of Lord Hari as described by Īśa (Śiva) to Skanda (earlier).

CHAPTER SEVENTYONE

Mode of worshipping Gaṇeśa

The God said :

1-2. I shall describe the (mode of) worship of Gaṇa (Gaṇeśa) which removes obstacles and confers the desired objects. (The worship of six kinds should be done as follows): The heart with "oblations to Gaṇeśa", the head with "(obla-

tions) to the one-tusked", the tuft with "(oblations) to the one who has the ear like that of an elephant", the armour with "(oblations) to the elephant-faced", the eye with "(oblations) to the big-bellied," the weapons with "(oblations) to one who has his own tusk in his hands".

3-5. One should worship the *gaṇa*, the preceptor, the sandals, the (divine) energy, Ananta, the *dharma*, and the collection of bones in the lower part of the pedestal, the cover, the petals of the lotus, the lotus and the principal letter, (should be worshipped) in the upper part. (The energies) (are) Jvālinī, Nandā, Sūryeśā, Kāmarūpā, Udayā, Kāmavarttinī, Satyā, and Vighnanāśā. The seat (should be worshipped) with perfumes and earth. (With the following letters the appropriate acts should be performed): the drying with *yam*, the burning with *ram*, the agitating with *lam* and making it to nectar with *vam*. The *gāyatrī-mantra* is : *lambodarāya vidmahe mahodarāya dhīmahi tanno dantiḥ pracodayāt.*[1]

6-7. The following are the names of Gaṇeśa to be worshipped : "Gaṇapati (Lord of *gaṇas*), Gaṇādhipa (chieftain of the *gaṇas*), Gaṇeśa (Lord of *gaṇas*), Gaṇanāyaka (the lord of *gaṇas*), Gaṇakrīḍa (one who sports with the *gaṇas*), Vakratuṇḍa (having a bent trunk), Ekadaṁṣṭra (having one tusk), Mahodara (big-bellied), Gajavaktra (elephant-faced), Lambakukṣi (long-bellied), Vikaṭa (dreadful), Vighnanāśana (destroyer of impediments), Dhūmravarṇa (tawny-coloured) and Mahendra.

CHAPTER SEVENTY-TWO

Mode of bathing and daily worship

The God said :

1. O Skanda ! I shall describe the modes of bathing and worship after the installation everyday. Having bathed one should dig up eight fingers of earth with the sword.

1. May we know the Supreme person. For that, we meditate upon lambodara (long-bellied) and महोदर (big-bellied). May Dantin (one who has the tusk) impel us towards it.

2. The pit should be filled with the earth thus removed and it should be carried to the river bed and placed there. It should then be purified with the weapon.

3-5. The grass should be lifted up with the *śikhā* (tuft) (*mantra*) and divided into three with the armour (*mantra*). Having washed upto the navel and foot with one part of them, the other part should be burnt with the *astra mantra* and sprinkled all over the body. Having pressed the eyes with the hands one should remain immersed in the water for some time after controlling the breath. One should contemplate in the heart, the weapon, radiant like the deadly fire. Having finished the mud bath in this way one should rise up from waters.

6-7. Having worshipped the *astrasandhyā* (the union of weapon), one should bathe according to the injunctions laid down. The sacred waters of the rivers Sarasvatī and others should be drawn into the heart with the (formation of) *aṅkuśa-mudrā* (a formation with the fingers resembling the goad). Having established it (there), one should collect the remaining mud formulating the *saṁhāramudrā* (posture with the fingers indicating destruction) and enter the navel-deep water.

8-9. (The remaining mud) should be made into three parts on the left palm facing the north. One part of it on the south once with the *aṅga mantras*, the next part with the (previous *mantra*) seven times and the one on the north with the *Śiva mantra* ten times and duly thus the parts should be sanctified. After having recited the *mantra* for the weapon ending with *huṁ phaṭ*, the first part (of the earth) should be scattered in all directions.

10. Having the part on the north and reciting the *Śiva-mantra* the waters of Śiva should be accomplished. The part on the south (sanctified with the *aṅga mantra*) should be smeared all over the body from head to foot.

11-12. After having recited the four *aṅgamantras* and covered all the (nine) apertures (in the body) with the recitation of the *sammukhīkaraṇa mantra* (*mantra* accomplishing the presence), one should contemplate Lord Śiva or Lord Hari or the Ganges and plunge into the waters. Then the *ṣaḍaṅga mantra* (*mantra* for assigning to the limbs of the body) ending with *vauṣaṭ* should be recited and water poured (over the head).

13-15. One should place water in the pitchers in the east (and other directions) in order to prevent any harm during ablution. Having bathed one should apply sweet perfumes such as emblic myrabolans which are (considered as) royal honour. Having bathed and come out, that water should be made to cease to exist with the *saṁhāriṇī* (mudrā). One should then bathe from head to foot with the ashes dulypurified by the *saṁhitā* (vedic) *mantras* or concluding rites with (the recitation) of the *mantra hum phaṭ*.

16-17. Having performed the *mala snāna*, (bathing with mud), the *vidhisnāna* (bathing with the recitation of *mantras*), one should besmear the head, face, heart, and the genital organ with the (*mantras* of gods) Īśa (Īśāna), Tatpuruṣa, Aghora, Guhyaka and Jāta (Sadyojāta) in the three twilights, night, and before and after the commencement of rainy season.

18-19. If a person happens to touch a woman, an eunuch, a man of lower caste, a cat, hare or mouse just after getting up from sleep, or eaten food or drunk water one should do the *āgneyaka* bathing, standing up with uplifted arms, the face having turned towards the east, being cleansed by the shower of sun's rays.

20. The *māhendra* bathing (consists in the recitation of the) *Īśa mantra* and walking seven steps in the midst of herds of cows being besmeared with the dust (arising) from the hoofs.

21. The *pāvana* (purifying) bathing (should be done) with the nine *mantras* or the constituent *mantra* and the pouring of water (should be done) with the *mantras sadyojāta*, etc.

22. The bathing with the *mantra* should be done in this manner in honour of (the gods) Varuṇa, Agni and others with (the recitation) of the principal *mantra* being preceded by the regulation of the breath.

23. The mental bathing which has been universally enjoined should be performed in honour of Lord Viṣṇu, by uttering the mantra sacred to him.

24. O Guha (son of Lord Śiva) ! I shall describe the rules (relating to) the twilight (worship) (to be performed) with different *mantras*. After having had a look one should drink the water, the Brahma and Śaṅkara *tīrthas* (from the root of different fingers).

25. (One should pronounce) the different principles consti-

tuting one's self ending with the term *svadhā*, touching firmly the (nine) apertures (in the body). After having done the *sakalī-karaṇa* (accomplishing deed) one should remain composed by (the performance of) regulation of breath.

26. The performer should mentally repeat thrice the *Śivasaṁhitā*. After having sipped water and performing *nyāsa* (assigning gods or *mantras* in different parts of the body, one should meditate upon the goddess *brāhmī* and the *sandhyā* in the morning as follows:

27. (The goddess) having red complexion, has four faces, four arms with hanging garlands in the right arms and a stick and *kamaṇḍalu* (small pitcher) in the left arms and seated in the crossed-leg posture on the swan.

28. The midday twilight should be contemplated as Vaiṣṇavī, white (in complexion), seated with crossed-legs on the Garuḍa, holding conch and disc in the left arm and the mace and *abhaya* (*mudrā*) (hand showing protection) in the right hand.

29. Raudrī should be meditated upon as seated on the lotus and as riding the bull, possessing three eyes, decorated by the moon and holding trident and rosary in the right arm and the protective posture (*abhaya*) and mace in the left arm.

30. The twilight is the witness of deeds of men. The soul (should be known) as following its radiance. The fourth twilight is that of the learned and it is meditated upon in the night.

31. The supreme *sandhyā* is declared as that which remains invisible in the cavities situated at the heart, and the upper end of the nose and which secures the realization of Śiva.

32. The root of the fore-finger (is known to be) the *pitṛ-tīrtha* and that of the little finger as that of Prajāpati. The root of the thumb (is known to be) that of Brahmā, while the fore-part of the hand is held sacred for all gods.

33. It is the place of sacred fire on the palm of the left hand, and the *soma* on that of the right hand. All the tips and folds on the fingers (are sacred) for the sages.

34. After having got ready the sacred waters for Śiva with the *mantras* pertaining to Śiva, one should sprinkle that water with the *saṁhitā mantras*.

35. The water sprinkled from the right hand should drip

down through the left hand and the head should be sprinkled (with water) with the (repetition of) *mantras*.

36. The water remaining in the right palm should be carried to the tip of the nose and should be conceived as white in colour and as the embodiment of knowledge. The water should then be drawn through the right nostril and retained.

37. That water should then be ejected into the right palm after having conceived it as black in colour because of the redemption of one's sins. It should be thrown on a stone slab. This is known to be the *aghamarṣaṇa* (redeeming from sin) rite.

38. Then one should repeat the *gāyatrī mantra* as many times as possible after having offered the respectful *arghya* consisting, of *kuśa*, flowers and unbroken rice to Śiva with the *mantras* of Śiva ending with (the syllable) *svāhā* (oblation).

39. I shall describe the offering of water oblations to the god. One should utter the mantra *Śivāya svāhā* (oblations to Śiva) and offer water. (The syllable) *svāhā* should be repeated in all cases.

40. (The *nyāsa* should be done as) *hrām*, to the heart; *hrim*, to the head; *hrūm*, to the tuft of hair; *hraim*, to the armour and the weapons, (or in the alternative), the eight gods (can be located) in the heart and other limbs).

41-44. (The water oblations should be performed for the following gods) —*hrām*, to the Vasus, Rudras, Viśve (devas), (to the sages)—*hām* to Bhṛgus, Aṅgirās, Atri; salutation to Vasiṣṭha, Pulastya, Kratu, Bhāradvāja; salutations to Viśvāmitra, to Pracetas; *vaṣaṭ* to Sanaka; *hām vaṣaṭ* to Sananda, *vaṣaṭ* to Sanātana, *vaṣaṭ* to Sanatkumāra; *vaṣaṭ* to Kapila, to Pañcaśikha, (the ceremony being done) with the fingers of the right hand placed at the elbow joint of the left.

45. *Vauṣaṭ* to all spirits. One should (offer water of oblations) to the spirits, gods, and manes with the sacred thread placed on the right shoulder and with the tips of the *kuśa* and sesamum.

46. (Oblation should be offered) to the fire, the conveyor of offerings, to Soma, to Yama, to Aryamā, (the manes), Agnimanes), Agniṣvātta (and) Barhiṣada with the addition of *svadhā* (food).

47. (Oblations should be given) to (the manes) Ājyapa, Soma and to all manes as it would be done for the gods.

Om, *hām* to Īśāna, the *svadhā* (food) should be offered to the (manes) (departed) father and grand-father.

48. (Oblations should be offered) to the great-grand-father and the manes in the form of *preta* (the form of the manes during the period of obsequies after one's death), the fathers, grandfathers, and great grand-fathers.

49-50. Food oblations (should be given) to great-great-grand-fathers, mother side relatives such as the maternal grand-fathers, great-grandfathers, great-great-grandfathers and all manes. Food oblation (should be offered) to all departed paternal relatives, preceptors, to different quarters of heaven, to their lords, to the divine mothers and to demons.

CHAPTER SEVENTYTHREE

Mode of worshipping the Sun

The Lord said:

1. O Skanda ! I shall describe the (mode of) worship of Sun preceded by the assignment (of letters) on the body. After having contemplated as "I am the Sun", one should worship by offering waters (*arghya*).

2-4. It (should be conceived) as filled with red colour with the drop (of water) drawn to the forehead. After having worshipped it and after making the protective covering with the limbs of the sun-god, that water should be sprinkled on the materials of worship and the sun-god should be worshipped (remaining) facing the east. (One should recite) the syllables *om am* (*hṛdayāya* etc. and worship Daṇḍi and Piṅgala (attendants of the sun) respectively at the right and left sides of the entrance. (Salutations should be made to the *gaṇa* saying) *am gaṇāya* on the north-east. The preceptor (should be worshipped) in the south-east and the lofty seat (of the deity) should be worshipped in the middle of the altar.

5. One should worship *vimala*, *sāra*, *parama* and *sukha*, (the rays of the sun), which are to be worshipped in the directions

south-east (and should be conceived as) strong as the lion and of the colours of white, red, yellow and blue.

6-8. One should worship (the essences of the energies of the lord) *rā-diptā* (radiant), *ra-jayā* (victorious), *ru-bhadrā* (auspicious), *re-vibhūti* (prosperity), *rai-vimalā* (pure), *rai-amoghā* (profound), *rau-vidyut* (lightning), in the (quarters) east etc. inside the lotus (shaped diagram). The seat of the sun would be at the centre (established by the syllable) *ram*. One should invoke the sun and worship his form with the six-syllabled (*mantra*) *oṁ haṁ khakholkāya*. One should assign the sun-god after having meditated upon the altar with the folded hands lifted to the forehead.

9. One should invoke the god (with the *mantra*) *hrām hrīm sa* and salutations to the sun-god, showing the *mudrā*. One should offer him perfume etc. and show the *bimbamudrā*[1].

10. One should show the *padmamudrā*[2] and the *bilvamudrā*[3] (to the god) in all directions commencing with the south-east. *Om am* salutations to the heart. (Salutations) to sun on the head.

11. *Bhūrbhuvaḥ svaḥ* ! Obeisance to the lord of celestials in the tuft of hair in the south-west, *hum* to the armour in the north-west, *hām* to the eyes at the centre.

12. *Va* ! (salutations) to the weapons in the east etc. Then one should show *mudrās*. *Dhenumudrā* (fingers folded in the shape of a cow) to the heart etc. The *Goviṣāṇa mudrā*[4] should be shown to the eyes.

13-14. The *trasanī* (the dreadful) should be added to the *mantra* of the weapon and obeisance should be made to the planets (as follows)—*som* salutations to the Moon, *bum* salutations to Mercury, *bṛm* to Jupiter, *bham* to Venus, *am* to Mars, *sam* to Saturn, *ram* to Rāhu and *kem* to Ketu (to be done) in the petals (of the lotus) commencing with the east. The perfumes etc. (should be offered) with the *khakholka mantra*.

15. Having recited the principal *mantra*, water of oblation from the water-vessel should be offered to the sun-god. Then

1. Intertwining of fingers representing a form.
2. Intertwining of fingers representing a lotus.
3. Intertwining of fingers in a particular way.
4. Formation of fingers representing the horn of a cow.

the worshipper should sing the glory of the lord, pay obeisance to him with his face turned away and say "Pardon me, (taking leave of thee)".

16-17. One should mentally merge the five component principles in the fundamental one with the syllable *phaṭ*. The sun-god should be conceived as identical with lord Śiva in the lotus of the heart. One should offer light to the lord as a garland made of the solar rays. One gets everything by thus worshipping and contemplating the sun-god or by oblation unto fire in his honour.

CHAPTER SEVENTYFOUR

Mode of worshipping Śiva

The Lord said :

1. I shall describe the (mode of) worshipping Śiva. After having sipped water, and repeated the syllable *Om*, one should wash the entrance of the temple with water (consecrated by the) *mantra* of the weapon and worship the guardian deities of the door-ways and of the oblations etc.

2-3. One should worship goddess Sarasvatī (consort of Lord Brahmā), Lakṣmī (consort of Lord Viṣṇu) and Gaṇa at the threshold, Nandin (attendant of Lord Śiva) and the Ganges on the right and Mahākāla (form of Śiva) and the Yamunā (river) on the left imagining himself as having divine sight, and after having driven the spirits and impediments present in the sky by throwing a consecrated flower.

4. One should kick the earth thrice with the right heels and enter the place of worship after leaping across the threshold holding the left door frame.

5. Having entered (the temple) by placing the right foot (first) and placing the weapons at the threshold, one should worship at its centre (repeating the following): *om, hām,* (obeisance) to Brahmā, the presiding deity of the dwelling place.

6. Then he should go to the river Ganges silently carrying

pure golden pitchers by means of searching instruments, after having obtained permission from Śiva.

7. One should fill them with waters of the river filtered with the cloth after the repetition of *gāyatri* or the *hṛdayamantra*, and purifying one's body.

8. The materials for worship such as the perfumes, unbroken rice and flowers etc. should be placed in front of the place and the purification of five material components (of the earth) should be done.

9. Having placed (these materials) on the right side of the deity with a pleasing face and having lifted these showing *saṁhāra mudrā* (posture of the fingers representing destruction), one should place them on the head with (the repetition of) the *mantra*.

10-11. One who is desirous of enjoying the fruits of action should meditate upon his soul in the twelve-petalled lotus in the heart by means of showing *pāṇikacchapikā* (a particular way of showing the fingers)[1]. As an alternative one should purify the five elements by meditating upon the apertures in the body from the toes of the feet upwards both inside and outside.

12. One who meditates should control his breath and meditate on the energy which pervades the region of the heart, in the letter *hum* which resembles the fire and which is situated at the centre of the aperture.

13. The breath should then be let out and the fiery image should be led through the heart, neck, palate, the intervening space between the two eye-brows and the seat of the soul in the head (*brahmarandhra*), with the ending (syllable) *phaṭ*.

14. Having broken the knots, the life syllable *hum* should be located on the head and the consciousness should be reflected back in the heart by means of the *pūraka* (filling with air drawn through the nostril).

15. Having placed (the syllable) *hum* on the tuft, one should meditate upon the absolute soul of the form of a speck. Having withheld the breath at a single stretch, one should unite the consciousness with Śambhu (Śiva).

16. After having merged himself with Śiva, by means of drawing his consciousness with the aid of *bījamantras* and the

1. Representing the tortoise.

recaka (exhalation of the breath), (the worshipper) should purify by carrying in the reverse order the luminous point (in the brain) to the point in (the nerve-complex).

17. One should merge the earth, wind, water, fire and sky, one into the other without any deviation in the order. You hear about it now!

18. The principle of earth is hard, of yellowish colour and bears the mark of thunderbolt. Then its destruction is wrought by the subtle *mantra* of the soul (namely) *haum*.

19. The entire body from foot to head should be contemplated as a four-sided figure, and the principle of wind should be meditated therein by five stretches of retention of breath.

20. This principle which has been established with the principal syllable *hrim* should be contemplated as of half-crescent-shaped in a liquid state, white in colour, beautiful and impressed with (the figure of) the lotus.

21. The reverential principle of fire which is causeless and which is the end of men, should be purified by four stretches of retention of breath along with the *Rāma mantra*.

22. The orb of fire should be conceived as three-sided, red (in colour), marked with (the sign of) *svastika* and as the form of knowledge and endowed with the principal syllable *hūm*.

23. The principle of water should be purified by means of three stretches of awful minuteness. The orb of wind (principle) (should be conceived) as marked with six dots.

24. It should be meditated as composed of tranquility, black in colour and endowed with the principal syllable of *hrim* (and purified) by two stretches (of retention of breath). The principle of earth should be purified.

25. (It should be contemplated) as filled in with ether, as of the form of the speck of ether, uniformly circular, spotless like the pure crystal and adorned by the energy of *bindu*.

26. After having contemplated on the form of the digit that is beyond tranquility by means of the (*mantra*) *haum* ending with *phaṭ*, one should contemplate the pure (thing) by one stretch (of retention of breath).

27. One should then permeate the lotus or circles such as *ādhāra* (base), *ananta* (endless), *dharma* (righteousness) and *jñāna* (knowledge) with the shower of ambrosia with the *principal mantra*.

28. After having contemplated this seat of the heart, one should then invoke the form of essence of Śiva placed inside that (lotus) with twelve petals.

29. Then that form should be permeated everywhere with the divine ambrosia with the *mantra* of the energy ending with *vauṣaṭ* and the *sakalīkaraṇa* (accomplishing) rite should be performed.

30. The *sakalīkaraṇa* is that by which the *mantras* for the heart etc. are placed in the different parts of the body such as the heart, arms, and the little fingers of the hand.

31. Having protected the enclosure with the weapon and the outer place with its *mantra* the *mahāmudrā* consisting of the energy should be shown below and above that.

32-33. One should worship Śiva in the lotus in the heart from head to foot with the retention of breath and with the flowers of one's own feeling. One should then offer the clarified butter of ambrosia to the fire of Śiva in the sacred pit of the navel with the *mantras* of Śiva. One should contemplate the white figure of the form of *bindu* on the forehead.

34. One of the vessels among the golden pitchers, should be purified by water of nectar got from the speck and by unbroken rice.

35. Having filled the vessel with the six constituents and after having worshipped it, it should be consecrated. After having protected it with the *mantra hā* one should cover it with the armour.

36. After having made ready the water of offering, one should sprinkle the eight constituents (with water) by (showing) the *dhenumudrā* (a particular form of intertwining the fingers representing the cow). One should then sprinkle one's own self on the head with the particles of that water.

37. One should sprinkle water of the weapon on the materials of worship kept there. One should then encircle them with the armour of *piṇḍa* with the *hṛt* (*mantra*).

38-39. After having shown the *amṛtā mudrā* (formation with fingers denoting non-decay) and putting flower on its seat and a mark on the forehead consecrated by the principal *mantra* (of the god) a bold man should remain perfectly silent at the time of bathing, worship of the god, (offering) oblation unto fire, eating, practising *yoga* and repetition of necessary (*mantras*).

40. The *mantra* should be purified by pronouncing the *nāda* (*om*) at the end. That purified *mantra* should then be used in the worship along with the *gāyatrī* (*mantra*) and the general water of oblation should be offered.

41. After having repeated the *brahmapañcaka*[1], (the worshipper) should collect the garland from the *liṅga* and offer it to Caṇḍa in the north-eastern direction.

42. The purification of the *liṅga* consists in the washing of the pedestal and the *liṅga* with the water (consecrated) by the *mantra* of weapon and *hṛdmantra* and sprinkle with the water (for washing) from the vessel of *arghya*.

43. All the celestials should be worshipped for the purification of the self, the materials, the *mantra* and the *liṅga*. *Hām*, salutations to God *Gaṇapati* in the north-western direction. One should pay obeisance to the preceptor in the north-east.

44-45. One should worship the goddess of the seat (of the god) in the *kūrmaśilā* (the tortoise form on the stone) as possessing complexion of the tender shoots and the seat of Śiva known as ananta (endless) should be worshipped as seated on the *brahmaśilā* along with the attendants of the god such as Vicitrakeśa, Kṛta and Tretā who form the seat and shoes as they were of divinity.

46. Then the worshipper should worship righteousness, knowledge, detachment and prosperity, towards the south-east as possessing the hues of camphor, saffron, gold and collyrium respectively.

47-48. At the centre of the lotus-shaped diagram and in its petals in the east etc. one should worship the energy goddesses—Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kālavikariṇī, Balavikaraṇī and Balapramathanī in order as holding the chowries and as conferring boons and offering protection.

49. One should worship (the goddesses)—*Hām*, (salutations) to Sarvabhūtadamanī, (salutations) to Manonmanī, to Kṣiti, to Śuddhavidyā at the extremities of the petals (of the lotus diagram) as also the seat as spread over the component parts of the universe.

50-51. The lord of white complexion, possessing five faces and ten arms, all-pervasive, bearing the crescent moon and

1. The five *mantras* of the five brahman forms of Śiva.

carrying weapons—spear, sword, lance, and staff in the right hands and a drum, citron, blue lotus, a string and a waterlily in the left hands should be located on the lion-seat.*

52-54. The image of Śiva possessing thirty-two characteristics (should be installed) at the centre. *Hām, ham, hām* (salutations) to the image of Śiva. After having meditated upon the self-luminant Śiva, the *mantra* should be led to the spot sacred to Śiva after leaving below the place sacred to Brahmā. Then (the worshipper) having meditated upon that Supreme form of Śiva, effulgent with the splendour of the moon, as a luminous point at the middle of the forehead and being invested with the six constituents, with flowers in folded palms, should deposit (those flowers) on the form of (Goddess) Lakṣmī.

55-57. *Om, hām, haum* salutations to Śiva. (The deity) should be invoked with the invoking *hṛd*(*mantra*). Having established Śiva with the *sthāpani* (*mudrā*)[1], and placed near (that) should be checked with Niṣṭhurā and Kālakāntī concluding with *phaṭ*. After having removed obstructions by sending them away and making obeisance by (showing) the *liṅga-mudrā*, it should be covered with the *hṛd* (*mantra*). The invocation should follow it. Then standing in front of the image he should repeat. "Let you be located and firmly established. O lord ! I am in your presence."

58. The (rite of) *avaguṇṭhana* signifies the presence and super vision of the God and the exhibition of one's devotion (to the God) from the commencement to the end of the act.

59. After having done the accomplishing act with the six *mantras*, the (rite of) *amṛtikaraṇa* should be performed by mentioning different parts of the body along with the body.

60-61. The worshipper should permeate his heart with the energy of consciousness of Śambhu (Śiva). Similarly, (he should contemplate) the tuft of hair of Śiva as formed of the eightfold glories. The worshipper should contemplate the invincible energy of God as forming his armour, the unbearable prowess of God which removes all impediments (and the words) salutations, *svadhā*, *svāhā* and *vauṣaṭ* (should be appended) in order.

62-65. The water for washing the feet should be offered

1. Formation with the fingers denoting firm establishment.

preceded by the recitation of the *hṛd* (*mantra*). The water (should be offered) at the lotus feet and the water for the rinsing of the mouth at the face of the image, the respectful offering at the head of the lord along with the *dūrvā* (grass), flowers and unbroken rice. Having purified the supreme lord with the ten purifications thus, one should worship with the five kinds of services such as the flowers etc. as laid down (in the code books). Having sprinkled and rubbed (the image) with salt, mustard seed etc., it should be slowly bathed with drops of water, flowers, perfumes, milk, curd, ghee, honey and sugar successively.

66. The defects in the above materials should be rectified by worshipping with materials along with the recitation of Īśa *mantras*. Lord Śiva should be bathed with water and fragrance with the principal *mantra*.

67-68. Having applied the paste of barley, it should be bathed copiously with cold water and also with fragrant water according to one's ability. Having wiped it dry with a clean cloth, the preliminary offering of water should be given. The hand should not be moved over the head (of the image). The *liṅga* should never be left without any flower on its head.

69. Having smeared it with sandal etc. and worshipped with flowers with the *mantras* of Śiva, the vessel for holding the perfumes should be consecrated with the weapons (*mantra*) and worshipped with the *mantras* of Śiva.

70. The bell consecrated by the weapon (*mantra*) should be taken and the incense should be offered. The water for rinsing should be given then (with the repetition of) *svadhā* at the end and with the *hṛd mantra*.

71. Having shown light for the idol in the night, then water for rinsing should be offered. After having made obeisance to god and taking his permission, eatables and other articles of enjoyment should be offered.

72. The heart should be worshipped in the south-east, the moon on the north-east, the golden-coloured Śiva together with the tuft and blood on the south-west, Kṛṣṇa and armour on the north-west.

73. These gods having four faces and four arms should be worshipped in the petals in the east etc. along with the divine weapon similar to thunder and fierce teeth.

74. *Haum* salutations to Śiva at the base, *Om hām hūm hīm hom* in the head, *hṛm* to the tuft, *haim* to the armour, *haḥ* to the weapons and to one with the attendants.

75-76. Waters for washing the feet, for rinsing the mouth and respectful offering, perfumes, flowers, incense, lamp, food offerings and water for rinsing again, should be given to lord Śiva. Intertwined blades of *kuśa* and unbroken rice should be placed on the head (of the image) of the lord. Perfumes, betel, piece of cloth for wiping the face and a mirror (should also be offered to the deity).

77-78. After having repeated the principal (*mantra*) eight hundred times, the sword of the lord covered by the sheath, protected by the *kuśa* and flowers and consecrated by *hṛd* (*mantra*) along with the unbroken rice and with the *udbhava mudrā* (a formation made with the fingers indicating generation). O most mysterious ! Accept this repetition (of *mantra*) for our welfare.

79-81. "May there be success for me by this by your presence here". Having recited this verse at first, the worshipper should offer to Śambhu (Śiva) the waters of respect with the right hand with (the repetition of) the principal *mantra*. Whatever good or bad that I may do O lord ! let it be cast off from me who am in the region of Śiva. *Hūm kṣaḥ* O Śaṅkara, Śiva is the giver, Śiva is the enjoyer, Śiva is all this universe.

82. Śiva is victorious everywhere. I am identical with Śiva. After having repeated these two verses, the *japa* should be dedicated to the lord.

83. One-tenth (should be dedicated) to the limbs of Śiva. Having offered the waters of respect, one should adore (the deity). After circumambulating (the deity), one should bow to the eight-formed (representing the five elements, sun, moon and yajamāna) deity by prostrating (the eight limbs touching the ground). After salutation (the deity) should be worshipped in a picture or in the fire by meditation etc.

CHAPTER SEVENTY-FIVE

Mode of installation of the fire

The God said :

1. (The worshipper) should enter another room unseen with the vessel containing water for offering in his hand and should look to the arrangements of the materials essential in the performance of a sacrifice, as it were, with a divine eyesight.

2. He should look at the sacrificial pit with his face turned towards the north. The sprinkling and beating the water with the *kuśa* should be done by (repeating) the *mantra* of the weapon and the consecration should be done with the *mantra* of the armour.

3. The digging out (a piece of earth), filling and levelling with the sword should be done with (the *mantra* of) the armour and bathing and division into parts (should be done) with the *mantra* of the arrow.

4. The (rites of) cleansing, anointing, fixing the crescent form, investiture of the sacred thread and worship (should be done) always by the *mantra* of the armour.

5. Three lines should be drawn in the north and one below them (should be drawn) so as to face the east. Whatever defects in them may be made good by touching them with the *kuśa* and the *astramantra* of Śiva.

6. A quadrilateral figure should be drawn with the *kuśa* by the *mantras* of *vajrikaraṇa* (establishing firmly) and *hṛd*. The vessel for the rosaries should be laid with (the *mantra* of) the armour. The seat should be laid with the *hṛd mantra*.

7-8. The Goddess of speech along with the God should be invoked therein and worshipped. The consecrated fire brought from a holy place and placed in a pure receptacle, after leaving aside its parts presided over by the demons and purified by the divine look etc., the three fires *audārya*, *aindava* and *bhauta* should be made into one.

9-10. *Om hūṁ* (salutations) to god of fire. (The deity) should be established with the principal *mantra* of the fire. The fire which has been invoked with the vedic hymns and made immortal by showing the *dhenumudrā* (formation with the fingers representing a cow), and protected by *mantras* of weapons should

be covered by the armour. It should be worshipped by waving over the pit thrice and circumambulation.

11. Having meditated upon (the fire) as an element of Lord Śiva, (the worshipper) should contemplate it as lying dormant in the womb of Goddess of speech and cast by the Lord of speech.

12. The worshipper should have his knees resting on the ground and put the fire in his front with the *hṛd mantra.* Then the seeds of fire in the vicinity should be gathered at the centre.

13. The collection of clothes, purification and offering of water for rinsing the mouth (should be done) with the *hṛd* (*mantra*). Having worshipped the dormant fire, it should be protected by (the recitation of) the *mantra* of the shaft.

14. The embryo fire should be contemplated as tied around the wrist of the goddess as a bracelet. The fire should be worshipped with the *sadyojāta* (*mantra*) for the impregnation.

15. Three oblations to the fire should then be offered with (*hṛdayamantra*. For the *puṁsavana* (rite) (for the determination of the sex of the foetus) (generally performed) in the third month it should be worshipped on the left side.

16. Three oblations containing drops of water should be offered with the head. The *sīmantonnayana* (rite) (parting of the hair on the head) (performed) in the sixth month should be done after having worshipped the fire.

17. Three oblations should be offered into the fire, after having determined the formation of its face and body by one who wants to restore or open up the face.

18. As before the *jātakarma* (the purificatory rite on the birth of a child) and *ṛtukarma* (the rite after the first menses) (usually performed) in the tenth month should be performed by kindling the fire with *darbha* etc. (Mental) bathing (should be done) to remove the impurities of the pregnancy.

19. After having mentally contemplated the golden bracelet of the goddess one should worship with the *hṛd* (*mantra*). He should sprinkle with water consecrated by the *mantra* of the weapon for the immediate removal of impurities after the birth of a child.

20. The pitcher outside the receptacle for the sacred fire should be touched with the weapon (*mantra*) and (water) should be sprinkled over with the (*mantra*) of the armour. The ends of

the *kuśa* which form the boundary (of the sacrificial pit) and placed on the north and east (should be washed with water) with (the *mantra* of) the weapon.

21. The periphery of a circle around (the fire) should be determined with the *kuśa*, previously consecrated with the weapon and *hṛd mantra* and then the cushions inscribed within it should be spread out by (reciting) the weapon *mantra*.

22. Five sacrificial sticks dipped in clarified butter should be offered into the fire with the repetition of the principal *mantra*. Brahmā, Śaṅkara, Viṣṇu and Ananta should be worshipped with the *hṛd* (*mantra*).

23. The gods located in the periphery (of that circle) should be worshipped in turn with unbroken rice. The gods Indra to Īśāna who are directly facing the fire and are having their places inside the circle should be worshipped in their own regions with the *hṛd* (*mantra*) "Protect this child (fire) by removing all obstacles, that might befall it."

24-28. One should then make them hear this command of Śiva. He should then take the sacrificial spoon and the ladle, heat them on the fire and touch them with the base, middle and tips of the *darbha* with face downwards. In the place touched by the *kuśa* the three principles relating to the soul, knowledge and Śiva should be located duly with the sounds *hām*, *hrīm*, *hūm* and *sam*. Having located the goddess in the sacrificial spoon and Śambhu (Śiva) in the sacrificial ladle with the *hṛdaya mantra*, their necks being girdled with three strings (of thread) and worshipped with flowers etc., *kuśas* should be placed on them and they should be placed on the right side.

29-32. Having gathered the clarified butter of the cow that has been purified by looking at it and after having contemplated one's own Brahma form and carrying that clarified butter, one should wave it over the pit and move it round and round in the south-east. Again having contemplated the Viṣṇu form, one should hold the clarified butter and carry it towards the north-east, it should be offered to Viṣṇu (into the fire) with the tips of the *kuśa* and with the *mantra* of the head ending with *svāhā*. Similarly, one should conceive the form of Rudra (Śiva) as a point in one's own navel and meditate. One should sprinkle water over that with two *kuśas* of the length of a span and held with the ring finger and thumb.

33. Water should be sprinkled over the fire in front (of the worshipper) (with the two *kuśas*) held (as above) accompanied by the *mantra* of the weapon. Similarly, the worshipper should again sprinkle water (over the fire) in front of him with the *hṛd* (*mantra*).

34. The burnt ashes of *darbha* collected with the *hṛd* (*mantra*) should be purified by striking with the implements and with the other lighted *darbha* it should be taken out and lighted.

35-36. The *darbha* burnt by the *mantra* of the weapon should again be thrown into the fire. Having put the knotted *darbha* of the length of a span in the clarified butter, one should contemplate the two for nights, the three arteries *iḍā* etc. in the clarified butter and offer the clarified butter divided into three parts as oblation unto fire with the sacrificial ladle in order with (the syllable) *sva* and *hā*. The remaining part of the clarified butter should also be offered to the fire successively.

37. *Oṁ hām* oblation to god Agni. *Oṁ hām* oblation to god Soma. *Oṁ hām* oblation to the gods Agni and Soma. (The above oblations should be offered into the fire) for the purpose of opening (as it were) the three eyes of the fire god in his face.

38. The fourth oblation should be offered with the sacrificial ladle filled with clarified butter. *Oṁ hām* oblation to fire-god for the offering of a right sacrifice. After having consecrated in the six parts of one's body, (the fire god) should be invoked with the *dhenumudrā* (posture with the fingers representing a cow).

39. Having covered it with the armour, the clarified butter should be protected by the *mantra* of the shaft. The clarified butter should be purified by sprinkling water and offering a drop of it into the fire along with the *hṛd* (*mantra*).

40. The rites of uniting the mouths of the fire should be performed as follows. *Oṁ hām* oblations to Sadyojāta. *Om hām* oblations to Vāmadeva. *Oṁ hām* oblations to Aghora. *Om hām* oblations to Tatpuruṣa. *Oṁ hām* oblations to *Īśāna*. Thus with oblations to one by one, one should do the union of the (different) faces.

41-42. *Oṁ hām* oblations to Sadyojāta and Vāmadeva. *Oṁ hām* oblations to Vāmadeva and Aghora. *Oṁ hām* oblations to Aghora and Tatpuruṣa. *Oṁ hām* oblations to Tatpuruṣa and Īśāna. Thus the union is done in order with the recitation of

these *mantras*. With the flow of ghee from the sacrificial ladle taking it from the fire through the angular points such as north-west, south-west, and ending with north-east, one should unite the faces. Oṁ hāṁ oblations to Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna. Thus its form and other faces should be contemplated in the face of one's liking.

43. Having worshipped the fire in the north-east and offering three oblations with the *mantra* of the weapon, (the worshipper) with his entire soul should contemplate—"O Fire-God ! you are the divine essence of Śiva."

44. Having worshipped the parents with the *hṛd* (*mantra*) and left them aside, the final oblation which concludes the rite should be offered as laid down with the principal *mantra* ending with *vauṣaṭ*.

45. Then one should worship the resplendent, Supreme God attended upon by the attendants and retinue, after having invoked him in the lotus of his heart as before. He should offer waters of oblation to Śiva after having requested his permission.

46. Having established a union among the god of the sacrificial fire, god Śiva and his soul situated in his arteries, (the worshipper) should offer oblations with the principal *mantra* befitting one's capacity and using one-tenth of *mantras* as a supplement.

47. A *kārṣika* (a particular weight) of the clarified butter, milk and honey and a *śukti* (twice that of *kārṣika*) of the curd and a handful of sweet porridge (should be) offered.

48-49. The worshipper should offer as deemed fit the oblation with all the eatables, a handful of fried grains, three pieces of roots and an equal number of fruits. Five half-mouthfuls of cooked rice, bits of sugarcane of the length of a span and stems of sacrificial creepers measuring two fingers in length should be offered into the fire.

50. The oblations of flowers and leaves should be according to their own measure. The sacrificial twigs should measure ten fingers in length. The camphor, sandal, saffron, musk and an ointment made of camphor, aggallochum and *kakkola* in equal parts (should also be offered).

51. (The worshipper) should make an oblation of the *kalāya* (a leguminous seed) and *guggulu* (a fragrant gum-resin) of the

size of the kernel of the jujube fruit and eight parts of the roots as laid down.

52. The oblation should thus be completed with the (principal *mantra*) *brahmabīja* (*om*) with sacrificial ladles filled with clarified butter holding the ladle in such a way as to have its cup part downwards.

53-56. Having placed a flower at the head of the spoon and then holding it first with the left hand and then with the right hand and (showing) the *mudrā* denoting the conch he should stand up half erect with feet evenly placed and eyes fixed upon the end of the ladle and holding the base of ladle pressed against his navel. Then one should rouse up the stream of his pure consciousness through the *suṣumnā* (nerve centre below the spiral chord) and carry it to the base of his left breast vigilantly and tell the principal *mantra* ending with the *vauṣaṭ* in a low tone. The clarified butter should be offered having a flow of the measure of the barley.

57. Water for rinsing the mouth, sandal, betals etc. should be offered. (The worshipper) should meditate in his greatness with devotion and then offer salutation.

58-59. After having worshipped the fire well with (the *mantra* of) the weapon ending with *phaṭ* and showing the *saṁhāra mudrā* (the posture of the fingers conveying destruction) and uttering "Pardon me", the gods who reside in the periphery (of the mystic circle) should be placed in the lotus of the heart with extreme devotion with the *hṛd mantra* after taking a breath.

60. All the edibles (got ready for the worship) should be taken and kept in two circular diagrams. Offerings should be done both inside and outside in the vicinity of sacrificial pit in the south-east.

61. *Oṁ hāṁ* oblations to Rudras in the east and in the same way to the mothers in the south. *Hāṁ*, oblations to the *gaṇas* on the west. This offering is for them.

62. And *hāṁ* to the *yakṣas* on the north, *hāṁ* to the planets on the north-east, *hāṁ* to the *asuras* on the south-east, *hāṁ* oblations to the *rākṣasas* in the south-west.

63. And *hāṁ* to the *nāgas* on the north-west, and to the stars at the centre. *Hāṁ* oblations to the constellations in the south-east, and then to the *Viśve* (*devas*) in the south-west.

64-65. It is said that the offering for the guardian of the ground is inside and outside in the west. (Oblations should be made) to Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera and Īśāna in the east etc. outside in the second *maṇḍala*. Salutations to Brahmā on the north-east.

66. Oblations to Viṣṇu in the south-west. The offerings for the crows etc. (should be) outside. The *mantras* for the two offerings in one's soul should be by the *saṁhāramudrā* (posture with fingers indicating destruction).

CHAPTER SEVENTYSIX

Mode of worshipping Caṇḍa (attendant of Śiva)

Lord said :

1. (The worshipper) should approach (the image of Lord) Śiva and address as follows: "O Lord ! accept the merits of the worship and the oblations offered by me."

2. We should convey these to the lord with a firm mind along with the respectful offering of water and uttering the principal *mantra* preceded by the *hṛdbīja* (*om*) and the exhibition of the *udbhava mudrā* (a posture of fingers representing generation).

3. Then having worshipped as before and praising with hymns and saluting, (the worshipper) should offer the respectful offering of water with his face turned away (from the image) and should say "Pardon me".

4. The *liṅga* should be discharged by uttering the *mantra* of the weapon ending with *phaṭ* coupled with the divine *nārācamudrā* (formation with fingers representing an iron arrow), it should be merged with the *mantra* of the image.

5. After having worshipped god on the platform and having merged in himself the collection of *mantras* as laid down, the worship of Caṇḍa should be made.

6. *Om* salutations to Caṇḍeśāna. Salutations to the image of Caṇḍa at the centre. *Om, hūṁ phaṭ* oblations to Dhūlicaṇḍeśvara. Thus he should be invoked.

7. *Hūm phaṭ* to Caṇḍa at the heart. Then *om* to Caṇḍa on the head. *Om hūm phaṭ* to *Caṇḍa* on the tuft, to Caṇḍa, the protector and armour.

8. So also to Caṇḍa as the weapon *hūm phaṭ*. One should meditate on Caṇḍa, born of the fire of Rudra and as carrying the mace, axe, rosaries and the anchorite's pitcher and as having a dark complexion.

9. The four-faced deity should be worshipped in the half-crescent shaped axe weapon (of Caṇḍa). One should repeat (the *mantra*) befitting one's capacity, being one-tenth of the principal worship.

10. Except the offerings such as the cow, earth, gold, clothes, gems and ornaments, the remains of offerings should be offered to Caṇḍeśa.

11. Being ordered by Śiva, I have offered to you these articles of food and drink, betels, garlands and scented pastes, the ramnants of offering.

12. O Caṇḍa ! may all these acts of service (undertaken) by me by your order (be agreeable to you). Any shortcoming or redundancy out of my ignorance may be made complete always.

13. Having submitted to the lord thus and offered the respectful water and contemplated his form, the *mantras* should be merged with the self with the *mantra* of the destructive deity and showing slowly the *saṁhāra mudrā* (formation with the fingers (representing destruction) along with the principal *mantra* and taking a breath. The offering such as flowers etc. should then be removed and that place cleansed with cowdung dissolved in waters. After offering water respectfully one should conclude by rinsing one's mouth and do any other worship.

CHAPTER SEVENTYSEVEN

Mode of worshipping Kapilā (the Cow)

The Lord said :

1. I shall describe to you the mode of worship of *Kapilā* (the cow). The cow should be worshipped with these *mantras*. Om

salutations to you O Kapilā, one makes us rejoice, the abode of bliss. Salutations to you.

2. *Om* salutations to you O Kapilā of good disposition. O Kapilā, as effulgent as Surabhi (the divine cow, daughter of Dakṣa and wife of Kaśyapa). *Om* Kapilā, the good-minded, salutations. *Om* salutations to the bestower of enjoyment and emancipation.

3. O Daughter of Surabhi ! the Mother of the universe ! Giver of ambrosia to the celestials ! Granter of boons ! Accept this morsel of food and grant me all my desires.

4. You had been worshipped by Vasiṣṭha and the learned Viśvāmitra. O Kapilā ! Take away my sins and the bad acts of mine.

5. (Let there be) cows always in front of me. (Let there be) cows behind me. (Let there be) cows in my heart also. I am dwelling in the midst of cows.

6. May you accept the morsel of food offered by me. After repetition (of the *mantra*) let me be pure like Lord Śiva. After having worshipped the books of learning one should bow at the feet of the preceptor.

7. One should bathe (again) at noon and worship (Lord) Śiva with *aṣṭapuṣpikā*. The *aṣṭapuṣpikā* is the worship of the image, seat and the limbs of (the image of) Śiva.

8-9. The cooked food should be brought into the well-cleansed kitchen at mid-day. Then after the recitation of the *mṛtyuñjaya mantra* (that which conquers death) seven times and ending with the *vauṣaṭ*, the food should be sprinkled with drops of water with the *darbha* and conch. The entire food should first be dedicated to Śiva after lifting them up.

10. Then half of the above should be set apart for oblation at the fire-place. After having purified the fire-place as per rules, the oblation (should be done).

11-12. Having made the oblation once in the fire around one's navel one should gather the seed of fire with the breath drawn in and after taking it through the places of the letters, one should meditate on it as "You are the fire of Lord Śiva" and it should be put at the fire-place. *Oṁ hāṁ* obeisance to fire-god—as also *hāṁ* obeisance to Soma.

13. Obeisance to Sun-god, to Jupiter, the lord of people. (Obeisance) to all gods and to all Viśvedevas.

14. *Hām* obeisance to fire-god, for offering a right sacrifice. One should worship these in the east and other directions. After having made oblations ending with the word *svāhā* one should bid farewell after seeking forbearance.

15. One should worship (the god of righteousness) on the right-hand side of the fire-place. "Salutations to the god of righteousness. The lord of unrighteousness (should be worshipped) on the left-handside in a vessel containing sour gruel.

16. Lord Varuṇa (should be worshipped) as the transformer of the sap and as the lord of fire in the waters. Lord of obstacles (Vināyaka) (should be worshipped) at the entrance. Obeisance to Subhagā at the grinding stone.

17. *Om* obeisance to Raudrikā and Girikā. Obeisance; one should worship in the mortar. Obeisance to the pestle, the weapon dear to Bala(rāma). It should be worshipped.

18-19. The two gods mentioned (should be worshipped) in the broomstick and the god of love in the bed. Having offered oblation to the trunk for the presiding deity of the ground at the middle stump one should eat from a golden vessel or in the petals of the lotus etc. The preceptor, the worshipper and the son should maintain silence at the time of this vow.

20-22. (The leaves) of the *vaṭa*, *aśvattha*, *arka*, *vātāri*, *sāla* and *bhallātaka* should be discarded. After having rinsed the mouth with water, five oblations should be offered with the five *prāṇas* (winds in the body) together with the *praṇava* (*om*) ending with *svāhā* (oblations). The fire in the belly should be kindled. With the secondary winds (in one's body) *viz.*, *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhanañjaya*, oblations (should be made). Having offered food with the waters of *āpośāna* (prayer repeated before and after eating), one should drink the rest of the water.

23. You are an ambrosial seat. Oblations for the vital winds should be made as before. Oblations to the *prāṇa*, *apāna*, *samāna*, *udāna*, and *vyāna*. Having eaten food, water should be sipped. (The *mantra* for that) is "you are the ambrosial covering." Thus the food and the winds in the body (are worshipped).

CHAPTER SEVENTYEIGHT

Mode of investiture of the sacred thread for the deity

The Lord said :

1. I shall describe the (mode of) investiture of the sacred thread (for the deity) which completes the acts of worship etc. (It is of two kinds), the daily routine (without any motive) and the other being undertaken to be done with a motive.

2. It should be done on the eighth or fourteenth day of the bright or dark fortnights in the months of *āṣāḍha* (July-August) or *śrāvaṇa* (August-September) or *bhādrapada* (September-October).

3-4. Or it should be done on the first day of either fortnights during the (above) months upto *kārttika* (October-November), for (the images of) the fire god, Brahmā, Ambikā, Ibhāsya (Gaṇeśa), Nāga (lord of serpents), Skanda, Arka (Sun), Śūlin, Durgā, Yama, Indra, Govinda (manifestation of Viṣṇu), Smara (God of love), Śambhu (Śiva) and other gods. (The threads should be) made of gold, silver and copper in the *kṛta* (first one among the four eras) and other *yugas* (eras).

5-6. A cotton (thread) or silk thread or the one made of (fibres of) lotus should be used in the *kali* (*yuga*) (the last). The *praṇava* (*om*), moon, fire-god, Brahmā, serpent-god, Guha (son of Śiva), Hari (Viṣṇu), Sarveśa and other gods would reside in the nine component strings (of the thread). The *uttama* (excellent) and other classes (*madhyama* and *adhama*) would be those which contain one hundred and eight (strings) or half of that or a quarter of that.

7. Or it should be made to contain eighty-one or thirty-eight or fifty strings having binding knots at equal intervals.

8. The breadth of the thread should be twelve or eight or four finger lengths or else it should be equal to the breadth of the *liṅga*.

9. (In length) it should be touching the pedestal (of the image) or (should be equal) to a quarter of the length of the deity as a whole. The descent of the Ganges should be accomplished by washing with pure (water).

10-11. The knots should be made with (the *mantra* of) Vāma (deva), purified with that of Aghora, dyed with the paste

of saffron, sandal, musk, yellow pigment, camphor, turmeric and red chalk etc. with that of (Tat) puruṣa. There should be ten knots or equal to the number of strings.

12-13. The inter-space between the knots (should be) one, two or four finger lengths in such a way as to make it elegant. The knots are known as sadāśivā, manonmanī, prakṛti (nature), pauruṣī (relating to the *puruṣa*), *virā* (valorous), *aparājitā* (invincible), *jayā* (victorious), *vijayā* (victorious), *ajitā* (unconquered), *sadāśivā* (always auspicious), *manonmanī* (expanding intellect), and *sarvamukhī* (omniscient) which confer good.

14. The sacred thread for the moon, fire-god and sun should be done similar to that for Śiva, in the heart, or in their own image or in a book or in that of the preceptor or the *gaṇas*.

15. In the same way there should be one in each one of the pitchers of the door-keeper and the presiding deity of the directions etc. The sacred thread for the *liṅga* should measure from one to nine cubits in length.

16-18. The number of knots (in a thread) of the *vṛddha* (class) should be twenty-eight, the number for other classes being eighteen and eight respectively, their breadth in all being proportionate with the breadth of the *liṅga*. On the seventh or thirteenth day of a fortnight (one should) become clean and do his daily rites. Then (he) should adorn the place of worship with flowers, cloth etc. in the evening and should perform the *naimittika* (rites done with some motive), especially the waters of oblation.

19. After having taken possession of the sacred ground, the sun-god should be worshipped. After rinsing his mouth, the preceptor should do the rite of accomplishment (mentioning the names of the parts of the body along with the *mantras*). Water should be offered with respect with the *praṇava* (the syllable *om*).

20. The threshold should be sprinkled with water with the *mantra* of the weapon (and) the worship should be duly commenced from the east. *Hām* (obeisance) to the entrance to the *śāntikalā* (digit of peace); (obeisance) to the *vidyākalā* (digit of knowledge).

21. (Obeisance) to the digit of non-action, to the one digit

known as existence. The warden of the god should be worshipped at the top sides of those doors, two at each (as follows):

22. (Obeisance) to Nandin, to Mahākāla, to Bhṛṅgin, to Gaṇa, to Vṛṣabha, to Skanda, to Devī and to Caṇḍa in order.

23. In the case of worship being undertaken without any motive, the preceptor, having entered and worshipped the guardian deities at the western entrance, and after purification of materials, should offer water of respect.

24. After having done the sprinkling (of water) etc., and collected the materials for the rite, consecration with *darbha*, *dūrvā* and flowers should be made with the *mantras* like *hṛd* etc.

25. After having permeated thus with the essence of Śiva, one should place it on his head. I am Śiva, the first being, omniscient and I have the importance in the rites.

26. The preceptor (holding) the sword of knowledge in his hand should deeply contemplate the lord. Subsequently he should go to the south-western direction and pour (the washings etc.) with his face turned towards the north).

27-28. The respectful water offering, the *pañcagavya* (the five things got from a cow) and all other (articles of worship) which have been purified by means of rites at the end of cross-roads and by divine look etc. and put in the sacrificial pavilion, one should collect the bunch of *kuśa* lying scattered, place them over the little jar in the north-eastern direction.

29. The presiding deities of the place should be worshipped in the south-west and (Goddess) Lakṣmī at the entrance. The pitcher is placed on all kinds of grains facing the west.

30. Then the bull-riding God and the pitcher (*varddhanī*) placed on the lion (should be worshipped) with the *praṇava* (*om*). Lord Śiva should be worshipped in the jar with his attendant gods and the weapons in the *vardhanī*.

31-32. Indra and other guardian deities of directions, Brahmā, Viṣṇu and Śiva (should be worshipped) in the (different) directions. Having taken the *vardhanī* (in the hand) behind the pitcher, the preceptor should read out the mandate of Lord Śiva in all directions commencing with the east and ending with the north-east. (The entire ground) (should be made wet) by an unbroken flow of water (along) with the recitation of principal *mantra*.

33-35. This should be moved around in all directions

for the sake of protection as if it were the weapons. Having placed the pitcher in the east, the lord should be worshipped in the pitcher placed foremost at the front firmly, while there should be one for the weapons to the left of it. The weapons located with the *praṇava* (*om*) (should be worshipped with the *vardhani*. Then the union of the two, the base and the *liṅga* should be accomplished by (showing) the *liṅga mudrā* (posture of the fingers representing the *liṅga*). Then the sword of knowledge should be dedicated to the (consecrated) pitcher. The principal *mantra* should then be repeated.

36-37. Protection should be spelled out with a tenth (of the *mantra*) in the *vardhani*. After having worshipped Lord Gaṇeśa (lord of the *gaṇas*) in the north-west and Lord Hara (Viṣṇu) with the five sweet things (milk, sugar, ghee, curd and honey), the fire sacred to Śiva should be worshipped in the sacrificial pit as before and bathed after having made the sacrificial gruel duly purified by the *sampāta* (residual) oblation.

38. It should be divided with the *kuśa* into three parts respectively consecrated to the god, the fire-god, and the soul, of which the former two should be offered to Lord Śiva and the fire-god and the part consecrated to the soul should be kept apart.

39. (The stick for) cleansing the teeth should be offered on the east by (repeating the *mantras* of) the weapon and arrow, and (a piece of) earth on the west or south with the (a) *ghora* and *śikhā* (*mantras*).

40. Water reduced in quantity (should be offered) on the north with the *sadyojāta* and the *hṛd* (*mantras*). Perfumed water (should be offered) on the north-east with the *vāma* (*deva*) and *śiras* (*mantras*).

41. The five things got from a cow and flowers like *palāśa* and lotus (should be cast) all around. Flowers should be offered on the north-east and the yellow pigment on the south-east.

42. The agallochum (should be offered) on the south-western direction and all the articles for oblation in four equal proportions on the north-west with the *sadyojāta* (*mantra*) and with the *kuśa*.

43-44. (An anchorite's) stick, rosary, loin-cloth, alms bowl, collyrium, saffron, oil, a small stick (for applying the collyrium), comb, betel (leaf), and mirror should be offered to the image of the god. The yellow pigment (should be offered) on the north.

45. He should offer a seat, a pair of sandals, a vessel, an upper cloth and an umbrella on the north-east with the mantra of the lord for the satisfaction of Īśāna (one of the five forms of

Śiva). The sacrificial porridge together with the clarified butter and perfumes etc. should be offered on the east.

46. Having gathered the sacred threads and sprinkled them with the waters offered as respect, they should be led to the presence of fire after purifying them with the *saṁhitā mantras*.

47-48. After having covered them with the hide of the black antelope and remembering the eternal blissful one, the witness of all deeds, the protector, the one without any change, that Śiva, with the application of *sva* and *ha* (*mantras*) and *saṁhitā mantras*, the sacred threads should be purified. Twenty-one water vessels (should be got ready).

49. The room (for worship) etc. should be girdled by threads. Perfumes etc. should be offered to the sun-god, (who had already been) worshipped. After having rinsed the mouth, and doing the assigning, the water should be offered with respect.

50. Then (the worshipper should worship) the *vāstu* god along with the weapons, the guardians of the world, Nandin and others by (mentioning) the name of each in the pitcher of (lord) Śiva after adding perfumes.

51-52. Vardhanī, lord of obstacles, the preceptor should be worshipped. Then the sacred thread smeared with (the paste of) all herbs and perfumed with the flowers and *dūrvā* and purified with the *mantras* should be held between the folded palms. *Om* ! (salutation to you) the regulation for rectifying any omission in regulations.

53. O lord ! I invoke you and that which yields the desired boon. O lord of entity and non-entity ! You bless me, one who worships, with that success.

54-55. O Śambhu (Śiva) ! Obeisance to you at all times and by all means. Be pleased with me. O lord of celestials ! You have been invoked along with the goddess, lords of *gaṇas*, lords of *mantras*, guardians of the world and attendant gods. I invoke you. This sacred thread is for you in the early morning.

56. O supreme lord ! By your command I shall do the prescribed routine. Thus one should invoke the lord and do the *amṛtīkaraṇa*[1] rite by drawing in the breath.

57. Having recited the principal *mantra* for Śiva, it should be dedicated to (lord) Śiva. After completing the recitation

1. Mental identification of the parts of one's body with those of the lord.

(of *mantra*), praises, and obeisance, (lord) Śambhu (Śiva) should be bid adieu.

58-59. Having made oblation with the third part of the gruel in the fire (permeated with the essence) of Śiva, (oblation should be made) for the residents in the quarters, the lords of the quarters, the spirits, the mothers, *gaṇas*, Rudras, guardians of the region. Obeisance. This oblation is given. The oblation is made for the (guardian) elephants of the quarters east etc. and to the regions.

60. After having rinsed the mouth, the oblation should be done for the rectification of omissions in the observances. After doing the final oblation, the fire should be put out.

61-62. Then *om* oblations to fire (god), to Soma, *om* oblations to fire and Soma. So also to fire-god, the accomplisher. After having made four oblations, the union of the gods respectively worshipped in the sacrificial pit and the mystic circle of lord Śiva should be brought about.

63-64. Then the union should be made by the method of assigning in the different parts of the body. Then the sacred threads should be placed in a vessel made of bamboo along with (the *mantras* of) weapons and armour and consecrated with the (*mantras*) of the digits. The six articles of worship should be consecrated with the principal *brahma* (*mantra*) (*Om*). (The *mantras* of) the heart, armour and weapon should also be united.

65. Having girdled the vessel with threads and worshipped it with the (*mantras* of) the parts of the body it should be offered to the lord of the universe with extreme devotion for the sake of protection.

66. After it has been worshipped with flowers, incense etc. and two theological books have been submitted, one should go near the feet of the preceptor and offer the sacred thread with devotion.

67. Having come out of the place and rinsed the mouth, one should worship five things got from a cow, the gruel and the stick for cleansing the teeth on three circles made with the cow-dung.

68. After rinsing the mouth again, one should remain awake singing songs and repeating hymns and should sleep at the end after fasting on a bed of *darbha* all the while contemplating on the lord.

69. Even one, who is desirous of cessation of births and deaths, should undertake in this way lying only on a bed of ashes, fasting and self-controlled.

CHAPTER SEVENTYNINE

Investiture of the sacred thread

The Lord said :

1. Having got up early in the morning, and finishing bathing the worshipper should enter the sacrificial shed after completing the twilight worship and remaining composed.

2. Having collected the sacred thread, and the deity not being given farewell, the sacred thread should be placed in a spotless vessel within a mystic diagram in the north-east.

3. Then the lord of celestials should be bid farewell and the materials of worship should be removed (from the body of the deity). He should again perform the two rites as before on the cleaned ground.

4. Then the gods—sun, the guardian deities of the entrance and of the directions the pitcher, Īśāna, Śiva and the fire-god should specially be worshipped, as usually done in the *naimittiki* (done with some motives) rites, elaborately.

5. (Having done) the *tarpaṇa* (appeasing) rite with the *mantras* and the oblation of expiation one hundred and eight times with (the *mantras* of) the arrows, the final oblation should be made slowly.

6. Having offered the sacred thread to the sun god and rinsing the mouth, (the worshipper) should offer it to the guardian deities of the entrance and of the directions, the sacrificial pitcher and *vardhani* etc.

7. Then having sat in his own seat in the presence of lord Śambhu (Śiva), (the worshipper) should offer the sacred thread to one's own self, the *gaṇa*, the priest and fire-god.

8-9. *Om* O lord ! soul of the time, whatever has been ordained by you in my observances that which has been done. contradictorily, and omitted, and that which has been done

secretly O Śambhu let the contradictory thing become normal, the contradictory deed become refined, by this omniscient sacred thread and by your wish.

10. *Om* ! Complete this sacrificial observance ! Oblations to the lord of regulations, the principle of the soul, that which underlines the natural principle that is protected by the lotus-born Brahmā.

11-15. Having recited the principal *mantra* upto the end, lord Śiva should be worshipped with the sacred thread. Again in the principle of knowledge which is the end of all the learning and which is governed by Viṣṇu, one should invest the sacred thread having recited the *mantras* of Viṣṇu. Similarly, in the principle relating to Śiva, he should recite the *mantras* of Śiva and invest that deity with the sacred thread. O man of good practices ! In the case of those governed by all the deities one should recite the principal *mantra* upto the end after having recited the *mantras* of Śiva and the descent of the Ganges should be accomplished. In the case of those who desire to get release (from the cycle of births) it is said that the sacred thread should be invested with the *mantras* of Śiva relating to the knowledge of the soul. For those who desire to get enjoyment it has been pointed out (that the sacred thread should be invested) duly with (the *mantras* of) the principles of Śiva. The *mantras* should be uttered ending with 'oblation' or 'obeisance'.

16. *Oṁ hāṁ* oblations to lord Śiva, the lord of the principle of soul. *Oṁ hāṁ* oblations to (lord) Śiva, the lord of the principle of learning. *Oṁ hāṁ* oblations to (lord) Śiva, lord of the principle of Śiva. *Oṁ hāṁ* oblations to lord Śiva, the lord of all principles (of the universe). Having made obeisance to the descent of the Ganges, he should pray to it with folded palms. "You are the refuge for all beings. You reside in the movable and immovable beings."

17. "O Supreme lord ! You are the witness (of the acts) of beings by pervading inside the beings. By deed or thought or words I have no other being to resort to except you."

18-19. "O Great lord ! Whatever has been done defective in the *mantra* or deeds or in the materials (of worship) or in the repetition and worship in the daily (observances), may you complete them. O Supreme lord ! You are well-purified. You are pure and destroyer of sins. Every being in the

universe, the immovable and movable have been purified by you.

20-22. "O lord! Whatever has been made defectively by me in my observances (let it be free) from becoming useless. By your mandate let all of them become united, being tied in a string." Having conveyed the recitation (of the *mantras*) to the lord and praising him devotedly, one should take up the vow after saluting the preceptor and as directed by him. (It should be) for four months, (or) three months, (or) three days or one day.

23-24. After having saluted the lord and seeking excuse, the votary should go near the sacrificial pit and cast four sacred threads for Śiva located in the fire, and worship with flowers, incense, unbroken rice etc. The oblation and holy thread should be presented to the Rudras.

25-26. Having entered inside and praising Śiva (the lord) should be bid adieu with salutations. After having made the expiatory oblation and oblation of sweet porridge, the final oblation should be offered and (lord) Śiva located in the fire should be bid farewell. Having performed oblations with the *vyāhṛtis* (the syllables *om bhūḥ, om bhuvaḥ* etc.), the fire should be obstructed with *niṣṭhurā* (scornful goddess).

27-31. Then four oblations should be offered to the fire-god and others. Oblation should be given outside along with a sacred thread to the guardian deities of all directions. Two theological books and a sacred thread should be offered. *Om, hām, bhūḥ* oblations. *Om, hām, bhuvaḥ* oblations. *Om, hām svaḥ* oblations. *Om, hām, bhūrbhuvaḥ svaḥ* oblations. After having done the oblations with the *vyāhṛtis*, four oblations should be made (as follows). *Om, hām* oblations to the fire-god. *Om, hām* oblations to the fire-god, one who accomplishes all desires. The preceptor should be worshipped as lord Śiva with clothes, ornaments and bed. All annual rites etc. of the performer (become) fruitful if the preceptor gets satisfied. The Supreme lord had said so. After having placed the thread on the body of the preceptor thus, the brahmins should be fed and offered clothes etc. with devotion. "O lord of celestials! May lord Śiva get pleased by this gift of mine."

32. After having bathed in the morning (the investor) should perform his daily rites of prayer and worship and take

leave of (god) Śiva after having worshipped him and the sacred threads with eight flowers.

33. After having performed the *nitya* and *naimittika* rites as before in full, the sacred threads should be placed and lord Śiva should be worshipped in the fire after obeisance.

34. The expiatory oblation should then be done with the *mantras* of the weapons. The final oblation should then be given. One who is desirous of enjoyment should then submit the fruits of his acts to lord Śiva.

35. "May this rite of mine become fruitful by your grace !" One who is desirous of release (from the cycle of births) should do this act (as follows): "O lord ! May there be no bondage for me."

36. (Lord) Śiva located in the fire should be united with lord Śiva (in the solar plexus of the investor) by *nāḍīyoga* (assignment on limbs). The essence of fire should be drawn in one's heart and the fire should be discharged.

37. After having rinsed the mouth well, (he) should enter inside (the shed) and permeate the water of the pitcher with the essence of Śiva and bid farewell (after saying) "Pardon (me)".

38. After having taken leave of the guardian deities of the world, the sacred thread should be taken from the lord and placed on the Caṇḍeśvara (form of the lord) after worship.

39. The materials of worship along with the sacred thread should be submitted to him. In the alternative lord Caṇḍa should be worshipped on the sacrificial ground in the prescribed manner as before.

40. "Whatever annual rite has been done by me defectively, may that become perfect by your mandate, O lord ! Caṇḍa ! my master !"

41. Having thus submitted to the lord of celestials, he should be given farewell after obeisance and praise. After having removed the materials of worship (from the images) and becoming pure, the votary should bathe (the image) and worship (lord) Śiva. A man who remains even at a distance of five *yojanas* (a *yojana* is equal to about eight miles) from the preceptor (is deemed to be) pure.

CHAPTER EIGHTY

Mode of investiture with the fibres of Damanaka

The Lord said:

1. I shall describe the mode of investiture with *damanaka* fibres for the lord. It has to be performed as before. Once, the celestials were harassed by Bhairava, a form born of the anger of lord Hara (Śiva).

2-5. Hence, he was cursed by the foe of Tripura (Śiva) (saying), "Become a stum". Being pleased (after propitiation) the lord said, "Whoever propitiates you would get full benefits and not otherwise." The votary should address the tree by the (following) words of Bhava (Śiva) after having worshipped it with the vedic hymns on the seventh or thirteenth day (of a fortnight). "O (tree) born of the grace of (lord) Hara (Śiva) ! You be present here. For the sake of work of Śiva you have to be carried (home) as per the mandate of lord Śiva." (The tree) should be invited home and the consecration should be done in the evening.

6. Having worshipped the sun-god, Śaṅkara (Śiva) and fire-god as prescribed, the root (of the tree) should be placed on the west of the lord alongwith the (clump of) earth.

7. The stump (may be placed) on the left or on the head (of the image), the *dhātrī* (myrabolan) on the north, the broken leaves on the south and its flower on the east.

8. The fruits and roots should be placed in a cup. Lord Śiva should be worshipped in the north-east. The lord should be invoked after having placed the five articles of worship in the folded palms and (later) placing them on one's head.

9. "O lord of celestials ! You have been invoked by me in the early morning ! O lord ! the merit of this penance has to become fully fruitful by your mandate."

10. After having kept the sacred remnants in the vessel covered, (the votary) should worship the lord of the universe with flowers etc., after having bathed early in the morning.

11-12. After having performed the *nitya* and *naimittika* rites, he should then worship with the *damana*. After having kept the remnants in the folded palms, lord Śiva, fire-god and the

preceptor should be worshipped with (the mantras) of the lord of the principle of knowledge of soul, the principal *mantras* of the lord ending with (the names of) Īśvara, with four handfuls (of offering). "*Oṁ haum* (obeisance) to the lord of sacrifice. Complete the sacr ifice. Obeisance to the holder of the spear."

13. "O lord ! Whatever has been in excess or in short in my acts let all that be complete by this investiture of the *damanaka* by me". (Whoever performs this) would go to heaven after having obtained the benefits of all that is got in the month of *Caitra* (April-May).

CHAPTER EIGHTYONE

Mode of spiritual initiation

Lord said :

1-3. I shall describe the spiritual initiation for the sake of enjoyment and release from bondage, destroying one's sins and shattering bondages of impurities and illusion; by which, knowledge is gained by the disciple, that initiation (is considered) as yielding enjoyment and release. It is considered to be of three kinds. The first one is *vijñātakala* (cognisant of the beatitudes). The second one is *pralayakala* (a psychic state from which one can be cognisant of those attributes). The third one is *sakala* (clouded by worldly impurity). These deserve initiation in scriptures. The first (category) among these is free from all mental impurities, while the second is free from sinful acts.

4. The third variety can (hold communion) by prayer with the region from *kalā* to the earth. The initiation is also considered to be of two kinds—devoid of any hold and possessing a hold.

5. (The initiation) independent of any (external) aid is for the first two categories (among the three) and that which is dependent on any (external) aid is for (the third category) *sakala* (endowed with a form). (The initiation in the first sort) is done by the worship of Śambhu (Śiva) alone without any dependence.

6. That which is remembered as independent (is achieved) by an impact of strong piercing force by resorting to the image in the form of the preceptor and by rending asunder the (veil of) illusion.

7-8. That (initiation) in which Lord Śambhu (Śiva) does it, is spoken as dependant. The spiritual initiation is said to be of four kinds—*sabījā* (together with imparting of some *mantra*), *bījavarjitā* (without any *mantra*), *sādhikārā* (with some governance), *anadhikārā* (without any governance). They are described (now). A *sabījā* (type) is that in which the disciple is subject to the control of code of conduct laid down in the scriptures.

9-10. The *nirbījā* (variety) is intended for the incapable which is devoid of any code of conduct of the scriptures. The *sādhikārā* type of initiation shall be in the case of rites of daily nature and those done with a motive for the disciple and the preceptor. The nirbījā type of initiation is in those cases (where the disciples) possess characteristics as my two sons.

11. The *niradhikārikā* type of initiation allows one to undertake rites in which the disciple does not aspire for the fruits. This (initiation) may be of two kinds marked by the individual characteristics.

12. One consists of performance of acts preceded by (preparations of) sacrificial pits and mystical diagrams. The other one is composed of knowledge which is achieved by the operation of the mind.

13. In this way an initiation may be made by a preceptor who has the right (to administer). The *skandadīkṣā* may be done by the preceptor after doing daily rites.

14-17. (The preceptor) should purify the place from the spirits remaining in his own seat, having the *arghya* (waters of respect) in the lotus palm and worshipping the guardian deities of the threshold with *praṇava* (*mantra*) and after removing the obstacles and placing the weapons at the threshold. The special *arghya* offering should consist of sesamum, rice, white mustard, *kuśa*, *dūrvā*, unbroken rice, mixed with water, barley, milk and water. Then the materials (for worship) (should be done) pure with that water. (After putting) the mark and the worship of the self and of the seat, the materials (of worship) such as the five

things got from a cow, fried paddy, sandal, white mustard, sacred ashes, *dūrvā*, unbroken rice and *kuśa* should be purified as before with *mantras*.

18. The pure fried paddy which has been scattered should be consecrated with mantras of weapons along with incense and consecrated with waters with the *mantras* of implements and covered by armour.

19-21. Having made *darbhas* into different shapes of missiles so as to number thirtysix bunches, each measuring (the length of) a palm, which are capable of warding off multitudes of obstacles,and after having repeated the *mantra* of the weapon of Śiva seven times on the sword of knowledge continuously and having located in one's self, lord Śiva, the basis of all creation, the most sought after, and devoid of any form, one should deem himself as "I am (lord) Śiva". After having placed turban on the head one should adorn his body (in the following way).

22. He should besmear his right arm with the sandal paste. The lord should be worshipped in the prescribed way. This is how the head of Śiva is got ready.

23-25. Having located the luminous lord on one's own head with the *mantras* of Śiva, the doer should conceive himself as not different from (lord) Śiva as follows: "(He is) the witness of all deeds in the mystic diagram, the protector of sacrifice in the pitcher, the recipient of oblations in the fire and the liberator of the disciple from the bonds and the benefactor in one's own self," such that the lord is of six kinds of basis. One should consider (himself) as "I am he". (Lord) Bhava (Śiva) should again be made firmly established (in one).

26. (Then) that person should remain facing the south-west holding the sword of knowledge and sprinkle the sacrificial shed with the waters of respectful offering and the five things got from the cow.

27. By purification at the crossroads and by (divine) look, (*darbhas*) should be purified. Having thrown the scattered *darbhas* there, (*darbhas*) should be gathered.

28. A seat should be made ready with them in the north-east (direction) for the pitcher. The presiding deity of the place and the celestials should be worshipped in the south-west and (Goddess) Lakṣmī at the entrance (of the sacrificial shed).

29-30. (Goddess) Pūrayantī of the form of sacrificial shed should be worshipped in the west with gems and with the *hṛd* (*mantra*). Lord Śambhu (Śiva) should be worshipped in a pitcher placed in the north-east over the grains and containing water, gems and a piece of cloth (over the mouth) with the face of the worshipper turned towards the west. (Goddess) Śakti (should be worshipped) in the south of the pitcher. (Goddess) Vardhanī, in the form of a sword and riding a lion should be worshipped in the west.

31-32. Having worshipped (with their respective names and the *hṛd* (*mantra*) the (gods) Indra and the guardian deities of the directions ending with Viṣṇu placed on the *praṇava* (*om*), riding their respective vehicles and holding their respective weapons, that (the sacrificial jar) should be carried round in front of pitchers and an uninterrupted flow of water (should be made) after making a circumambulation.

33. After having recited the principal *mantra*, the mandate of (Lord) Śiva should be conveyed to the guardian deities. The jar should be duly consecrated and it should be held.

34. After having worshipped lord Śaṅkara (Śiva) in the pitcher placed on a firm seat along with the retinue, the weapon should be worshipped in the *vardhanī* after being placed to purify the path.

Oṁ haḥ to the seat of the weapon *hūm phaṭ*. *Om Om* Salutation to the embodiment of weapon. *Oṁ hūm phaṭ* obeisance to the Pāśupata weapon. *Om Oṁ* obeisance to the heart. *Oṁ śriṁ hum phaṭ* obeisance to the head. *Oṁ yaṁ hum phaṭ* obeisance to the tuft. *Oṁ gūṁ hum phaṭ* obeisance to the armour. *Om phaṭ hum phaṭ* obeisance to the weapons.

35. The weapon should be meditated upon as possessing four faces and having teeth in the company of the Goddess Śakti, effulgent like crores of suns and wielding a mace, spear and sword.

36. By (showing) *liṅgamudrā* (a posture of fingers denoting *liṅga*), the union of the *bhaga* (base) and the *liṅga* is accomplished. The pitcher should be touched with the little finger, the weapon with the heart and *vardhanī* with the clenched fist.

37. The *vardhanī* should first be touched with the clenched fist for the sake of enjoyment and release (from worldly existence).

The sword of knowledge should be offered for protecting the mouth of the pitcher.

38. After the repetition of the principal (mantra) hundred times, the weapon should be placed in the pitcher. A tenth part of it should then be conveyed to the *vardhanī* for the sake of protection.

39. "O lord of the universe ! This sacrificial shed has been raised with great effort. O lord ! the sustainer of all sacrifices ! This has to be protected by you."

40. The lord Gaṇa placed on the *praṇava* (*om*) and having four arms should be worshipped in the north-west by offering water. Having worshipped lord Śiva on the ground, the worshipper should proceed near the pit.

41-42. Remaining in contemplation for the sake of pleasing the *mantras*, and having placed the water of respectful offering, perfumes, ghee etc. on the left and the twigs, *darbha*, sesamum etc. on the right, and having purified the pit, fire, ladle etc. as before, (the worshipper) should think of the greatness of the elevated-faced (god) in the heart and worship lord Śiva in the sacrificial fire.

43. After having performed *sṛṣṭinyāsa* (assignment representing creation) in one's body, in the pitcher of lord Śiva, on the sacrificial ground, in the hṛd and (the body of) the disciple, purification and meditation (should be done) in the prescribed way.

44. Having contemplated the face of the (same) measure of the pit, the *hṛd bīja* (*mantras*) are repeated and oblations made for the seven tongues of the fire.

45-46. The principal *mantras* for the tongue (should have) the last letters without (the letter) 'ra', and should have the sound of six 'ra's and the moon, a point and the tuft. Hiraṇyā, Kanakā, Raktā, Kṛṣṇā, Suprabhā, Atiriktā and Bahurūpā should in order (be placed) in the directions north-east, east, south-east and west.

47. Oblations should be done with the sweet things such as milk etc. in the rites to appease (god) or seeking welfare and with oil-cakes, flour, one's dress and sour-gruel in the rites performed for harming some one.

48. An angry man should offer oblations of *salt, goat's

curd, pungent oil, thorns and crooked twigs along with vedic syllables.

49. Yakṣiṇī (a goddess) becomes certainly favourable by doing oblations with the buds of *kadamba*. One should offer oblations with *bandhūka*, *kiṁśuka* and other (flowers) for attracting and subjugating another person.

50. The *bilva* leaves (sacred in the worship of Śiva) are offered for getting kingdom, the *pāṭala* and *campaka* (flowers) for the sake of wealth, lotus flowers for the sake of (becoming) a sovereign (and) eatables for wealth.

51. *Dūrvā* (is offered) for the cure of diseases, flowers *priyaṅgu* and *pāṭali* for exercising sway over all beings, and the *Āmra* flower for arresting fever.

52. (An oblation made with) the *mṛtyuñjaya*[1] *mantra* would conquer death. By the oblation of sesamum there would be prosperity. Propitiation of Rudra (Śiva) (should be made) for all sorts of appeasement. Then the subject of (present) discussion is narrated.

53. Eight hundred oblations with the principal *mantra* and a tenth of it with the subordinate ones should be made. Appeasement should be made with the principal *mantra*. The final oblation should be offered as before.

54. Then the repetition (of *mantra*) should be made hundred times for each disciple for the entry of the disciple and for the sake of good omens after the removal of bad omens.

55. As before oblation should be made two hundred times with the principal *mantra*. One oblation should be made with the principal (*mantra*) and the *mantras* of eight weapons concluding with (the syllable) *svāhā* (oblation).

56. The illumination (rite) should be done with the repetition of mantras of the tuft ending with (the syllable) *phaṭ*. Oblation should be done with the *mantras* like *Oṃ*, *hrīṃ*, oblations to Śiva.

57-58. Then the illumination should be done with (the *mantras*) like *Oṃ*, *hrūṃ*, *hrauṃ*, *hrīṃ*, to Śiva, *hrūṃ*, *phaṭ*. Then the vessel for preparing the gruel should be washed with waters (made sacred by the *mantras*) of Śiva and covered by an armour. It

1. Beginning with Tryambakaṁ yajāmahe etc.

should be besmeared with sandal paste and a girdle of *darbha* consecrated with the (*mantra*) of armour and weapon.,

59. After having placed the seat with (the *mantra* of the) armour, in a semi-circular mystic diagram, Śiva, whose presence is accomplished in the form of an image, should be worshipped with flowers of sentiment.

60-62. (Worship should be made) alternatively in the vessel whose mouth has been covered with a cloth with flowers got from outside. Over the oven placed to the right of the pit and having its mouth facing the west and previously consecrated with the syllables of *ahaṅkāra* (egoism) and (the two sides of the oven) having been contemplated as made up of righteousness and unrighteousness over which (the *mantra*) of the soul of man has been repeated, the vessel should be placed after having repeated (the *mantra*) of the weapon and sprinkled with the urine of cow. The vessel (should have been) cleaned with the milk of cow and (the *mantra*) of the weapon and repetition of the *prāsāda* (*mantra*) hundred times.

63. Rice and grains such as the *śyāmāka* etc. should be cast into it. If (the initiation) is to be given for a single disciple five handfuls (of grains) (should be thrown).

64. A handful of grains should be added. The above grains should be protected with the *mantras* of the fire or that of the armour.

65-66. The gruel should be cooked in the flame of Śiva on the eastern face with (the recitation of the) principal (*mantra*). Then having filled the ladle with the clarified butter and heated in the oven, it should be offered (to the fire) with the *saṁhitā mantras* ending with (the expression) "oblations for the sake of satisfaction". The vessel should be placed in the mystic circles after having consecrated with the *darbha*.

67. Having covered it by the (uttering of) *praṇava* (syllable *om*), it should be besmeared with the *hṛd* (*mantra*). Thus it would become cool after having received a cool plastering.

68-69. (Oblations) should be offered with the recitation of *saṁhitā mantra* once towards the disciple. After having made oblation for the sake of seats etc. on the west of the sacrificial pit and the mystic diagram, the residual offering should be made with the ladle and purification should be performed by (the recitation of) *saṁhitā* (*mantras*). The gruel should be

taken out from the vessel with (the recitation of) the (syllable) *vauṣaṭ*.

70. The act of making the gruel into ambrosia should be done by showing *dhenu-mudrā* (formation made by fingers resembling the cow) and it must be allowed to cool on the ground. A part of the gruel consisting of clarified butter (should be set apart) for the disciples and a part for the lord Fire.

71. A part containing honey and clarified butter should be made over to the guardian deities of the worlds. These are three parts. These should be offered to them with the *hṛd* (*mantra*) ending with obeisance. The water for rinsing the mouth (should also be given) with the same (mantra).

72-73. The final oblation should be offered as laid down after having made hundred offerings with clarified butter along with the recitation of *mantra*. Having drawn a mystic diagram on the east of the sacrificial pit or in the midst of pitchers of Lord Śambhu (Śiva), Rudra, the divine mothers and the *gaṇas* (attendant gods of Śiva) and after having made offerings with the *hṛd* (*mantra*), the worshipper should identify himself with God Śiva in the pitcher sacred to Śiva even though he has not received a command.

74-76. He should think himself as the omniscient who stands above all things around. (He should also think) "The place of union is a part of mine and I am the presiding deity at the sacrifice. I am lord Śiva". Thus the performer should come out of the sacrificial shed with the sense of I-ness. Having made the disciple to be seated on the seat of *darbha* already placed on a mystic diagram with the *mantra* of the weapon and duly consecrated with the *praṇava* (syllable *om*), and (providing him) with white upper garment after the bath, (the disciple) should be made to face north for emancipation and the east for enjoyment.

77. Having made (the disciple) to sit erect and face the east, (the preceptor) should look at him from foot to tuft if (the initiation) is for emancipation and in the reverse direction if it is for enjoyment.

78-79. (The preceptor) should look (at the disciple) graciously extending the splendour of Śiva. Having sprinkled water with (the *mantra* of) the weapon in order to accomplish purification by (means of) consecrated water, the disciple should

be struck with the ashes (accompanied) by (the *mantra* of) the weapon for the purpose of bathing with the ashes and for the destruction of obstacles and sins by the union of creation and destruction.

80-81. Having sprinkled him again with the water of the weapon for the sake of consummation and having repeated the bathing (*mantra*) of the weapon above the navel with the tip of *kuśa*, one should touch thrice under the navel with the (recitation of the) principal (*mantra*) for the destroyal of sin and with the *mantra* of the arrow for the breaking of bonds.

82. Then (the preceptor) should locate lord Śiva in the body (of the disciple) along with his seat and attendants by offering worship with flowers and by looking into his eyes or by the heart.

83-84. Having tied the seat with a white cloth with (the recitation of) *mantra*, (and) having made him enter by means of circumambulation of Śiva, the seat along with the cloth should be given. (The preceptor) should exhibit the *saṁhāra mudrā* (posture with fingers indicating gathering) and communicate his own self with that form in the lotus of the heart (of the disciple).

85. Having retained that (form of Śiva) in the purified body and having located (it there), it should be worshipped in the east facing the forehead of the disciple with the principal *mantra*.

86. The hand of the disciple should be converted into a hand sacred to (lord Śiva) and permeated with the essence of (lord)Śiva by telling the Śiva *mantra*, such a hand being known to convey (the worshipper) to the region of (lord) Śiva, and to supply him with the only means of worshipping (lord) Śiva.

87. Then after having removed all other materials of worship, one should cast flowers on lord Śiva in the company of attendant gods of lord Śiva invoking his presence with *mantras*.

88-89. The preceptor should name brahmins in the usual order or as desired. After having made (the disciple) to bow to the pitcher and the *vardhanī* (a kind of vessel), (the preceptor) should make (the disciple) seated on the right near the sacred fire facing the north. He should then meditate on

the *suṣumnā* (an artery in the body) as emerging out of the body of disciple.

90-93. Having placed the tip of *darbha* on the right hand duly consecrated by the base of *darbha* and resting on the symbol of one's own self, that base (of *kuśa*) should rest on one's own knee while the tip (should rest) on the cock-banner. Having entered the heart of the disciple by breathing out the wind while repeating the *mantra* of the tuft and re-entered his own heart by breathing in and having thus established communion again with the fire of lord Śiva, the preceptor) should offer three oblations with the *hṛd* (*mantra*) for the accomplishment of that communion. One should make hundred oblations with the principal *mantra* for the sake of making the hand (of the disciple) permeated with the essence of Śiva. Being thus initiated in religious practices one would become eligible to perform the worship of lord Śiva.

CHAPTER EIGHTYTWO

Mode of performing the purificatory initiation :

The Lord said :

1. "O Ṣaṇmukha (six-faced one)[1] ! Listen to me ! I shall describe the mode of performing the purificatory initiation. The great god Śiva situated in the heart and in the fire should be invoked.

2. Having worshipped those two (God Śiva situated in the heart and the sacrificial fire) and having appeased them with the *hṛd mantra*, one should offer five oblations in their presence with the same *mantra*.

3. That babe (of fire) should be struck with a flower consecrated by (the *mantra* of) the weapon with (the repetition of) the *hṛd* (*mantra*). One should contemplate the starry-like effulgent form therein.

1. Son of the divine pair Śiva and Pārvatī.

4. Having placed the syllable *hum* in it by exhalation of breath and having drawn it by means of *saṁhāriṇī* (*mudrā*) (formation with fingers representing gathering), it should be placed in the heart by the inhalation of breath.

5. Then (the above-mentioned essence of fire) should be cast in the generative organ of goddess *Vāgīśvarī* (goddess of speech) with the *mudrā* known as *udbhava*[1] and the repetition of *hṛd mantra*.

Om hām, hīm, hām obeisance to the soul.

6. Oblation should be offered in the smokeless sacrificial fire fully ablaze (with the above *mantra*) for the fulfilment of desires. Oblation made in undeveloped and smoky fire does not get the desire fulfilled.

7. A fire which is pleasing, circling upwards and sweet smelling is commended. So also is the fire which touches the ground and which emits sparks in the contrary direction.

8. Having offered oblations in this way, the impurities of the disciple should be destroyed by doing the sin-consuming oblation or it may be burnt with the syllables of Śiva.

9-10. Five hundred oblations should be made with the principal *mantra* and *vauṣaṭ* etc. in one-tenth of proportion for the sake of getting the characteristics of a twice-born (for the disciple) and to permeate him with the essence of Lord Rudra (Śiva) as well as for the purification of the food etc. and for the (rites of) *garbhādhāna*, *sīmanta*, and *nāmakaraṇa*.[2]

11. The *garbhādhāna* is spoken as that which elevates the soul of the disciple by breaking the bonds and making him gain the sonship of Lord Rudra (Śiva).

12. The *puṁsavana* is considered as the manifestation of independant attributes of the soul in the initiated. The dawn of knowledge by means of discrimination in the disciple clouded by illusion is the *sīmantavardhana* (growth of *sīmanta*).

13. One's birth is considered to be the evolution out of the principle of absolute bliss etc. The wakening (of consciousness) is by means of the principle of supreme bliss in the initiated which has become equal to the Supreme Being in the spiritual perfection.

---

1. Posture of finger indicating evolution.
2. See Ch. 75 Verses 13-17.

14. (Then the preceptor) should carry into the lotus of his heart his own soul resembling a spark of fire by (exhibiting) the *saṁhāra mudrā* (formation with the fingers denoting gathering).

15. Then the principal *mantra* should be uttered along with the retention of breath and the union of God Śiva and his own soul should be brought about in his heart.

16-17. (Then the preceptor) well-versed in the procedure (relating to the performance of sacrifices) should carry his pure consciousness to the region of Śiva from the sacrificial performances which are the cause of Brahmā (and others) by means of exhalation of breath and collect it by showing the *udbhava mudrā* (formation with fingers denoting generation) and (repeating) the *mantra* of the heart and exhaling the breath he should locate it in the petals of lotus of the heart of the disciple.

18. The preceptor should duly propitiate Lord Śiva and the fire-god. The disciple (should be made) to bow down to the self (preceptor). (He) should then make the disciple hear conventions.

19. One should not blaspheme scriptures or God. One should not leap across the materials of worship. One must propitiate Lord Śiva, the fire-god and the preceptor as long as one is alive.

20. One has to impart these instructions to children, old people, women, people addicted to pleasures, and sick people according to their capacity (to preserve them) and in entirety to those who can practise them.

21-22. After having consecrated in a vessel the symbols of discipline—tuft, ashes, staff and loin cloth in order with the *īśāna*, *hṛd* and *saṁhitā mantras* ending with (the syllable) *svāhā* (oblation) as before, (the preceptor) should show them to the presiding deity of sacrificial site after having quickly cast in the fire the residual offering.

23. Having kept them for a while under the pitcher for the sake of protection, the preceptor should give them to the person who takes the vow after having obtained permission of Lord Śiva.

24. Thus in this special spiritual initiation a child especially becomes fit to have a scriptural knowledge about the fire and oblation unto the fire.

CHAPTER EIGHTYTHREE

Mode of spiritual initiation that removes one's bondage:

The Lord said :

1. The principal *mantra* should be stimulated in the spiritual initiation. In order to gain strength (to break) the bonds (of worldly existence) one may do it by the rites of *tāḍana* (striking gently).

2. (Oblations should be offered) with each one of the (principal) *mantras* or thrice with (them). The principal *mantra* together with half the tuft *mantra* (should be repeated) along with (the syllables) *hūm*, *phaṭ*, etc.

3. The principal *mantra* should be stimulated by (the syllables) *Om*, *hrūm*, *hraum*, *haum*, *hrūm*. (assigning) to the heart as well as the tuft and face with (the syllables) *Om*, *hrūm*, *hraum*, *hrūm*, *phaṭ*.

4. One should do the rite of stimulation for each part of the principal *mantra* in all ceremonies performed to cause injury (to one's enemy) while the (syllable) *vaṣaṭ* is appended to the principal *mantra* in ceremonies intended to bring peace and prosperity.

5. In all instances of annual rites, oblations should be done with religious acts for all desired results along with (the syllables) *vaṣaṭ* (and) *vauṣaṭ*.

6. Then after having worshipped the disciple having a pure body and seated on a circle on the right side of one's self, (the preceptor) should contemplate upon a thread as the *suṣumnā* (an artery of human body).

7. The tuft of hair (of the disciple) should be tied with the principal (*mantra*) and (one end of the string) should be led to (touch) the toe. In the case of (the disciple) yearning for salvation (the string) should be tied on the body of the disciple showing the *saṁhāra* (*mudrā*) (posture of fingers denoting gathering).

8. (The String) should be attached on the right side in the case of males and on the left side in the case of females. The female deity should be worshipped with the *mantra* of the deity on the head.

9. The thread should be collected with the *saṁhāra mudrā*

and placed with the same (*mudrā*). The *nāḍi* (artery) should (be mentally) collected with the principal (*mantra*) and placed on the string and worshipped with the *mantra* of the heart.

10. Having covered it with the Rudra (*mantra*), oblations should be offered thrice with the *mantra* of the heart for accomplishing the presence. It is the same way in the case of female deity also.

11-13. *Om, hām* obeisance to the path of letters, *hām* obeisance to the path of residence (*bhavana*), *Om, hām* obeisance to the path of phases. Having located the path of purification on the thread and sprinkled water on the disciple with the weapon and beaten gently the heart (of the disciple) with flower consecrated by (the *mantra* of) the weapon, the preceptor should (mentally) enter the body of the disciple (by pronouncing) the syllable *hūm* and exhaling the breath. The spirit situated in the *haṁsa-bīja* should be separated by (the *mantra* of) the weapon: *Om, haum, hūm, phaṭ.*

14. Having covered the same with the *śaktisūtra* (the thread of energy) by (uttering) the *mantra hāṁ ham* oblations, it should be joined with the thread which has become artery, by (showing) the *saṁhāramudrā* (posture made with the fingers indicating gathering) *Oṁ hāṁ haṁ hām* salutations to the soul.

15. It should thus be conceived as pervasive. It should then be covered by the *mantra* of the armour. Oblations should be made thrice with (the *mantra* of) the heart for the sake of invoking the presence.

16. Having located the principle of knowledge (in the thread), one should look at it as beyond the state of bliss. Other principles which have become *mantras* as they were should be located in that. One should look at it with (the *mantra*) "*Oṁ, hāṁ, haum* obeisance to the *kalāpāśa* (the bondage of phases) beyond absolute bliss".

17-18. Two principles (out of the twentyfive), *mantra* of single word, sixteen letters, eight worlds, two (principal) arteries (*iḍā* and *piṅgalā*), (letters) *ka* and *tha*, the one object (of sense-perception, the one fundamental attribute, the one fundamental cause and the eternal blissful one (*śadāśiva*) should be contemplated as having been located in the (phase of) white colour beyond the absolute bliss.

19. *Om hauṁ huṁ phaṭ* to the *katapāśa* beyond the region of absolute bliss. Having collected the latter by (showing) the *saṁhāramudrā* (posture of fingers denoting gathering), it should be placed over the thread. It should then be worshipped and three oblations (of clarified butter) should be made for its presence (in the thread).

20-21. Two principles (out of twenty-five), two letters *ka* and *tha*, two principal arteries (*iḍā* and *piṅgalā*), two qualities, two *mantras* and one supreme lord situated in the lotus (of the heart), twelve terms (denoting god), seventeen worlds, one of the objects (of sense-perception) should be conceived as merged in the dark phase which is beyond the region of bliss. (Lord) Acyuta should be meditated upon therein.

22. Having gathered it after a gentle stroking, it should be placed at the mouths of the nerve. Oblations should be made thrice with the respective *mantras* for the sake of its presence.

23-24. The seven (fundamental) principles, twentyone words, six letters, one path-way, twentyfive worlds, three qualities and an object for which Rudra is the cause should be located in the principle of knowledge and the *mantras*, artery, (the latters) *ka* and *tha* higher above.

25-26. Having taken the weapon, twenty-two words, six worlds, six *kalās* (phases), four qualities, three *mantras* and an object for which (Lord) Viṣṇu is the cause should be meditated at the base. The (rites of) beating should be done in the white (phase).

27-29. Then having placed (the same) in the nerve in the navel (region), one should offer oblations for the sake of its presence. (The preceptor) should then locate (the syllable) *hrīm*, hundred worlds, twentyeight words, twice each of the *mantras*, artery, the winds as well as senses, the principle of the letter, the five objects of sense-perception and the (first) cause governed by the *brahmāṇḍa-mantra*, four times the *śambaras* (a religious observance) in the principle of non-action of yellow colour. It should then be beaten.

30. The principles which were left out at the outset should be located on the thread and worshipped. Three oblations should be offered unto the fire for the sake of its presence.

31. Thus having gathered the principles from the body of the disciple, they should be located in the thread. In the initia-

tion with the *mantras*, it should be done accompanied by religious-sacrificial performances.

32. Other rites (should be undertaken) for the sake of initial protection of the body (of the disciple) until the *mantra* accomplishes the desired fruits.

33-34. The subtle soul awakening (*mantra*) should be meditated in the principles of beatific knowledge. (The rites of) *arpaṇa* (pleasing) and *dipana* (stimulation) should be performed in the same way with three oblations with their respective *mantras* (such as) "*Om, haum* oblations to the phase of beatitude beyond that of absolute bliss" which is (the *mantra* for) the rite of pleasing; "*Om, hām, ham, hām, hum, phaṭ* to the phase of beatitude beyond that of absolute bliss" which is (the *mantra* for) stimulation. Then that thread should be considered as pervading the five nerve centres.

35. (The thread) should be smeared with saffron and clarified butter and (Lord) Śiva should be worshipped therein along with his attendants with the *kalā-mantras* ending with *hum phaṭ* after having pierced the bondage through the occult nerve.

36. Having (mentally) entered inside (with syllables) ending with obeisance, (the preceptor) should take hold of (the thread) and tie it. *Om, hūm, hām, haum, hām, hum, phaṭ*, I take hold of the phase exceeding that of pure bliss.

37. (The preceptor) should place that thread on the shoulder of the disciple after having made him seated for the sake of successful completion.

38. One hundred oblations should be made with the principal *mantra* for the expiation of all the sins (of the disciple). (The oblation should be made) in a covered shallow saucer (if the disciple) is a male and in a saucer of enlarged belly (in the case of a) female (disciple).

39-42. The thread which has been covered with the *mantra* of the heart should be placed and worshipped with (the *mantra* of) the heart. After having been made pure by the worship of Śiva and his attendants the thread should be placed under the pitcher (saying), "let protection be announced". After having placed a flower in the hands (of the disciple) and having worshipped the pitcher and other things, the disciple should be made to bow down and led outside the sacrificial shed. After

having drawn three circles, the disciple should be made to sit facing the north in the case of aspiration for emancipation and made to sit facing the east in the case of aspiration (for enjoyment). Three handfuls of *pañcagavya* (the five things got from a cow) should be sipped at the outset.

43-44. After that, three or eight morsels of gruel unpolluted by the touch of the teeth should be offered with the hand holding a *kuśa* with the leaf of *palāśa*, if desirous of emancipation and with the leaf of *pippala*, if desirous of enjoyment.

45-47. Having offered profuse feeding with (the *mantra* of) the heart, the pure water should be given for rinsing the mouth. After having given the teeth stick (for cleansing the teeth) with (the repetition of the *mantra* of) the heart, one hundred and eight oblations should be offered with the principal (*mantra*) for the removal of defects such as deficiency etc. After having dedicated all acts to the lord of the ground, the deity should be given adieu after worship and Lord Caṇḍeśa should be worshipped. Then the materials of worship should be removed and the remnants of the gruel should be offered to the fire.

48. After having worshipped the pitcher and the protectors of the world and bidding them adieu, one should bid adieu to the attendant God and fire if they have been retained on the periphery of the mystic circle.

49. Then having offered oblations in a condensed way to the protector of the world at the periphery, one should enter the sacrificial shed after bathing with ashes or pure oil.

50. (If the disciples are) householders, (they) should be seated) on a bed of *darbhas* with their heads facing the east and protected well (and if the disciples are) monks, (they should be seated) on a bed of ashes with their heads facing the south with (the repetition of the *mantra* ot) the heart.

51. (Then the preceptor) should bathe the disciples who had tied-up their tufts into knots along with the *mantras* of the weapon and *sapta māṇavaka* and walk out of the place again.

Om, hili, hili, oblations to the trident-bearer.

52. After having sipped five things got from a cow and the gruel and having collected sticks for cleansing the teeth, and having rinsed the mouth (with water), and contemplated on (Lord) Śiva and having reached the pure bed,* the preceptor

should enter (again) remembering the rites performed in connection with initiation. Thus, the mode of preliminary consecration relating to initiation has been described briefly.

CHAPTER EIGHTYFOUR

Mode of Initiation for Emancipation

The Lord said :

1. Then the preceptor having got-up early in the morning should bathe and finish worship. (Seeing in the dream) curd, ginger, meat and wine as being consumed is commended.

2. So also riding on an elephant or horse as well as seeing a white cloth in the dream is auspicious. (Seeing in the dream) as smearing the body with oil is inauspicious. Oblation (should be done) with the *aghora mantra* for the sake of appeasement.

3. After having performed two daily rites (the two twilight worships) and entering the sacrificial shed, (the preceptor) should rinse (his mouth) and perform duties as in the daily routines as laid down for the incidental rites.

4-5. After having purified his self and (the part of the fore-arm known as) the *śivahasta* and having located in his inner being the Gods Indra and others in order and worshipped the pitcher, Śiva worship should be done at the shed or on the ground. Worship of fire and the (rite of) *mantratarpaṇa* (offering oblations along with the recitation of *mantras*) (should be done) until the final oblation is done.

6. After having offered one hundred and eight oblations with the *mantra* of the weapon, for the removal of defects due to bad dreams, one should activate the *mantra* with the subtle syllable *hum*.

7. Having made the *antarbali* (the rite of middle offering) in between the (sacrificial) pitcher and the ground for the entry of the disciple, and having obtained permission, the preceptor should walk out of the shed.

8. One should do (the acts of) placing on a mystical diagram (and other acts) in the religious initiation. The preparatory

oblation (should be done) with the end of *darbha* which should be looked upon as the umbilical chord of the latter.

9. Having offered three oblations with the principal *mantra* for accomplishing its presence, (the preceptor) should worship lord Śiva in the pitcher and take hold of the thread.

10. It should be tied on the tuft of the disciple who would remain standing on the right-hand-side (of the preceptor) in the manner that the thread hangs down upto the toe of the foot.

11. Having placed it and looked at it mentally as pervading the non-action, one should know that more than one hundred and eight worlds are in it.

12-25. Kapāla, Aja, Buddha, Vajradeha, Pramardana, Vibhūti, Avyaya, Śāstā, Pinākī, Tridaśādhipa, Agni, Rudra, Hutāśī, Piṅgala, Khādaka, Hara, Jvalana, Dahana, Babhru, Bhasmāntaka, Kṣapāntaka, Yāmya, Mṛtyuhara, Dhātā, Vidhātā, Kāryarañjaka, Kāla, Dharma, Adharma, Saṁyoktā, Viyogaka, Nairṛta, Māraṇa, Hantā, Krūradṛṣṭi, Bhayānaka, Ūrdhvāṁśaka, Virūpākṣa, Dhūmralohita, Daṁṣṭravān, Atibala, Pāśahasta, Mahābala, Śveta, Jayabhadra, Dīrghabāhu, Jalāntaka, Vaḍavāsya and Bhīma are known as (the manifestations of) Varuṇa. Śīghra, Laghu, Vāyuvega, Sūkṣma, Tīkṣṇa, Kṣapāntaka, Pañcāntaka, Pañcaśikha, Kapardī, Meghavāhana, Jaṭāmukuṭadhārī, Nānāratnadhara, Nidhīśa, Rūpavān, Dhanya, Saumyadeha, Prasādakṛt, Prakāśa, Lakṣmīvān and Kāmarūpa, the latter ten; Vidyādhara, Jñānadhara, Sarvajña, Vedapāraga, Mātṛvṛtta, Piṅgākṣa, Bhūtapāla, Balipriya, Sarvavidyāvidhātā, Sukhaduḥkhahara are the ten. Ananta, Pālaka, Dhīra, Pātālādhipati, Vṛṣa, Vṛṣadhara, Vīrya, Grasana, Sarvatomukha and Lohita known as the ten (manifestations of) Rudra seated on the hoods of snakes; Śambhu, Vibhu, Gaṇādhyakṣa, Tryakṣa, Tridaśavandita, Saṁhāra, Vihāra, Lābha, Lipsu (and) Vicakṣaṇa; (and) Attā, Kuhakakālāgnirudra, Hāṭaka, Kūṣmāṇḍa, Satya, Brahmā, Viṣṇu and Rudra are the eight Rudras who all remain in the interior of hemisphere (of the universe). The names of these (Gods) as well as the names of worlds should be remembered.

26. Bhavodbhava, Sarvabhūta, Sarvabhūtasukhaprada (Granter of felicity to all), Sarvasānnidhyakṛt, (all pervasive) are worshipped by Brahmā, Viṣṇu and Rudra.

27. O Adored one ! Existing prior to all beings ! *Om* ! The Witness ! *Om* ! The Destroyer of Rudra ! *Om* ! Sun ! *Om* ! The Sound ! *Om* ! The Subtle ! *Om* ! Śiva ! The Granter of all things to all beings ! The pervading life-force of all things ! The Creator of Brahmā, Viṣṇu and Rudra ! *Om* ! Salutations to Śiva.

O Guha (son of Lord Śiva and Pārvatī) ! (in the thread described above) the principle of non-action should be contemplated as impregnated with the twenty-eight beatific states, together with the eight letters of which the *sadya*, *hṛd*, *astra*, and *netra mantras* are composed.

28. The letter *ma* is the emblem of the mystic seed, the two occult nerves known as *iḍā* and *piṅgalā*, the two vital winds *prāṇa* and *apāna* and the organs of smell and generation.

29. Among the five qualities smell etc., the quality of smell is spoken as the matter. The principle of matter is yellow (in colour) symbolises thunderbolt and is square-shaped.

30. Its extension is one hundred crores of *yojanas* (a *yojana* is equivalent to eight miles). It should be known that the fourteen creative principles are lying concealed in this (zone).

31. It is the first being and the source of the four-fold existence of all celestial beings, Manu, etc. animals and birds and crawling insects.

32-33. (It is also) spoken (as the source of things born of) the fifth, the immovable things, the sixth, the beings other than human (such as) goblins, demons, *yakṣas*, *gandharvas* and Indra, the seventh, the God of life (Yama) and the eighth, Brahmā. The earthly principle is considered as controlling the eighth.

34-35. Having contemplated the absolute dissolution (of the universe) in the *prakṛti* (the original source of the material world) and the intellect and Brahmā, the enjoyer, as the cause, (as well as) the non-action located along with all the worlds continuing through his waking-state, one should unite the appropriate *mantras*.

Om, *hām*, *hrūm*, *hām* to the thread standing for the beatitude of non-action *hūm*, *phaṭ*, *tat*. *Om*, *hām*, *ham* oblations to the thread standing for the beatitude of non-action. Having drawn in breath along with (the above *mantra*) and shown the *aṅkuśa-mudrā* (posture made with fingers denoting a goad), and having

withheld the breath and carrying it up by showing the *saṁhāra-mudrā* (formation with fingers representing gathering) and with (the *mantra*) *Om, hrūm, hrām, hram* to the thread of beatitude of non-action *hūm, phaṭ* and having placed it in the pitcher by showing the *udbhavamudrā* (formation with fingers denoting generation) and discharging the breath and repetition of (the *mantra*) *Om, Om, hram, hām* obeisance to the thread of beatitude of non-action and having offered the respectful offering with (the *mantra*) *Om, hām,* obeisance to the thread of beatitude of non-action and worshipped, (the preceptor) should offer three oblations with face turned away ending with (the word) "Oblation" for the sake of accomplishing its presence and then offer the concluding three oblations. (Lord) Brahmā should be invoked with (the *mantra*) *Om, hām,* obeisance to Brahmā and worshipped. (He) should be appeased (with oblations) with (the word) "Oblations". (The preceptor should say), "O Brahman ! I initiate (this disciple) in this (world) over which you hold sway".

36-37. One should submit (to the lord) "you should be propitious to him". Goddess Vāgīśvarī, the deity of protection, who is of the form of desire, knowledge and action and is of six kinds and is the sole cause (of the universe) should be invoked with (the *mantra* of) the heart. One should worship and satisfy the Goddess as follows :—

38-40. (Goddess) Vāgīśvarī, the cause of agitating the receptacles should gently be struck (against) the chest (of the disciple) with the repetition of the *hṛt* (*mantra*) and the principal *mantra* concluding with *hūm phaṭ* and the *mantra* of the arrow. (The preceptor) who knows the procedure (of these rites) should then enter into the inner self of the disciple and then divide the effulgent consciousness (of the disciple) in the heart endowed with the thread located in the beatitude of non-action and resembling a spark of fire, with *jyeṣṭhā* (*mantra*) as follows:— *Om, hām, hūm, haḥ, hūm, phaṭ* and with (*the mantra*) *Om, hām,* oblations and then with the *aṅkuśamudrā* (posture with fingers denoting the goad).

41-43. Having drawn it with its appropriate (*mantra*) and seized it, it should be united with his soul. *Om, hām, hrūm, hām* obeisance to the soul. Having imagined the union of his own soul with discharge of the breath, it should be led to the abode of

Śiva after having gradually discarded with discrimination the cause such as Brahmā, etc. One should cast it in the womb of (Goddess) Vīgīśvarī with the (exhibition of) *udbhava-mudrā* (posture with fingers denoting generation) after having carried it for impregnation in all the principles simultaneously. *Om, hām, hām, hām,* obeisance to the soul. One should worship with this (*mantra*) and after oblations five times.

44. One should do the purification of the body with the *mantra* of the heart in the case of all other principles. The *puṁsavana* (the rite of determining the sex) is not done, as there can be a feminine form also.

45. The *sīmantonnayana* (parting of the hair) and the divine limbs (should be treated) as the body. (The purificatory rite) at the birth for all human beings should be done with the *mantra* of the head with aversion.

46. (The preceptor) should similarly contemplate upon the regions over which they have control, with the *mantra* of Śiva. The objects of sense pleasure (should be contemplated) with the *mantra* of the armour and the worldly objects with (the *mantra* of) the weapons.

47-48. One should contemplate on that one which is known as dissolution, as the form of delusion and unbreakable. Streams should be purified by (contemplating) the *mantra* of Śiva and the purification of the principles should be done with (the *mantra* of) the heart. Five times five oblations should be made in respect of the rites of *garbhādhāna* and others in order for the sake of cessation of the bonds due to sinful acts.

49. One hundred oblations should be made with (the *mantra* of) the heart after having accomplished expiation. By obstructing the force of sins one can severe the bonds.

50. Five times five oblations should be offered with the *mantra* of the weapon ending with oblations. By the repetition of the (*mantra* of the) weapon seven times one gets free from bonds ending with illusion.

51-53. The accomplishment by the *mantra* kalpa of the weapon is like cutting with a scissor. *Ām, hūm,* to the thread of the beatitude of non-action, *hūm, phaṭ,* Having accomplished the cessation of bondage with the hands and with the *mantra* of the arrow, the thread should be untied and laid in a circular

form on the sacrificial ladle filled with clarified butter. One should then burn it with the *mantra* of the weapon and reduce it into ashes with the weapon after having offered five oblations for the removal of the goad of bondage. *Om, haḥ,* to the weapons *hūm, phat.* Expiation should then be made with eight oblations made with (the *mantra* of) the weapon.

54-56. After having invoked (Lord) Brahmā, he should be worshipped and appeased. Then *Om, hām,* O Brahman, whom soul and touch cannot perceive, you take (these oblations). Oblations. He should be informed of the authority invested in him by offering three oblations. "O Brahman ! you should not again bind this being whose sins have all been burnt. You listen to the mandate of Lord Śiva." After having bid farewell to Lord Brahmā, (the preceptor) should slowly fill ir the soul of the disciple by his own soul with retention of breath and exhibiting *saṁhāramudrā* (posture with fingers representing collection). (That soul) would then look like the disc of the moon at the beginning of the eclipses at a particular spot.

57. After having taken it out, it should be located in the thread with the discharge of breath and with *udbhavamudrā* (posture with fingers denoting generation). After having worshipped it, the preceptor should place the drop of water in the offering vessel resembling the nectar, on the head of the disciple for the purpose of completion.

58. After having bid farewell to the (divine) parents, the final oblation should be made with the *mantra* of Śiva ending with *vauṣaṭ*. Thus the mode of completion has ended. The non-action principle is thus purified.

CHAPTER EIGHTYFIVE

Mode of purifying the Beatific principle of establishment

The lord said :

1-2. The union of the two principles good and bad should be brought about by the application of short and long

(vowels) associated with sound. *Om*, *hām*, *hrūm*, *hām*, water, effulgence, wind, sky, the subtle principles, organs, intellect, the three qualities and ego (are) the twenty-four principles (and) the *puruṣa* (the soul) (is the twenty-fifth).

3. (The preceptor) should imagine the letters beginning with *kha* and ending with *jya* as merged in the above twenty-five principles.

4. The number of Rudras is equivalent to the *bhuvanas* (Worlds), which are known to be fifty-six. They are as follows:

5-12. Amareśa, Prabhāva, Naimiṣa, Puṣkara, Pādi, Daṇḍi, Bhavabhūti, Nakulīśa the eighth, Hariścandra, Śrīśaila the tenth, Anvīśa, Abhrātikeśa, Mahākāla, Madhyama, Kedāra, Bhairava, spoken as the second (group of) eight. Then Gayā-kurukṣetra-khalānādikanādika, Vimala, Aṭṭahāsa, Mahendra, Bhīma, Vasvāpada, Rudrakoṭi, Aviyukta, Mahābala, Gokarṇa, Bhadrakarṇa, Svarṇākṣa, Sthāṇu Ajeya, Sarvajña, Bhāsvara, Sūdanāntara, Subāhu, Mattarūpī, Viśāla, Jaṭila, Raudra, Piṅgalākṣa, Kāladaṁṣṭrī, Vidura, Ghora, Prājāpatya, Hutāśana, Kāmarūpī, Kāla, Karṇa, Bhayānaka, Mataṅga, Piṅgala, Hara, Dātṛ (saṁjñaka), Śaṅkukarṇa, Vidhāna, Śrīkaṇṭha and Candraśekhara.

13. Their attributes (to be used) along with their names are also described then. O (All) pervasive ! *Om*, Formless ! *Om*, Conqueror ! *Om*, Lustre ! *Om*, Light ! *Om*, (Supreme) Being ! *Om*, Fire ! *Om*, Smokeless ! *Om*, Not reduced to ashes ! *Om*, One without a beginning ! *Om*, Of manifold forms ! *Om*, The Agitator ! *Om*, The Earth ! *Om*, the Atmosphere ! *Om*, Heavens ! *Om*, Deathless ! Born from dissolution ! Auspicious ! Killer ! Absolute Soul ! Supreme Deity ! Lord of celestials ! Lord of Good will ! Supreme lustre ! Presiding deity of yoga ! (Your) release ! The first soul ! All in all ! Lord of all beings ! are the thirty-two[1] attributes. Vāmadeva, Śiva, and Śikhā are the three *mantras* in the subtle form.

14. The two occult sychic nerves *gāndhārī* and *suṣumnā*, then the winds *samāna* and *udāna*, the organs of taste and reproduction (are also worshipped).

15-22. The sentiments are the material objects. The quali-

1. But, actually only twentynine have been given.

ties are perception, hearing, touch and taste. The mystic diagram should be circular and bear the mark of a white lotus.

After having contemplated on the worlds as well as those established along with the eagle-bannered god who is the cause for the establishment in the dreamy state, the thread should be placed on the body with (the recitation) of the appropriate *mantra* and retained (by the preceptor). "*Om*, *hām*, *khūm*, *hām*, to the thread of the beatitude of consecration *Om*, *phaṭ*". With this (*mantra*) and ending with 'oblations' it should be drawn while drawing in breath and exhibiting *aṅkuśa-mudrā* (formation with fingers denoting a goad). Then "*Om*, *hām*, *hrūm*, *hrām*, *hrūm* to the thread of the beatitude of consecration *hrūm*, *phaṭ*". With this and retention of breath and showing *saṁhāramudrā* (formation with fingers denoting gathering) it should be taken from the occult nerve below the heart. *Om*, *hām*, *hram*, *hrām*, *hām*, obeisance to the thread of the beatitude of consecration. With this (*mantra*) and showing the *udbhavamudrā* (formation with fingers denoting generation) and discharge of breath, it should be placed on the pitcher. Having worshipped with the *mantra* "*Om*, *hām*, *hrīm* obeisance to the thread of the beatitude of consecration" ending with 'oblations', and offered three oblations for ensuring its continuance (lord) Viṣṇu should be invoked (with the *mantra*) "*Om*, *hām*, obeisance to Viṣṇu", worshipped and offered oblations O Viṣṇu ! I initiate the disciple who is desirous to get liberation herein under your authority". You should be propitious. Thus Lord Viṣṇu should be informed. Then the (Goddess) Vāgīśvarī and Lord Vāgīśa should be invoked as before, worshipped and offered oblations and the disciple should be gently struck on the chest. *Om*, *hām*, *hām*, *ham*, *phaṭ*. (The preceptor) should enter with the same (*mantra*) and severe the consciousness in the above-said thread with the (*mantra*) of weapon and (showing) the *aṅkuśamudrā* (formation with fingers denoting a goad) and *jyeṣṭhā* (*mantra*) *Om*, *hām*, *ham*, *hom*, *hrūm*, *phaṭ*. Having drawn it with (the *mantra* of) the heart ending with "oblations", it should be lodged in one's own soul repeating the same (*mantra*) and ending with "obeisance". *Om*, *hām*, *ham*, *hom* obeisance to the soul. The union of divine parents should be imagined as before with the *udbhavamudrā* (posture with fingers denoting generation) and (the seed of the soul) should be cast into the womb of the goddess by exhibiting the same

(*mudrā*) from the left. *Om, hām, ham, hām* obeisance to the soul. the birth of the body should be (accomplished) by (the *mantra* of) the heart, the postnatal (ceremony) by (the *mantra* of) the head.

23. Otherwise its possession (could be accomplished) by (the *mantra* of) the tuft. For the sake of enjoyment of pleasures it should be done by the *mantra* of the armour. In regard to the purity of principles (it should be done) with (the *mantra* of) the heart and in the case of impregnation it is in the same way as before.

24-25. For cutting bonds (it should be) accomplished by (the *mantra* of) the head. Having cut the bonds thus, the preceptor should repeat (the *mantra*) hundred times. Even after having cut the bonds thus, (the preceptor) should cut it with the repetition of the *mantra* of the weapon and with a scissor over which the *mantra* of the beatific principles has been repeated. *Om, hrim,* to the thread of the beatitude of consecration *haḥ phaṭ*. The thread should be removed and kept in a circular shape as before (described in the previous chapter) with (the repetition of the *mantra* of the weapon.

26. Having placed it over the sacrificial ladle filled with clarified butter, oblations should be done with the *mantra* of the beatific principles and weapons. Five oblations should be made with (the *mantra* of) the weapon for the cessation of shoots of bondage.

27. Eight oblations should be made for the sake of expiation. *Om, haḥ* to the weapons *hrūm, phaṭ*. Lord Hṛṣīkeśa should be invoked and worshipped and offered oblations.

28. As laid down earlier investiture of authority should be made "*om, hām* accept this fees of sentiment, oblations" (is the *mantra* which should be repeated). O Hara ! (you) should not remain as a bond of this being (the disciple) whose bondage has completely been burnt away. Listen to this mandate of Lord Śiva. Having bid farewell to Lord Govinda (Viṣṇu) and united the soul of knowledge which resembles the moon's disc half uncovered by the band by exhibiting the *saṁhāramudrā* (posture with fingers denoting gathering) and having bid farewell by showing the *udbhavamudrā* (formation with fingers denoting generation), the drop of water should be placed on the thread as before. Having bid farewell to the (divine)

parents and having worshipped the fire with flowers, etc. the final oblation should be made as laid down. Thus the consecration also gets purified.

CHAPTER EIGHTYSIX

Mode of Purification of scriptural knowledge

The Lord said :

1. The union of the beatific principle of knowledge and that of ancient one should be done as before, after having located the principles. The union should be done with (the *mantra*) *Om, hom, hrīm.*

2. Attachment, pure knowledge, fate, time, illusion and ignorance together with beatific principle are (known as) the seven unions.

3. The six letters, ra, la, va, śa, ṣa, and sa are said (to represent) the branches of learning. The terms beginning with *praṇava* (*Om*) are twenty-one (in number) (as below)—*Om* obeisance to Śiva, who is the Lord of all (created) things. *Ham,* to (Lord) Śiva, to Īśāna at my head, to Tatpuruṣa at my face, to Aghora at the heart, to Vāmadeva at the anus, to the form of Sadyojāta. *Om* obeisance again and again to the extremely secret form, to the protector, to the deathless one, to the Lord of all beings, to the form of effulgence, to the Supreme Lord (one who pervades) the sky by thoughts *Om.*

4-8. *Om* the forms of Rudras and the *bhuvanas* (worlds) are described now. The first one is Vāmadeva (Lord of irascible nature), next Sarvabhavodbhava (the source of all beings), Vajradeha (possessing a strong body), Prabhu (lord), Dhātā (the supporter), Krama (order), Vikrama (conquest), Suprabha (resplendent), Vaṭu (youth), Praśānta (tranquil), Paramākṣara (supreme knowledge), Śiva (auspicious), Saśiva (endowed with auspiciousness), Babhru (tawny-coloured), Akṣaya (unperishable), Śambhu (one who begets peace), Adṛṣṭarūpa (having an invisible form), Adṛṣṭanāma (having an unseen name), Rūpavardhana (promoter of beatuty),

Manonmana (one who agitates the mind), Mahâvîrya (the mighty one), Citrâṅga (one who is variegated) (and) Kalyâṇa (the blessed one). Thus (the Rudras) are known by the twenty-five names (together with) Mantra (the controller of mind), Ghora (the dreadful one) and Amara (the immortal one). Pūṣā and hastijihvā are the two occult nerves in that (above-said) beatific phase. Vyâna, nâga and prabhañjana (are the vital winds).

9. The only object is that of the form. The feet and the eyes are the organs. Sound, touch and sight are known as the three qualities.

10. Here the state is that of deep sleep. Lord Rudra is the cause. All the worlds should be looked upon as located in this (beatific principle of) knowledge.

11. Gentle beating, cutting and entry into it should also be done. Having pulled it from the region of the heart by means of knowledge, it should be seized.

12. It should be super-imposed on one's own soul. The beatific principle should be firmly held and then placed in the fire-pit, after having invoked (lord) Rudra, the cause, and submitted (to him) the (new born) child.

13. Having invoked the divine parents, (the preceptor) should gently strike the (new-born) child in the heart (of the disciple). After having entered it with the *mantra* spoken earlier, one should unite it with his own soul.

14. After having drawn it out and taking it, it should be united with his own soul by the method described already. It should be united in the womb from the left side. After (the repetition of) the *dvādaśa* (twelve) letters of *mantra* it should be taken out.

15. The rites relating to the birth and post-natal purification of the body, enjoyment, deep absorption, purification of the stream and of the principles should be performed.

16. One hundred oblations should be made as expiation as laid down for the removal of all bondages due to impurities.

17. The severance of bondage (should be done) with (the *mantra* of) the weapon. The vanishing force of impurities.

should be cut and pounded. Then the thread should be placed in a circular form[1].

18. Its burning and the absence of those letters as well as expiation should then be done. The invocation of (god) Rudra, (and his) worship and the submission of sensibles of sight and smell (should be done).

19. *Om, hrim* O Rudra ! take this fee of the sensibles of sight and smell. Oblations. After having conveyed the mandate of lord Śambhu (Śiva) and bidding farewell to (lord) Rudra, the cause, the pure spirit should be located (first) in himself and then located in the thread of bondage.

20. The subtle speck (of the soul) should be placed on his head and the divine) parents should be bid farewell. Then the final oblation should be made, as laid down, which completes all formalities.

21. The act of gently beating and other acts should be done in the beatific knowledge as described earlier. Here the speciality is the location of (the soul as a) speck. Thus the beatific knowledge is purified.

CHAPTER EIGHTYSEVEN

Mode of purification of the principle of peace

The Lord said :

1-2. The beatific knowledge should be united now with the (principle of) peace as laid down. The two principles lie in the (principle of) peace. Bhāveśvara and Sadāśiva are spoken as the two letters *ha* and *kṣa*. The Rudras are equal in number to the worlds. They are as follows :

3. Prabhava (valiant), Samaya (time), Kṣudra (little), Vimala (free from impurity), Śiva (auspicious), Ghana (heavy), Nirañjanākāra (unstained form), Svaśiva (auspicious to himself), Dīptikāraṇa (cause of brilliance), Tridaśeśvara (lord of

1. This act and the succeeding ones are same as those described in the previous chapter.

the thirty (gods), Tridaśa (representing the thirty), Kālasaṁjñaka (known as the time), Sūkṣma (minute), Ambujeśvara (lord of the lotus). These are the Rudras firmly established in the principle of peace.

4. (Obeisance) to the one who pervades the ether, to the form which manifests as the ether, to the all-pervasive, to the auspicious one, to the endless, to one who has no master, to one who is not having any hold, to the firm one, to the eternal, to the one firmly established in the seat of *yoga*, to the eternal yogin, and one who partakes of such meditation (of votaries) are the twelve terms (used in their invocation).

5. The preceptor should meditate with the two protective *mantras* (known as) *bindu* and *upakāraka*, the two occult nerves *alambuṣa* and *syasa* and the two vital winds *kṛkara* and *kūrmaka* in the subtle phase.

6. The organs of skin and hand are considered as the two senses of perception for this beatific principle. The attributes of touch and sound are the only two attributes. lord (Śiva) is the only cause of these.

7. Having contemplated upon the different worlds which are located in the beatific principle of peace as the fourth state (of consciousness) (in which the soul gets united with the Supreme being), (the preceptor) should do the (acts of) gentle beating, division, entry and union.

8. Having drawn the (beatific principle of) peace from the string of the face, it should be held (by the preceptor). Having merged it in one's own self, the beatific principle should be held and projected in the receptacle.

9. "O Lord ! I am initiating this disciple desirous of release (from bondage) subject to your control. You have to be beneficial to him." The appeal should thus be made.

10. After having invoked the divine parents and doing the gentle beating of the disciple etc. and collecting the soul-force, it should be united with his preceptor's own soul.

11. Having invoked the divine parents as before by (showing) *mudrā* known as *udbhava* (formation with fingers denoting generation), it should be located in the womb of the goddess by repeating the principal *mantra* of the god preceded by the *mantra* of the heart.

12. A corporeal frame for the beatitude should be done with the (repetition of the *mantra* of the) heart five times. (The *mantra* of) the head (should be repeated) for bringing it into being. Its authority (is accomplished) by (the *mantra* of) the tuft and the enjoyment by (the *mantra* of) the armour.

13. Its repose (is accomplished) by (the repetition of) the *mantra* of weapons. The purification of the currents (is achieved) by (that of lord) Śiva. In (the case of) purification of the principle, (the rites of) *garbhādhāna* etc. (should be done) in the same manner as before.

14. The thread is untied with that of the armour. Having completed the purification thus, one should repeat the *mantras* hundred times. In order to compensate the mitigation of the power of *mantras* five oblations should be made with (the *mantra* of) the weapon.

15. After having untied the thread, it should be severed with a knife by the repetition (of the *mantra*) of the weapon seven times just as the bondage is cut off with the principal *mantra*.

16. (The *mantra* is): "*Om*, *haum*, to the thread of the beatific principle of peace *haḥ*, *hūm*, *phaṭ*. After having untied and made into a circle, the chord should be placed as before in the sacrificial ladle filled with clarified butter with (the repetition of the *mantra* of) the weapon. Oblation should be done with (the *mantra* of) the weapon and of the beatific principle.

17. Five oblations should be made with (the *mantra* of) the weapon for the sake of ending the fresh shoots of bondage. To remedy the obstruction in expiation, eight oblations should then (be made). *Om*, *haḥ* to the weapon *hūm phaṭ* (is the *mantra* for the same).

18. Having invoked god with (the *mantra* of) the heart, and offered worship and appeasement, the appropriate fee should be offered to him in the prescribed way: "*Om*, *hām*, O lord ! accept this fee of intellect and ego, oblations."

19. O lord ! You should not remain as a bondage for this being whose all bonds have been burnt away. Thus the mandate of (lord) Śiva should be made to be heard.

20. The god should be bid adieu and the crescent-like soul should be united with the lord Rudra. Then it must be united with one's own (preceptor's) soul in the prescribed way.

21. The same should be united with the thread by showing pure *udbhavamudrā* (formation with fingers denoting generation). The drop of nectar should be put on the head of the disciple with (the repetition of) the principal (*mantra*).

22. Having taken leave of the (divine) parents after worshipping them with flowers etc., (the preceptor) should offer the final oblation to the fire as a concluding rite.

23. Even here the acts of gentle beating etc. should be done as before. The distinctive feature is (the use of) its principal *mantra*. Thus the purification (of the beatific principle) of peace is done without any impediment.

CHAPTER EIGHTYEIGHT

Mode of initiation which secures nirvāṇa (liberation from existence)

The Lord said :

1. (The preceptor) should blend the beatific principle surpassing peace with the pure beatific principle of peace and write the principles of letters with that as before. *Om, hrīm, kṣaum, haum, hām* (are the syllables used for) the union.

2-5. (Goddess) Śakti and (God) Śiva which are the two principles (of the universe), the eight perfections of the universe (known as) *dīpaka* (illuminating), *rocika* (brightening), *mocaka* (delivering from bonds), *ūrdhvagāmī* (ascending up), *vyomarūpa* (of the form of ether), *anātha* (not having any master), *anāśrita* (not being dependent) and the eighth the syllable of *om*, the *mantra* of (lord) Īśāna, the sixteen letters beginning with the letter '*a*' and ending with *visarga* (aspirated sound), the principal *mantra*, the two (occult nerves) *kuhū* and *śaṅkhinī* which are the cause for the body and the two winds *devadatta* and *dhanañjaya* (should be contemplated as pervading the above). The senses of touch and hearing are considered as the materials of sense perception. The principle of sound is the predominating attribute. Its state is the fifth state exceeding that of the fourth state (the state in which the soul becomes one with the supreme soul).

6. Lord Sadāśiva should be known as the sole cause. Having meditated upon the collective beatific principles known as beyond (the beatific principle) of peace, (the rites of) stroking gently etc. should be performed.

7. Having gently beaten the beatific principle of the thread and dividing it (mentally) with (the recitation of the principal *mantra*) ending with *phaṭ*, (the preceptor should penetrate inside the noose (with the recitation of the above *mantra*) ending with (the pronunciation of) salutations and loosen (the beatific principle with the recitation of the above *mantra*) ending with *phaṭ*.

8. Then (the beatific principle of) the thread should be consecrated with (the recitation of) the *mantras* of the tuft (and) heart ending with "oblations" and should be drawn out of the head of the thread with the inhalation of breath and showing the *sṛṇimudrā* (posture with fingers denoting a goad).

9. Having gathered it with the retention of breath, it should be projected into the fire-receptacle with the exhalation of breath (and showing the *mudrā* known as) *udbhava* (posture with fingers denoting generation), after having consecrated with (the *mantra* of) the heart ending with "obeisance".

10. All the worship etc. of this should be accomplished as (it would be done) for the beatitude of non-action after having invoked lord Sadāśiva and worshipping him and making offerings.

11. (The lord should be addressed by the preceptor as follows) :

"I initiate this person (disciple) desirous of emancipation in this well-known mode of life. You should be beneficial (to him)". I am submitting to you with devotion.

12. After having invoked the (divine) parents and having made offerings and achieving their presence, the disciple should gently be struck on the chest with the syllable consecrated by (the *mantra* of) the heart.

13. *Om, hām, hūm, ham, phaṭ*. Having entered (the heart) with (the repetition of) this (*mantra*), the psychic energy should be divided by showing the *aṅkuśa mudrā* (formation with the fingers denoting a goad) and with the weapon along with the noose.

14. *Om, hām, haḥ, krūm, phaṭ.* Having drawn it (with this *mantra*) duly consecrated and ending with "oblations", it should be united with his own soul by concluding with "obeisance", after having seized it.

15. *Om, hām, ham, him,* obeisance to the soul. After having meditated on the union of the (divine) parents as before by (showing) the *udbhava mudrā* (posture with the fingers denoting generation), (the preceptor) should place (the psychic principle) in the womb of the goddess with the same (*mantra*) and by the left.

16. The (rites of) *garbhādhāna* etc. should be done as laid down earlier. One should repeat (the *mantra* of) release and the bondage is cut off with that of the principal (*mantra*).

17. As before five times five oblations should be done with (the *mantra* of) weapons for the sake of cutting the bonds and to destroy the evil forces in the disciple.

18. With the repetition of the *mantra* of weapons seven times the principal *mantra* of beatitude the bonds should be cut, with the scissor.

19. *Om, hām,* to the noose of beatitude beyond that of peace *haḥ, hūm, phaṭ.* (Then the preceptor) should bid farewell to the noose as described earlier, make it into a circle, place it in the ladle filled with clarified butter and cast it into fire with the (*mantra* of) weapons and of beatitude.

20. Five oblations should be made with (the *mantra* of) the weapon for the removal of the goad of bonds. Eight oblations should be made for compensating atonements.

21. Having invoked lord Sadāśiva with (the *mantra* of) the weapon and done appeasement, one should submit suzerainty as laid down before.

22. "*Om, hām,* Sadāśiva, accept fees (in the form of) the principle of mind. Oblations. O (lord) Sadāśiva ! You should never remain as a bond for this being whose all shackles have been destroyed. You hear the mandate of lord Śiva."

23-24. The final oblation should be made with the principal (*mantra*). (Lord) Sadāśiva should be bid adieu. Then the preceptor should unite in his soul, the pure soul in the body of the pupil just risen like the autumnal moon by showing the *saṁhāramudrā* (posture made with the fingers denoting gathering),

after having collected the same by (showing) the *udbhava-mudrā* (posture made with fingers denoting generation).

25. Then (the preceptor) should place drops of water of *arghya* (offered for washing) on the head of the disciple as completion. Having requested the divine parents with great devotion to forgive they should be bid adieu.

26. "O Parents ! You have been put to trouble for the sake of initiating this disciple. Having discarded that gracefully depart with pleasure to your own place."

27. (The preceptor) should then cut off the tuft (of the disciple) of the form of knowledge to a length of four finger-breadths with the scissors, the weapon of lord Śiva, (duly) consecrated with the *mantra* of the tuft.

28. "*Om, klīm*; to the tuft, *hūm, phaṭ, om, haḥ*, to the weapon, *hūm, phaṭ*." Then those (cuttings) should be set in a ladle full of clarified butter in which a ball of cow-dung is kept in the middle and cast into fire with (the recitation of) the *mantra* of weapon ending with *phaṭ*.

29. After having washed the two kinds of ladles and after bathing the disciple, the self (preceptor) should sip waters and gently beat the soul thus blended with the *mantra* of the weapon.

30. It should be disjoined, drawn and worshipped as before to the end of twelve (kinds of worship) and placed in the petals of the lotus of his own heart.

31. The ladle is filled with clarified butter. The ladle should be held (in such a way that the cup of the ladle) faces downwards according to the rules of daily rites of worship and by showing the *śaṅkhamudrā* (posture made with fingers denoting a conch).

32. He should have his head and neck expanded in unison with the pronunciation of the nasal sound (*om*), having his sight fixed and (the heart) filled with contemplation of the Supreme Being.

33. Having gathered the six paths[1] in the form of nerves from the pitcher, the sacrificial pit, the pupil and from one's own soul, (the preceptor) should place them at the head of the sacrificial ladle.

1. The six paths are *mantra, pada, varṇa, bhuvana, tattva* and *kalā* of which the first three are related to the sound and the rest to the objects according to *saṁhārakrama* and the reverse way according to *sṛṣṭikrama*. See Śāradātilaka 5.79.8ú.93.

34-35. Having contemplated the soul-energy as a point it should be united with the (following) seven (principles) in turn. The first one is the union of the soul. Then follows the next one consisting of repetition of the *mantras* of the heart etc. after having done the inhalation and the retention of the breath with the mouth open a little.

36. The form of the sound (*om*), which has permeated the *suṣumnā* (an artery of human body), is the third one. There would be calm absorption of the mind in the seventh cause by one's renunciation.

37-38. The movements above the energy and the sound known as the discordant (are the fifth one). (The sound emitted) by the universal life, which cannot be measured by energy and which is the discordant of time is the sixth one. The seventh one is that beyond the (region of) energy. This is the proper place for union and is known as the discordant principle.

39. After having inhaled the breath and retaining it while keeping the mouth little open, (the preceptor) should utter the principal (*mantra*) and (accomplish) the repose of the soul of the disciple.

40. The letter *ha* (should be deemed as resting) in the lightning stream which is the life force of six paths. The letter *u* remains pervading above the navel for a length of twelve *aṅgulas* (an *aṅgula* is equal to four finger breadths).

41. Then above that the letter *ma* (should be made to occupy) four finger breadths over the heart. The syllable *om*, expressive of lord Viṣṇu, occupies the region of the heart for eight *aṅgulas* still above.

42. The letter *ma*, expressive of (lord) Rudra, occupies the region of the palate for four *aṅgulas*. Similarly, the nasal phonetic sign, expressive of lord Īśvara should occupy the middle of the forehead.

43. The syllable *om*, (the essence of) Lord Sadāśiva, should rest in the aperture on the head. The female energy should be located in the aperture on the head. These should always be rejected one by one.

44-45. After having experienced the divine minute contact therein, the preceptor should contemplate the soul of the disciple in that supreme twelfth principle, characterising extreme happi-

ness, devoid of feelings, beyond the reach of mind, auspicious and giving rise to eternal qualities.

46. After having offered an oblation of clarified butter into the fire for lord Śiva with the *mantra* of lord Śiva ending with *vauṣaṭ* for the sake of stability of the union.

47-52. Having offered final oblation as laid down, (the preceptor) should do for the attainment of qualities. "*Om, hām*, oblations to the soul ! Be omniscient ! *Om, hām*, oblations to the soul ! Be satisfied ! *Om, hrūm*, oblations to the soul ! Be cognizant of originless existence ! *Om, haum*, oblations to the soul ! Be self-dependent ! Om, *haum*, soul ! Oblations ! Be undiminished in energy ! *Om, haḥ*, oblations to the soul ! Be of endless energy !" The self, possessing six qualities, should thus be taken out of Supreme Being and with contemplation united in the body of the disciple as laid down. Drops of ambrosia from the water-offering should be placed on the head of the disciple to alleviate sufferings due to the projection of powerful soul force (into the disciple). Having made obeisance to the sacrificial pitcher relating to lord Śiva, situated to the right of (lord) Śiva, and placing the disciple to the right of his self with a pleasing face, (the preceptor) should submit to the lord (as follows) : "This (disciple) has been favoured by you only ! Being present in this form of mine, increase his devotion to the lord, fire-god, and preceptor." Having paid obeisance to the lord, the preceptor should himself bless the disciple affectionately by saying, "May you have bliss". The sacrifice should be concluded after having offered eight flowers to the lord with extreme devotion and bathing the disciple with (the waters of) the pitcher of lord Śiva.

CHAPTER EIGHTYNINE

Initiation of principles

The Lord said :

1. Then the initiation in the principles is imparted as it is concise. Binding with the thread should be done suitably with one's soul.

2. The fundamental principles should be contemplated as pervading time, fire etc. concluding with pure bliss. They should be like the bead of rosaries, the principles distributed evenly on the whole thread.

3. After having invoked the principle of bliss etc., the rites of *garbhādhāna* etc. (should be done) as before. But the offer of all fees should be done with the principal (*mantras*).

4. Then the final oblation endowed with the sound-essence of all principles should be offered by which alone the disciple gets emancipation.

5. After having offered another such final oblation to lord Śiva for the sake of union and for securing firmness, (the disciple) should be bathed with the waters of the pitcher (consecrated) for Śiva.

CHAPTER NINETY

Anointing the disciple after worshipping Śiva

The Lord said :

1. Having worshipped lord Śiva, the (rite of) bathing should be done for the welfare of the disciple. Nine pitchers should duly be placed in the directions of north-east etc.

2. The preceptor should invoke the eight oceans of alkali, milk, curd, ghee, molasses, wine, sweet water and sour water in those pitchers.

3-4. The following eight Rudras should be duly located in them :— (1) Śikhaṇḍin, (2) Śrīkaṇṭha, (3) Trimūrta, (4) Ekarudrākṣa, (5) Ekanetra, (6) Śivottama, (7) Sūkṣma, and (8) Ananta.

5. Lord Śiva, the ocean and the *mantra* of lord Śiva should be located in (the pitcher at) the middle. Sacrificial sheds (are erected) for the deities of the quarters within the pavilion.

6. A platform measuring eight inches in height and two cubits in length should be erected wherein an endless seat should be made as also a seat of *bel leaves*.

7-14. Having made the disciple face eastwards, and doing the *sakalīkaraṇa*[1], (the preceptor) should worship (the pupil). His body should then be rubbed with sour gruel, earth, ashes, *dūrvā* (a kind of grass), cowdung balls, white mustard and curd mixed with water. Then the pupil should duly be bathed with the waters of the pitchers starting with that of alkali with the repetition of (the *mantras* of) the heart, *vidyeśa* and *śambara* with pleasure and devotion. Having clad him in white dress and placed him to the right of lord Śiva, the disciple should again be worshipped as before in the cushion mentioned already. (The preceptor should address him as follows): "From this day onwards you shall test well the recipient of the dress of an anchorite such as the turban, cloth on the body while in meditation, crown, knife, pot, rosary, book etc., initiation, exposition and installation before you favour him. You hear the command." After having saluted the disciple and prostrating (in front of lord) Maheśvara, the following submission should be made for the removal of all impediments. "I have been commanded by you in the form of a preceptor for doing *abhiṣeka* (anointing) ceremony. This (disciple) who is well-versed in the scriptural lore has been anointed by me O (Lord) Śiva." Five times five oblations should be made for the propitiation of the chain of *mantras*.

15-16. Then the final oblation should be made. The disciple should then be made to sit on the right side of one's self (preceptor). Then (the preceptor) should mark the fingers of the right hand of the disciple beginning with the thumb with the burnt edge of *darbha* with the *śambara* (*mantra*) for the sake of establishing contact. After having placed flowers on the hand, he should be made to bow down.

17-18. The merits of performance of this rite should be assigned to (lord) Śiva, the fire, the pitcher and his own self. (The preceptor should address him as follows) : The disciples who have been well examined in the scriptures should be blessed by you. Like a monarch the desired objects are gained by men by this anointing (with the *mantra* of) the weapons—*Om, śrām, śrīm, paśum, hūm, phaṭ*.

1. The act of assigning the different parts of the body to the different deities with the different *mantras*.

CHAPTER NINETYONE

Different kinds of mantras for the worship of God :

The Lord said :

1. One should worship lord Śiva, (lord) Viṣṇu and other gods such as Bhāskara (Sun) after being anointed, accompanied by the sounding of the conch, *bheri* (a kind of kettle-drum) and bathe (the images) with five things got from a cow.

2-3. Whoever (worships) gods (in this manner) goes to heaven and elevates his departed manes. Whatever sin has accrued to him in the course of millions of years gets reduced to ashes in the fire by anointing gods with ghee. Whoever bathes gods with an *āḍhaka* (two maunds) of ghee etc. becomes a celestial.

4-6. After having applied sandal paste, (the lord) should be worshipped with perfumes etc. The gods praised with hymns with little effort always confer ability to know past and future events, proficiency in *mantra*, enjoyment and emancipation.

7. Having taken principal letters of the *mantras*, if they are divisible by two, (one should know) (whether they are) auspicious or inauspicious. (If divisible) by three (they denote) *jīva*, *mūla* and *dhātu*, (and if divisible) by four (they denote the four castes) brahmin etc. (Divisible) by five denote the five principles (elements) (earth etc.). So also for muttering (the *mantras*) etc. (one should find whether they are auspicious or inauspicious). If the *mantra* consisting of groups of three letters happens to have the letters *pa*, *ma* and *ka* and letter *ma* comes in the middle it is inauspicious. Lord Indra and a king occurring in the middle are auspicious.

8-9. One should write the *mantras* of Sūrya, Gaṇapati, Śiva, Durgā (śaivite goddess), Śrī (consort of Viṣṇu) and Viṣṇu in a lotus. One should write on that the *mantras* commencing with a three-letter unit to those having four letters in the form of the *gomūtra* (a particular form of writing letters) with a consecrated stylus.

10. In the same way (one should know) the auspiciousness etc. of (*mantras*) of sixtyfour letters from the fall on or contact of the dice with the odd place.

11. Commencing with one unit of three-lettered (*mantras*) to eight units of three-lettered (*mantras*), denoting the *dhvaja* (flagstaff) etc. even ones are inauspicious and odd ones are auspicious.

12. The *mantra* known as *tripurā* is composed of the letter '*ka*' amplified by *ā*, *i* etc., and preceded by the sixteen letters along with their vowel sounds.

13. The *mantras* having for its principal part (the syllable) *hrim*, preceded by *praṇava* (*om*) and concluding with "obeisance" used in worship are twenty-thousand one hundred and sixty.

14. The mantras '*ām*, *hrim*' are for (goddess) Sarasvatī (goddess of learning), Caṇḍ aurī and Durgā (different forms of consort of Śiva). So *m*, are the *mantras* for Śrī (goddess Lakṣm ī).

15. Then *kṣaum*, *kraum* are the *mantras* for Sun, and *ām*, *haum* for god Śiva. *Ām*, *gam* are the *mantras* for lord Gaṇeśa and *ām* for lord Harī (Viṣṇu).

16-17. The preceptor should after anointing repeat one hundred and fifty times the letters '*ka*' etc. as well as the sixteen vowels. With three '*ka*' at the beginning along with the vowels and ending with '*ka*' all the *mantras* are formed. After contemplation (the preceptor) should initiate the disciples.

CHAPTER NINETYTWO

Mode of installation of the image of lord Śiva

The Lord said :

1. O Guha (a name of the son of lord Śiva and Pārvatī) ! I shall briefly describe the (mode of) installation of the *liṅga* (representing) Śiva and the pedestal (representing) the female energy. Their union (is accomplished) by (the repetition of) the *mantras* of Śiva.

2. There are five different ways of installation. I shall describe to you their characteristics. Where there is union of the *brahmaśilā*, that installation is worth that name.

3. The *sthāpana* (fixing) is the proper manner in which (the *liṅga*) is placed in the pedestal. The installation in which (the *liṅga*) is placed in pedestal with a cleave it is called *sthitasthāpana* (installation on a pedestal already existing).

4-5. It is (known as) *utthāpana* (re-installation) in which the removal (of the old *liṅga*) precedes. It is known as *āsthāpana* in which the new *liṅga* is placed and consecration is done by wise men. (The installation of the images) of (lord) Viṣṇu etc. are of two kinds. In all these cases supreme lord Śiva should be made the soul-energy.

6. There are five divisions in the case of the temples also on the basis of the above differences. The ground should be examined according to the requirements for the respective temple.

7. The earth is white (coloured) having the smell of clarified butter, blood-coloured, possessing the smell of blood, the yellow one having sweet smell and black one having the smell of wine, which are respectively known as the brahmin etc.

8. Among these the earlier ones are commendable than the later ones. If the ground of this type is dug upto a cubit and filled again it would be in excess of the pit.

9. The kind of earth which is moist with water is also to be known as excellent. The preceptor should purify well (the ground) which is impure because (of the presence) of bones, charcoal etc.

10. The ground where a city, village, fort, house or temple is to be constructed (should be purified) repeatedly by digging or by erecting cattle sheds or by ploughing.

11. The worship of the (sacrificial) shed (should be done) as also the concluding (rite) for the satisfaction through the *mantras*. Having concluded the rites, (the preceptor) should offer one thousand oblations with the *aghorāstra* (*mantra*) in the prescribed manner.

12. After having levelled the ground and plastering the ground, the preceptor should purify it. Encircling lines should be drawn with gold, curd and unbroken rice.

13. (Lord) Śiva should be worshipped in the filled up pitcher at the north-east corner from the centre. After having worshipped the presiding spirit, those waters should be sprinkled on the spades etc.

14. Having offered oblations to the groups of demons in the prescribed manner, they should be scattered in (different) directions. Having sprinkled (water) over the ground, the spades (and other implements) should be washed and worshipped.

15-16. Having placed a pitcher (filled with water) and covered by a pair of clothes on the shoulder of a brahmin, being accompanied by the sounding of musical instruments, it should be placed at the south-east corner (of the shed) and worshipped at the auspicious moment. The ground should be excavated with the spade duly consecrated and sprinkled with honey.

17. The earth dug out should be deposited on the south-west corner and water from the pitcher should be put into the pit. The eastern boundary of the edifice should be extended as far as desired.

18. Then having stood there for a while, the preceptor should make the excavations carried around and sprinkle water over the same until the north-eastern corner of the ground is reached.

19-20. This is spoken as the *arghyadāna* (offering of waters) (accomplished) by taking round the pitcher. The ground should thus be taken possession of. After that, (the preceptor) should cause the ground to be excavated, if it is a virgin one, until the stone or water (is reached), in order to ward off evils due to the extraneous matter. The extraneous matter should be dug out in the prescribed manner.

21. If (the extraneous matter) relates to a human being, the (presence of) extraneous matter could be known by writing letters, *a*, *ka*, *ca*, *ṭa*, *ta*, *pa*, *ya*, *śa and ha* for query and casting the die. If it falls on the flagstaff etc. at the south-east corner, it indicates the presence of extraneous matter.

22. The existence of that (matter) could be validly known from the changes noticed in the body of the questioner or from the wailing of animals in (different) directions or from their entry (and movement) into the ground.

23. In the alternative, the presence of extraneous matter could be known by writng the letters of the alphabet on a plank or on the ground, dividing them into eight groups and from the presence of the group (of letters) in the directions east to north-east in order.

24-25. One should declare the presence of (a piece of) iron in the eastern part if the letter of the '*a*' group is met. Similarly, the presence of charcoal in the south-eastern part from '*ka*' group, of ash in the southern part from '*ca*' group, of bones in the south-western part from '*ṭa*' group, of bricks in the western part from '*ta*' group, of skull (in the north-western part) from '*pa*' group, of a corpse from '*ya*' group and of (a piece of) iron from '*śa*' group (could be declared).

26-28. So also, (the presence of) silver, from '*ha*' group and (the presence of) something causing harm (could be known) from '*a*' group. (After removal of these extraneous matters) and after taking eight inches of earth and sprinkling water with (the *mantra* of) the soul, three-quarters of the pit should be filled with water and earth broken by a club. Having made the ground levelled, the preceptor should go to the sacrificial shed with the general *argha* offering in the hand. After having worshipped the two guardian deities of the entrance, the preceptor should enter the temple through the western door.

29-30. (Then the preceptor) should purify his self as well as the sacrificial shed and sacrificial pit. The sacrificial pitcher along with the small sacrificial pitcher (should be placed) there. The worship of (lord) Śiva and the guardian deities of the world and the generation of the fire and its worship and other acts should all be done as before. (The preceptor) should go to the bathing shed of the stones along with the *yajamāna* (at whose instance the sacrifice is performed).

31-32. The stone slabs of a temple for the *liṅga* are known as the *pāda* or *dharma* etc. They are commended if they are square shaped, eight inches in height and one cubit in breadth. Those made of bricks should be half (the size) of those made of stones. If the temple (is built of) stones the images (should be made of) stones and if (it is) of bricks the images (should be of) bricks.

33. (These statues) (should be) marked with nine faces and lotus flowers known as *nandā*, *bhadrā*, *jayā*, *riktā*, and the fifth (*pūrṇā*).

34. *Padma*, *mahāpadma*, *śaṅkha*, *makara* and *samudra* the five treasures; the presiding deities of these should be located in pitchers.

35. The names of stones are *nandā*, *bhadrā*, *jayā*; *pūrṇā*, *ajitā*, *aparājitā*, *vijayā*, *maṅgalā* and *dharaṇī*, the ninth.

36-37. *Subhadra, vibhadra, sunanda, puṣpanandaka, jaya, vijaya, kumbha, pūrṇa* and *uttara* are the nine pitchers of treasures. Having offered the cushion to them, (the preceptor) should (gently) beat and write on them with the *mantra* of the weapon.

38-39. All the stone slabs should be covered without exception with the mantra of armour. They should be bathed with perfumed waters mixed with earth, cow-dung and cow's urine with the recitation of *mantra* of weapon ending with *hūm phaṭ*. Then they should be bathed with the five things got from a cow and also the five sweet things (milk, sugar, ghee, curd and honey) as laid down.

40. Then they should be immersed in perfumed water with the repetition of *mantra* containing their own names. Then (they should be bathed) with water containing fruits, gems, gold and cow's horn.

41-48. After having applied sandal paste, the slabs should be wrapped up with clothes. After having provided a seat made of gold and led them to the sacrificial shed circumambulating, they should be laid on a bed or on a mattress of *kuśa* with (the recitation of the *mantra* of) the heart. After having worshipped, the principles commencing with the intellect and ending with the earth should be located therein. The three principles permeating the three divisions should be located in order. (The first group consists of) principles beginning with intellect and concluding with mind, (the second group consists of principles beginning with) thought and concluding with the subtle principles and (the third group) begins with the subtle principles and concludes with the earth. These principles should be taken as location of pure bliss, knowledge and soul. The principles should be worshipped with their respective *mantras* and their lords with the *mantra* of the heart in their respective places marked with garlands of flowers in order (as follows): "*Om, hūm*, obeisance to the principle of absolute bliss ! *Om, hūm* obeisance to (lord) Rudra, the lord of the principle of absolute bliss ! *Om, hāṃ* obeisance to the principle of knowledge ! *Om, hām* obeisance to (lord) Viṣṇu, lord of the principle of knowledge ! *Om, hām* obeisance to the principle of soul ! *Om, hām* obeisance to (lord) Brahmā, lord of the principle of soul !" Each one of the principles—earth, fire, the sacrificer, sun, water, wind, moon and ether

of the eight forms (of the lord) should be located in each one of the slabs along with their presiding deities Śarva, Paśupati, Ugra, Rudra, Bhava, Maheśvara, Mahādeva and Bhīma in order. "*Om* obeisance to the image of the earth ! *Om* obeisance to the presiding deity of the earth !" are the *mantras* for duly locating the guardian deities. The pitchers should be worshipped with their own *mantras* or with these *mantras*. The principal *mantra* for (lord) Indra etc. are as narrated below : *lūm, rūm, śūm, ṣūm, vūm, yūm, mūm, hūm, kṣūm.*

49. (The procedure for the installation) in the case of nine images has been told. (The procedure for installation) in the case of five images is being told now. Each one of the five principles of creation such as the earth etc. of the images should be located (in the slabs).

50. As before the five presiding deities of these, Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva should also be worshipped in them.

51-54. "*Om* obeisance to the image (of the principle) of earth ! *Om* obeisance to Brahmā the presiding deity (of the principle) of earth" ! are the *mantras*. Having worshipped the five pitchers in order with their own names, the rite of location should be done as laid down, duly commencing with the central image with the *prākāra mantra* as well as auspicious *darbhas* and sesamum. After having located the supporting *cārikā* (energy) in the sacrificial pit and worshipping it, the principles, the presiding deities of the principles, the images and the presiding deities of the images should be pleased with ghee etc. Then the slabs should be sprinkled with waters of propitiation after having offered hundred oblations upto the final one for the purification of the part (of the slab known as) Brahmā, after having touched each one of the principles with *kuśas* in order and worshipped.

55. Having done the rites of invoking the presence and union, (the principles) should be located again (in the slabs) after purification, in the same way one should do these rites for the three groups (of principles).

56. "*Om, ām* and *īm* obeisance to the principles of soul and knowledge." (Reciting this *mantra*, the preceptor) should duly touch the three parts (of the stone), *Brahmā* etc., with the base of the *kuśa* etc. The union of the fundamental principles

should be done by the applications of short and long (*mantras*).

57-59. "*Om*, *hām*, *um* obeisance to the principles of knowledge and absolute bliss." Oblation should be made in the presence of pitchers filled with clarified butter and honey and into which gems have been put and on which the five things got from a cow have been sprinkled, after having worshipped them with their respective *mantras* being presided over by the guardian deities of the world. The presiding deities of all the slabs should then be contemplated as of the form of knowledge, as having bathed, gold-coloured, and wearing the dress in the form of knowledge. Hundred oblations should be offered with the *mantra* of the weapon and the *mantra* of the head for the purification of the sacrificial site and for the removal of defects of deficiency etc.

CHAPTER NINETYTHREE

Mode of worshipping the presiding deity of a ground

The Lord said :

1. Strings should be laid in the sacrificial shed so as to enclose it. The ground should be divided into sixty-four squares of equal measurements.

2. Two bamboo poles should be fixed at each one of the four corners. Strings (should be laid down) across the eight angular points. They should enclose two squares and six squares. The presiding deity of the ground should be worshipped therein.

3. At the time of worship, one should meditate on the presiding deity of the ground in the fire-pit, as the form of a demon with curled locks and head held raised up from the ground and facing north.

4. The knees, knee-joints and thighs (of the deity) should be taken as lying in the directions of north-west and south-east, the two soles of feet in the south, the head in the north and the two folded palms in the heart.

5. The auspicious gods located in the body of this person are worshipped. The presiding deities of the eight angular points,

situated in the eight half chambers of the angular points (should also be worshipped.) .

6. The sages Marīci etc. should be located in the six squares commencing with the east, Brahmā in the four squares at the centre. The rest of the gods are known to occupy one square each.

7-8. The twelve joints such as the trident, *svastika* (a kind of figure), thunderbolt, *mahāsvastika*, *sampuṭa*, *trikaṭu*, *maṇibandha* and the pure square among all the joints of the presiding deity of the ground should be left in the walls etc.

9. Oblations of unbroken rice along with clarified butter, for (lord) Īśa, offering of water with lotus flowers for lord Parjanya (god of rain), and a bright saffron-coloured banner should be offered for Jayanta (son of Indra).

10. Gems (should be offered) to Mahendra (lord of the celestials), smoke-coloured canopy for the Sun, wheat and ghee for (the god of) truth and clarified butter alone for (lord) Bhṛśa.

11. Unclean meat (should be offered) to (the lord of the sky) and the flour of barley (first fried and then ground) for all those gods commencing with the east. A ladleful of honey, milk and clarified butter should be given to the fire-god.

12. Fried paddy put in golden waters should be offered to (god of) untruth. Honey should be offered to the destroyer of the house and *palaudana* for Yamarāja (god of death).

13. Perfumes (should be given) for the lord of the gandharvas (semi-divine beings), a bird's tongue for Bhṛṅga (one who wards) and lotus leaves for the beast on the south. Thus the eight deities (should be offered offerings).

14. Sesamum mixed water and milk (should be given) for the manes. Sticks from the trees for cleansing the teeth should be given to the lord of the entrance by showing the *dhenumudrā* (posture with fingers indicating a cow).

15. Cakes should be offered to Sugrīva, *darbha* to Puṣpadanta (a *yakṣa*), red lotus flowers to Pracetas (lord of waters) (and) wines to demon.

16. Ghee and rice mixed with jaggery (should be given) to Śeṣa (serpent-god), ghee mixed with baked flour or fried paddy to disease. Thus the mode of offering for gods in the western direction has been told.

17. A yellow banner (should be offered) to Māruta (wind god), *nāgakesara* (a kind of fragrant flower) to serpent-god and eatables and well-cooked gruel of green gram to Mukhya.

18. Sweet gruel mixed with clarified butter should be given to Soma, root of lily flower to (goddess) Dawn, *lopī* to Aditi, and *pūri* to Diti. These are the gods placed in the northern direction.

19. Sweet meats (should be offered) to Brahmā on the east and to (sage) Marīci in the six squares. Red flowers (should be offered) to (god) Savitrā situated below the angular square (assigned to) the fire-god.

20. Waters along with the *kuśa* should be presented to goddess Sāvitrī below that square. Red sandal should be offered to (god) Vivasvān occupying six squares on the south.

21. Turmeric mixed rice (should be offered) to lord Indra in the corner square below that of the demon. Mixed rice should be presented to Indra-jaya below that of Indra.

22. Rice mixed with jaggery (should be offered) to (lord) Mitra occupying six squares on the west. Rice cooked with ghee should be offered to (lord) Rudra at the square below the angular point in the north-west.

23. Meat (should be offered) to the servant of Rudra below that. An offering of black-gram should be offered to the mountain (god) occupying the six squares on the north.

24. One should duly offer curd and milk to *āpas* and its progeny below the angular point (dedicated to lord) Śiva after worshipping in the proper way.

25. Brahmā located at the four squares in the middle of the place should be presented gruel along with clarified butter and the five things got from a cow.

26. Outside the sacrificial ground the four demonesses Carakī etc. should be worshipped in the angular points commencing with the north-east and ending with the north-west in order.

27. Meat with ghee should be offered to Carakī, curd with lotus flowers to (demoness) Vidārī and meat, bile and blood to (demoness) Pūtanā.

28. Bones, blood, biles and meat (should be offered) to demoness sin. Lord Skanda should be offered rice mixed with black gram on the east.

29. Sweet cakes along with *kṛsara* (rice and peas boiled together) (should be offered) to (lord)Aryaman in the southern direction), meat along with blood to Jambhaka in the western direction.

30. Rice mixed with blood and flowers (should be presented) to Pilipiñja (monster-maiden) on the north. Otherwise all the presiding deities of the ground should be worshipped with water along with unbroken rice and *kuśa.*

31. In the case of a residential building or town, worship should be done in eighty-one squares. The lines (drawn across the cardinal points of the diagram) should be made to occupy (the breadth of) three squares and comprise (the breadth of) six such squares at the other angular points.

32. The gods Īśa and others should occupy one square each in that (diagram), the serpents and others two squares each, (sages) Marīci and others six squares each, Brahmā is known to occupy nine squares.

33. The above diagram may comprise hundred squares in the case of a city, village or hamlet. Two bamboo poles (are known) as 'invincible' and irresistible always.

34. The location (of the deities) in the hundred squares is commended if the rite is done as in the case of a divine edifice. The planets and gods such as (lord) Skanda are known to occupy six squares in that (diagram).

35. Demoness Carakī and others should be located in five squares. The lines and bamboo should occupy spaces as described earlier. In the case of a sacrificial ground relating to the founding of a country, it should comprise one hundred and thirty-four squares.

36. (In that diagram) Brahmā occupies sixty-four squares, as also (sages) Marīci and others. The eight gods, *āpas* etc. should occupy fiftyfour squares.

37. (Gods) Īśāna and others should occupy nine squares. (The gods) Skanda and others should occupy eight squares. (Demonesses) Carakī and others, lines, bamboo should also be located as before.

38. In a sacrificial ground comprising twenty-thousand squares, the location of the deities should be such that they occupy nine times more than what has been enjoined in the founding o country.

39. The diagram which is divided into twentyfive squares is known as the *vaitāla* . The other diagrams are known to have nine squares and sixteen sub-divisions.

40. There may be a square figure inscribed in a sexagon or triangle. The location (of the gods) in the case of excavation around should be done as in the case of (the stone slab known as) *brahmaśilā*.

41. An offering of sweet gruel to all gods should be made at the installation of the image of a deity or the burial of a dead body.

42. In the absence of any specified measurement, the sacrificial ground should measure five cubits. The sacrificial ground proportional to the measure of the house or divine edifice is always held as excellent.

CHAPTER NINETYFOUR

Mode of placing the stone slabs

The lord said :

1. (Demonesses) Carakī and others should be worshipped in the angular points of north-east etc. and outside as before. Three oblations should be done to each one of the gods in succession.

2. After having offered oblation to the presiding spirit, the placing of stone slab (is done) thereafter. (Goddess of) energy and the excellent pitcher known as *ananta* should be located in the middle line.

3-5. The stone slab should be held in this pitcher with (the recitation of) the principal (*mantra*) coupled with the letter '*na*'. Having placed the eight pitchers known as Subhadrā etc. in order in the directions east etc. with the recitation of the *mantra* of the guardian deities of the world and having located the goddesses in each one of the holes, the stone slabs such as Nandā etc. should be duly placed in them by repeating the *śambara* (*mantra*) sacred to the presiding deities of the different images,

in such a way that they are in order from the middle of the ground. The eight (deities) such as the guardian deities of virtue etc. should be located in the different angular points in order.

6. The four pitchers Nanda etc. out of Subhadrā etc. are placed in the south-eastern corner. Ajitā etc. out of the group commencing with Jaya should be located in the east etc.

7. (Lord) Brahmā should be invoked in them and (lord) Maheśvara (Śiva) should be contemplated as pervading the internal space (of the shed) which would serve as a receptacle of these.

8. After having offered oblation one should repeat (the *mantra* of) the weapon for warding off impediments. The procedure in the case of five stone slabs is now described a little.

9. (The preceptor) should locate the stone slab Pūrṇa in the pitcher (known as) Subhadra half-immersed. The stone slabs respectively known as Nandā etc. should be placed in the pitchers Padma etc. at the different angular points south-east etc.

10-17. Four slabs should be contemplated as located in the middle with the exuberance of mother's affection. "*Om* Pūrṇa ! You are the great learning ! Possessor of all divine attributes ! O Daughter of Aṅgiras ! You make all (this undertaking of mine) here as complete. *Om* ! Nandā ! you make men rejoice ! I establish you here. You remain in this temple as fully satisfied as long as the moon, sun and stars shine. O Nandā ! Daughter of Vasiṣṭha ! You grant long life, fulfilment of) desires, prosperity to men. You have to strive to protect in this temple always. *Om* Bhadrā ! Daughter of Kaśyapa ! You always do good to the people. O Goddess ! You be granter of long life, of desired (objects) (and) prosperity always. *Om* ! Jayā ! O Goddesss ! You be granter of prosperity (and) long life always. *Om* ! *Jayā* ! Being established by me you remain here for ever. O Daughter of Bhṛgu ! You become the governess of prosperity and success. *Om* ! Riktā ! Destroyer of excessive defects ! O Auspicious one ! Granter of accomplishment and emancipation ! One who is of the form of the universe and one who underlies all the world, you remain here always." After having contemplated upon the ethereal mansion, (the preceptor) should locate the three principles therein. Then the sacrifice should be completed in the prescribed manner after having offered the expiatory oblation.

CHAPTER NINETYFIVE

Mode of installation of the liṅga

The Lord said :

1. I shall describe the mode of installation of a liṅga in temple which yields enjoyment and emancipation. One should always do it for the purpose of enjoyment and emancipation on the day of the god.

2. The installation ceremony should be performed in the five months commencing with *māgha* (February-March) except (the month of) *caitra* (April-May) and in the first three *karaṇas* (one of the eleven divisions of the day) at the rising of the Jupiter and Venus.

3. (The ceremony should be undertaken) especially in the bright fortnight or in the dark fortnight omitting the fifth, fourth, ninth, eighth and fourteenth days (of the fortnight).

4-5. (All) the other days are auspicious except those falling on the days of inauspicious planets. Commencement during (the rule of) the stable stars of *śatabhiṣak*, *dhaniṣṭā*, *ārdrā*, *anurādhā*, the three *uttara* (*uttarā*, *uttaraphālgunī* and *uttarabhādrapada*), *rohiṇī* and *śravaṇa* yield good results. (The days fixed for the rite should possess) the rising points of aquarius, leo, scorpion, libra, virgo, taurus and sagittarius.

6. Jupiter is always commendable in the above nine stars and seven constellations. Mercury (is commendable) in the sixth, eighth, tenth, seventh and fourth, from the *lagna* (rising point in the east), while Venus (is commendable) in all the places except the fourth.

7. The Moon is always strengthening if located in seventh, fourth, third or tenth, the sun in the tenth, third, and sixth places and *Rāhu* (ascending node of the Moon) in the third, tenth and sixth places.

8. The Saturn, Mars, Sun and Ketu (the descending node of the Moon) are commendable in the sixth, and third places. Both the good and bad (planets) in the eleventh place are cruel.

9. Their aspect full in the seventh place, half in the ninth and fifth places, one fourth in the first and tenth places and one fourth less in the fourth and eighth places.

10. (The two constellations) pisces and aries have a duration of three and three-fourth *nāḍis* (two and a half *nāḍis* are equal to one hour). The (constellations) taurus and acquarious have a duration of three and three-fourth *nāḍis*.

11. Capricorn and gemini have a duration of five (*nāḍis*), sagittarius, scorpion, leo and cancer have a duration of five and three-fourth (*nāḍis*) and libra and virgo have a duration of five and a half *ghaṭikās* (synonym of *nāḍi*).

12. (The constellations) leo, taurus and acquarius are stationary and yield success. (The constellations) sagittarius, libra and aries are movables. The third (constellations) have both the characteristics.

13-14. The constellations aspected by auspicious planets or associated with them are auspicious and are commendable. Jupiter, Venus and Mercury in the *lagna* confers abundant strength, long life, sovereignty, valour, strength, progeny, fame and virtue. The first, fourth, seventh and tenth (places from *lagna*) are known as the *kendras*.

15. Jupiter, Venus and Mercury in these (houses) yield all perfections. The presence of wicked planets in the third, fourth and eleventh houses from the *lagna* are beneficial.

16-17. The learned should combine these with the *tithis* (the days reckoned by the phases of the Moon) for good performances. (The preceptor) should raise a square shed in front of (the temple) leaving a space equal to or five times that (of its measurement) at twelve cubits from the flight of steps with four entrances. (The shed) for (sacrificial bathing) should be half the size of that shed).

18. The shed should be constructed) in the north-east, east or north, (measuring) one or ten or twelve cubits respectively and having a single entrance or four entrances.

19. The remaining eight sheds should be measuring two cubits more than that (shed). The sacrificial altar (should measure) four *kara* lengths in the middle and should have pillars at the angular points.

20. Leaving apart a quarter of the platform nine or five fire pits or a single pit (should be dug up) in the north-east or east. (The digging of one pit) is done only in the case of the worship of the preceptor.

21-24. (The fire pits) should be a span, an *aratni* (a cubit of the middle length, from the elbow to the tip of the little finger), a cubit, a yard, four cubits and eight cubits respectively depending on fifty, hundred, thousand, hundred thousand, lakh or a crore oblations (are offered in the pits). (The pit) in the south-east (should be of) the shape of the female generative organ, in the south (of the shape of) the crescent moon, in the south-west (of the shape of) a triangle, in the north-west (of the shape of) a hexagon, in the north (of the shape of) a lotus, in the north-east (of the shape of) an octagon. The pit made at an inclined angle with a border above is auspicious. There should be three borders around that respectively measuring four, three and two fingers in breadth. Alternatively there should be a single border measuring six fingers in breadth or the borders (should be) of the shape of sacrificial pit.

25. The aperture should be above that. It should resemble the leaf of the holy fig tree in its shape. (The aperture should be) an *aṅgula* in height and eight *aṅgulas* in breadth.

26. Its length (should be) half the length of the pit and (should be) in the same level as the neck. The apertures of the fire pits on the east, south-east and south should face the north.

27. It should face the east (if the fire pits have been located) in other directions, while those situated at the other points of compass should have their outlets turned towards the north-east. The twenty-fourth of the fire receptacles is called the *aṅgula* (finger breadth).

28. The four entrances (to the sacrificial shed) on the east etc. should be made of (woods of) *plakṣa, udumbara, aśvattha* and *vaṭa* (trees) which duly (stand for) peace, prosperity, strength and health.

29. (The sheds) should be eighteen cubits in length, one cubit high and half (the length) in breadth and should be decorated with mango leaves.

30. The banners should have (colours) resembling (the colours) of a rainbow (or be) red, black, tawny, (or) of the colour of the moon, (or be) white, golden coloured or resembling that of a crystal.

31. (The banner) dedicated to the lotus-born (Brahmā) in the east (should be) red (and that) which belongs to Ananta

(lord of the serpents) in the south-west (should be) blue. The banners (should be) five cubits long and half as much broad.

32-33. The rods should be commensurate with the five cubits of banners being a cubit for every cubit. Twelve kinds of earth from (the places such as) the ant-hill, the tips of the tusk of elephant, horns of the bull, bunch of lotuses, pastures of boars and cows and the cross-ways of roads should be taken in the case (of installation of an image) of Vaikuṇṭha (Viṣṇu) and eight (kinds) in the case (of installation of an image) of Pinākin (Śiva).

34. The decoctions made up from the barks of *nyagrodha, udumbara, aśvattha, cūta* and *jambū* and eight *palas* (a measure of weight) of the essence of flowers should be taken.

35-36. The waters of the sacred pools, fragrant waters and the waters mixed with the herbs (should be taken). I shall describe the (names of) auspicious flowers (and) fruits (afterwards). Waters mixed with five kinds of gems, cow's horn and also five things got from a cow should be taken for bathing. A piece of cloth in which the paste has been put should be taken for rubbing.

37. A pitcher having thousand holes should be used for bathing and the yellow pigment for decoration. Roots of hundreds of herbs (are needed). Therein (the roots of) *vijayā, lakṣmaṇā, balā, guḍūcī, atibalā, pāṭhā, sahadevā, śatāvarī, ṛddhi, suvarcalā* and *vṛddhi* have been prescribed separately for bathing.

38-41. (Either) an incessant pouring of waters together with the sesamum and *darbha* (or) merely the bathing with the sacred ash (has been prescribed) for protection. A wiseman should prepare a paste of powders of barley, wheat, *bilva* (fruit), along with camphor. (He should also make ready) the pitcher and *gaṇḍa* (a small vessel with a narrow tube like outlet for pouring). The bed-stead along with two mattresses, pillow bed and cloth should be made ready suited to one's aim and in accordance with his means. The vessel filled with ghee and honey and a golden brush should be made ready.

42. The sacrificial small pitcher, the pitcher (sacred to Lord) Śiva, and the pitchers for the guardian deities of the directions, (should be made ready). One pitcher for each of the sacrificial fire-pits, should be set apart for inducing sleep and for peace.

43-44. The pitchers for the attendant deities at the door, god of virtue, for Praśānta (a deity), *vāstu* (presiding deity of the ground), (goddess) Lakṣmī (consort of Viṣṇu), (Lord) Gaṇeśa (son of the divine pair Śiva and Pārvatī) and pitchers for others should be placed on heaps of grain along with the cloth and garland and gold should be put and they should be filled with fragrant waters.

45-51. They should be supported by vessels filled with (rice), fruits and decorated by tender leaves and should be covered by cloths. White mustard seeds and fried paddy should be brought for scattering. As before the sword of knowledge should be made ready. Sacrificial twigs, the vessel (for cooking) porridge, the sacrificial ladle made of copper and the vessel filled with ghee and honey for anointing the feet, four seats made of three hundred *darbhas* and of the measure of two cubits long, *palāśa* twigs for enclosure, and vessel for sesamum, vessel for *havis* (food offering), vessel for water which can respectively hold one, twenty and eight *palas* and the sacred thread (should be made ready). A pitcher, an incense-burner, *sruk* and *sruva* (the two kinds of sacrificial ladle), a box, a seat, a chowrie, dry firewood, flowers, leaves, scented gum resin, lamps with ghee, incense, unbroken rice, sacred thread, clarified butter from the cow's milk, barley and sesamum stems of *kuśa*, the three sweet things (honey, sugar and clarified butter), sacrificial twigs of the length of ten *parva* (the interspace between the folds on the fingers) are all needed for appeasement. The sacrificial ladle (*sruva*) of a length of one cubit is required for the appeasement of the sun and other planets.

52. There should be one hundred and eight sticks of *arka*, *palāśa*, *khādira*, *amārga*, *pippala*, *udumbara*, *śami*, *durvā* as also green *kuśa*.

53-54. In their absence barley and sesamum (are used). So also the household articles, a *sthālī* (a kind of vessel), a sacrificial ladle, lid etc. and two pieces of cloth for the gods, coins, crown, apparels, necklaces, earrings and bracelets should be made ready for the worship of the preceptor. One should avoid making them costly.

55. Worship of the custodians of images should be a quarter less than that stated before and that of those who repeat (the *mantra* of) the weapon is still a fourth less than that. Worships

of brahmins, astrologers and sculptors are as done for those who repeat (the *mantras*).

56. The diamond, sun-stone, sapphire, *atinīla*, pearl, topaz, ruby, lapis lazuli are the eight gems.

57. *Uśīra* (the fragrant root of a plant), *mādhavakrāntā*, red sandal, agallochum, sandalwood, *sārika*, *kuṣṭha*, and *śaṅkhinī* are the (eight) kinds of herbs.

58-60. The metals (are) gold, copper, silver, bell-metal, lead and iron. Yellow orpiment, red arsenic, red chalk, *suvarna mākṣīka* (honey-like mineral), mercury, *vahnigairika*, sulphur, and mica are the eight kinds of minerals. The eight kinds of grains are stated to be wheat, sesamum, black-gram, green-gram, barley, short term paddy, śyâmâka. All these things should be gathered.

CHAPTER NINETYSIX

Mode of initial consecration of an image :

The Lord said :

1. After having bathed and performed the two daily (worships), the preceptor should enter the sacrificial shed with the *argha* offering in his hand and accompanied by the brahmins who are the protectors of the idols.

2. The doors (of the sacrificial shed) (known as the doors) of peace should be worshipped duly as before and also the warder-gods (located) in the branches (of the sacrificial trees) by the (performance of) circumambulation.

3. (The warder-gods) Nandi and Mahākāla (should be worshipped) at the east, Bhṛṅgi and Vināyaka at the south, Vṛṣabha and Skanda at the west, (the warder) goddess and Caṇḍa at the north (of the sacrificial shed).

4-5. Then the preceptor should worship two pitchers each at the base of the branches (of the sacrificial trees)—*praśānta* (tranquil) and *śiśira* (cool), *parjanya* (rain-cloud) and *aśoka* (griefless), *sañjīvana* (reviving) and *amṛta* (ambrosia), *dhanada* (bestower of wealth) and *śrīprada* (bestower of prosperity) one

after another with (the repetition of) their names ending in the fourth case preceded by (the syllable) *om* and ending with 'obeisance'.

6-7. The worlds, planets, warder gods and rivers, two in each one of them, three suns, two *Vedas*, (goddess) Lakṣmī and (lord) Gaṇapati are the gods who stay in the sacrificial shed at each one of the doors for warding impediments and guarding the sacrifice.

8. The thunder-bolt, spear, club, sword, noose, banner, mace, trident, disc and lotus should be duly worshipped in the banner with the *mantras Om hrīm phaṭ* obeisance. *Om hrūm phaṭ* to the spear at the door, *hrūm phaṭ* obeisance.

9-10. The eight presiding deities of the banner such as Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha and Supratiṣṭhita should be worshipped in the east etc. with (the offering of) oblation to all beings and with the *mantras om kaum* obeisance to Kumuda etc.

11-12. In the same manner the eight guardian deities Hetuka, Tripuraghna, Śakti, Yamajihva, Kāla, Karālin, Ekāṅghri and Bhīma should be worshipped in the (different) directions with offerings, flowers and incense. (The preceptor) should contemplate them as satisfied.

13. The five fundamental principles earth etc. should be worshipped in *kakṣitṛṇa* (a kind of fragrant grass), bamboos, pillars and other things in order with the *mantras sadyojāta*[1] etc.

14. The preceptor should look at the sacrificial shed as permeated by the essence of (god) Sadāśiva, hallowed by his presence and endowed with the banners and spears in the form of fundamental principles.

15. After having warded off the divine ethereal and earthly obstacles as (laid down) before, (the preceptor) should enter (the shed) through the western door and look at the other remaining doors.

16. After having walked around (reverentially) and seated on the southern side of the altar and remaining facing the north, one should perform the purification of elements as before.

1. Sadyo jātam prapadyāni, Vāmadevāya namo jyesthāya namaḥ, tatpuruṣāya Vidmahe, aghorebhyo, the ghorebhyaḥ and īśānaḥ sarvavidyānām.

17. Then the internal sacrifice, the purification of the *mantras* and the materials, and the worship of one's own self (should be done). The five things got from a cow (should be applied) as before.

18. Then the sacrificial pitcher should be placed therein along with the receptacle, especially for the principle of Śiva and the three fundamental principles (soul, body and matter) in order.

19. The preceptor should locate by means of his psychic force, the supreme principle of Śiva along with the presiding deities Rudra, Nārāyaṇa and Brahmā in his body from the forehead and trunk to the foot.

20. *Om*, *ham*, *hām*, The images of the god and their presiding deities should be located therein as before (and contemplate himself) as covered by the essence of Śiva along with his constituent members and forearm of Śiva on his head.

21. (The preceptor) should then contemplate the effulgence (of Śiva) (which has permeated his body and) which has entered the cavity of the brain as coming out dispelling darkness and illuminating the inter-space between directions.

22. Having decked himself with flowers, garlands and cloth along with the custodians of deities (the preceptor) should contemplate as "I am Śiva" and draw out the sword of knowledge.

23. The sacrificial shed should be purified with the fourfold rites of purification. After having scattered the *kuśa* all around, they should again be gathered.

24. After having seated the guardian deity of the ground etc. in the big pitcher (vardhanī) as before, (the preceptor) should worship them. The pitcher sacred to god Śiva and the weapons and the *vardhanī* (pitcher) should be worshipped in the fixed seat.

25. Then the guardian deities of the worlds along with their weapons and vehicles should be worshipped in order in the pitchers situated at the different directions as laid down.

26. (The preceptor) should contemplate (god) Indra as having a golden complexion, thousand eyes, wearing the crown, and wielding the thunderbolt.

27. (God) Saptārcis (Fire god) (should be contemplated) as holding a rosary, *kamaṇḍalu* (a small water pitcher), and a

spear in the hand, red (in complexion), engulfed by garland of flames and as riding the goat.

28. (God) Yama (god of death) should be remembered as riding a buffalo, carrying a club in his hand and of the form of destructive fire and (lord) Nirṛti as riding an ass, carrying a sword in the hand and having red eyes.

29. (The preceptor) should then meditate (lord) Varuṇa as seated on a crocodile and having white complexion holding a noose of serpent in his hand and (lord) Vāyu (wind god) as riding an antelope and having blue complexion and Kubera (god of wealth) as seated on a sheep.

30. (Lord) Īśa (Śiva), the trident-bearer should be contemplated (as seated) on a bull, (god) Ananta, the disc-bearer (as seated) on a tortoise, and (lord) Brahmā, the four-faced and four-armed as riding a gander.

31. (Lord) Dharma (god of virtue) and others should be worshipped in the pitchers located at the base of the pillars at the corners. Some also worship (the gods) Ananta and others in the pitchers placed at the corners of different directions.

32. The injunction of (lord) Śiva should be made to be heard. The pitcher placed behind one's own self should be gently turned around. Then as before the pitcher should be firmly put first and then the pitcher *vardhanī*.

33. After having worshipped (lord) Śiva (seated in) a firm seat and (again in) a firm seat for the sake of weapons, (the preceptor) should as before touch with the *udbhavamudrā* (posture made with the fingers denoting generation).

34. "O lord of the universe you protect this sacrifice of thy own self out of compassion for the devotee". After having addressed these words, (the preceptor) should place the sword in the pitcher.

35. After having worshipped the lord in the pitcher or on the ground or in the shed relating to initiation and establishment, (the preceptor) should go in front of the fire-receptacle.

36. The custodians of images who are seated in front of the centre of the pit should purify the respective pits as directed by the preceptor.

37. The reciters (of *mantras*) should recite (the *mantras*) as many times (as laid down). Others (should recite the *saṁ-*

hitā mantra. The brahmins, well-versed in their respective branches should read the appeasing *mantras*.

38. A follower of the *Ṛgveda* should recite the hymns *śrīsūkta*, *pāvamānī*, *maitraka* and *vṛṣākapi* on the east.

39. A follower of *Sāmaveda* should recite the hymns—*devavrata*, *bhāruṇḍa*, *jyeṣṭha* and *rathantara* on the south.

40. A follower of *Yajurveda* should recite the hymns *rudra*, *puruṣasūkta*, *ślokādhyāya* especially and the *brāhmaṇas* in the west.

41. An *Atharvavedin* should repeat the hymns—*nīlarudra*, *sūkṣmāsūkṣma* and the *atharvaśirṣa* in the north.

42. After having ignited the (sacrificial) fire, the preceptor should fill the eastern part of each one of the pit from the east in order.

43. Incense, lamps and sacrificial porridge should be offered to them. Then the fire should be offered. After having worshipped Śiva as before, offering unto fire should be made (accompanied by the chanting of) *mantra*.

44. After having made the oblation for making the place and time of the sacrifice as auspicious and to ward off omens portending evil, the knower of *mantras* should offer the final oblation which brings forth good.

45. After having prepared the sacrificial porridge as before, it should be offered to each one of the pit. Then the *yajamānas* (persons at whose instance a ceremony is performed) should go to the bathing shed well-adorned.

46. (The image of) the god should be placed on the auspicious seat and covered with the essence of the *mantra* after gently stroking it. After having worshipped, it should be bathed with mud and herbal waters.

47. The image should be bathed in between with the urine of a cow and cowdung, sacred as and perfumed water with (the recitation of the *mantra* of) the weapon ending with (the syllable) *phaṭ*.

48. The preceptor, after having purified the casual principles, should cover (the image) with a yellow coloured cloth (sanctified) by the repetition of the *dharma* (*mantra*) in the company of the protectors of the image.

49-51. After having worshipped (the image) with white flowers it should be carried to the sacrificial platform at the

north. After having laid (the image) on a seat placed over the bed, the preceptor should mark (on the image) with lines of saffron-smeared strings and mark (the position of) the eyes with a golden stick. The collyrium should be put on (the eyelids) and then the sculptor should carve out the eyes with an implement at the spot as laid down in the technical works.

52. The eyes should be carved into a spot just at half of one third or half of one fourth or half of half the length, for accomplishing all desires and it is auspicious.

53. Taking one-fourth part of the length of the *liṅga* and having divided it into three parts, one such part should always be the breadth of the body.

54. In the *liṅga* of a cubit length, the cavity of the eyes should be a ninth part of one eighth of a *yava* (measure) both in depth and breadth.

55. In the *liṅga* of one and a half cubit length, the sockets of the eyes would measure an eighth part of a *yava* (measure) more (than that of the preceding). In that (the *liṅga*) of a cubit length (the cavity of the eyes) would be eight *yava* (measure) in depth and breadth.

56. In all the *liṅgas* of Śambhu (lord Śiva) where the length would increase by the *pāda* (measure), the measures of the cavities of the eyes would also correspondingly increase by a *yava* (measure).

57. The lines (on the top of the *liṅga*) would also increase by three parts both in depth and breadth. In all the cases the top of the *liṅga* would be narrow and tapering.

58-59. The region of the eyes should be divided into eight parts and the lower part of the head into two. The two lower parts (of the region of the eyes) should be left out. The remaining six parts should be carved into three lines taken round and joined at the back (of the emblem). The line at the top should be made to measure a *yava* (measure) in the case of (a *liṅga*) made of gem as well as of gold.

60. The form and characteristic features of these are that the radiance of those made of gem is spotless. (The emblem) should be endowed with the eyesight by carving the above mark (into the part indicated above).

61. After having worshipped the lines bringing out the characteristic features of the emblem with ghee and honey with (the

repetition of) the *mṛtyuñjayamantra*[1] in order to remove the defects due to the sculptor, the *liṅga* should then be worshipped after having bathed it with mud and other things. After having gratified the sculptor, a cow should be given to the preceptor.

62-64. After having worshipped the *liṅga* with incense and other things, married women should sing (in praise of the lord). After having touched the (*liṅga*) on the left and right with the string or with the *kuśa*, and rubbing with *rocana* (pigment), the women should be sent away after giving gifts of molasses, salt and brains.

65-67. The preceptor along with the custodians of idols should bathe (the *liṅga*) with mud, cow-dung, cow's urine, ashes and water with the (recitation of) *hṛdayamantra* or *praṇava*. Then (it should be bathed) with the five things got from a cow preceded by (bathing with) the five sweet things. After the smearing (of decoctions) of herbs (it should be bathed) with all herbal waters. (Then it should be bathed) with waters mixed with white flowers, fruits, gold, gems, horn and barley. Then (it should be bathed) with thousand pourings of divine herbal waters.

68. Subsequently, the *liṅga* should be bathed with sacred waters, waters of (river) Ganges, waters mixed with sandal and from the pitcher representing milky ocean and that pitcher of water sacred to lord Śiva.

69-71. Rubbing and besmearing should be done with fragrant sandal and other things. After having worshipped (the *liṅga*) with flowers with the recitation of *brahma* (*mantra*) and with red garments with (the *mantras* of) armour and after having shown a red flower preceded by the offer of protective mark, the *liṅga* should be worshipped with the *mantra* of *puruṣa*, after having appeased it with jets of ghee, water, milk, *kuśa*, other articles of worship and praises. After having rinsed the mouth with (the *mantra* of) the heart (the preceptor) should say, "O lord ! May you rise up !"

72. Then the lord should quickly be led to the shed along with the articles (of worship) in a divine chariot and placed in the bed (made ready) at the western door (of the shed).

73. At the western door itself a pedestal should be placed on

1. addressed to lord Śiva praying for deliverance from death. Tryambakaṁ yajāmahe sugandhiṁ puṣṭivardhanam urvārukamiva bandhanān mṛtyor mukṣīya māmṛtāt.

an auspicious seat permeated with the goddesses beginning with Śakti and ending with Mati. The *brahmaśilā* should also be bestowed therein.

74-75. The sacrificial pitcher in which the psychic sleep had been induced should be converted into the fixed seat. After having placed it in the north-east corner of the shed and offered waters for washing with (the *mantra* of) the heart, the *liṅga* should be lifted (from the bed) and deposited on the seat with the head turned towards the east and obeisance to *Dharma* (god of virtue) and others (should be done) with (the *mantra* of) creation.

76. Incense should be offered. After having worshipped the *liṅga*, garments and household articles should be offered with (the *mantra* of) the heart befitting one's capacity.

77-78. A vessel filled with ghee and honey should be placed near the foot as unguent. The officiating priest who is present therein should locate the thirtysix principles beginning with energy and ending with the earth along with their respective presiding deities and divide (the above body) into three parts with garlands of flowers.

79-83. After having located the fundamental principles beginning with the principle of illusion and ending with that of the absolute energy, together with the principles of soul, knowledge and pure bliss, in the order in which they were created, in the different parts of the body such as the square, octagon or circle and the presiding deities of the above three principles such as the gods Brahmā, Viṣṇu and Śiva having been projected into each of the above said divisions and also the different embodiments of gods such as the earth, fire, the person for whom the sacrifice is done, sun, water, air, moon, sun, sky together with their respective deities such as Śarva, Paśupati, Ugra, Rudra, Bhava, Maheśvara, Mahādeva and Bhīma and these letters respectively sacred to them such as *la*, *va*, *śa*, *ṣa*, *ca*, *ya*, *sa* and *ha* should be located therein. The *praṇava* of three parts or the *mantra* of the heart or some other principal *mantra* (are also located).

84-85. (The preceptor) who knows the *mantra* should locate five deities of (the five fundamental principles earth, water, lustre, wind and ether along with their five presiding deities, and

Brahmā, Dharaṇīdhara, Rudra, Īśa and Sadāśivain the order of creation in the case of a sacrifice having five fire-pits.

86. (The principles of) non-action, and other things, and their presiding deities Ajāta and others or the three principles should be located as the cause of pervading in the case of a seeker of release (from bondage).

87. Gods known as Vidyeśas (lords of learning) should be meditated upon in the case of one's own soul being pure and the Lokanāyakas (lords of the world) in the case of one's own and being impure and also the protectors of images, enjoyers and lords of the *mantras*.

88. (The fundamental principles numbering) twenty-five[1], eight[2], five[3] and three[4] and their lords such as Indra and others (should be worshipped) in order as follows:

Oṁ hāṁ obeisance to the principle of energy etc. *Oṁ hāṁ* obeisance to the presiding deity of the principle of energy etc. *Oṁ hāṁ* obeisance to the image of *kṣmā* (earth). *Oṁ hāṁ* obeisance to (lord) Śiva, presiding deity of the image of earth etc. *Oṁ hāṁ* obeisance to the image of *pṛthivī* (earth). *Oṁ hāṁ* obeisance to *Brahmā*, the presiding deity of the image etc. *Oṁ hāṁ* obeisance to (lord) Rudra, the presiding deity of the principle of Śiva (auspiciousness) etc.

89-91. (The preceptor) should recite (the above *mantras*) from the region of the navel, spreading like the sounds of bell, rejecting the causes such as Brahmā and others and meditate on the *mantra* resting in (the lotus of) twelve petals and which is different from the mind and which resembles the sentiment of bliss obtained. Having collected filaments from the twelve (petalled lotuses) (lord Śiva), who pervades (everything) and is devoid of *kalās*, should be contemplated upon as shining resplendent with thirtyeight *kalās*, effulgent with thousand rays, consisting of all energies and accompanied by the attendant gods; (he) should be then projected in the *liṅga*.

92. The *jīvanyāsa*[5] in the *liṅga* will be accomplished in this

1. The *avyakta*, *mahat*, *ahaṅkāra*, *pañcabhūtas*, *pañcatanmātrās*, *pañcakarmendriyas*, *pañcajñānendriyas*, *manas* and *yajamāna*.

2. The five elements, sun, moon and *yajamāna*.

3. The five elements.

4. The three qualities *sattva*, *rajas* and *tamas*.

5. The projection of vital energy.

manner. It yields all fruits. The location in the pedestal etc. will be described now.

93-94. After having been washed and besmeared with sandal paste etc., the pedestal should be covered by a good cloth. Then the stone set ready just like the *liṅga* and placed at the north of the *liṅga* should be endowed with the five gems in its aperture resembling the female organ of generation and should be worshipped as laid down.

95. The (pedestal) stone which has been bathed again should be deposited at the foot of the *liṅga*. So also the bull and (others such as the goddess of) energy should be located after doing the rites of bathing etc. (to them).

96-97. It should be done being preceded by the *praṇava* (syllable *om*) and (followed by) any one of (the mystic letters) *hum*, *pum* and *hrim*. The pedestal stone which is of the form of the base and which is endowed with the energy of action (should be worshipped) with sacred ashes, *darbha* and sesamum. Then the three outer walls should be set up. The guardian deities with their weapons should be worshipped outside for the sake of protection.

Oṁ hūm, *hrām* obeisance to the energy of action. *Oṁ hūm*, *hrām*, *haḥ* oblation to Mahāgaurī, the consort of Rudra—this (being performed) on the pedestal. *Oṁ*, *hām* obeisance to the energy of support. *Om*, *hām* obeisance to the bull.

98-101. The (female deities) Dhārikā, Dīptimatī, Ugrā Jyotsnā, Balotkaṭā, Dhātrī and Vidhātrī or the five goddesses Vāmā, Jyeṣṭhā, Kriyā, Jñāna, Vedhā or the three Kriyā, Jñāna and Icchā should be located as before. So also the female goddesses should be located in the benefic forms of gods. The five energies Tamī, Mohā, Kṣamī, Niṣṭhā, Mṛtyu, Māyā, or Bhava Jvara, Mahāmoha, Ghora, Tritayajvara or the three presiding female deities Kriyā, Jñāna and Bādhā should be located in the three indomitable principles of soul etc.

102. Even in this case the pedestal (should be worshipped) in the Brahmā—part (of the *liṅga*) in the order. All routines should be performed as before with (the goddess) Gaurī and others.

103-105. Having located in this manner, (the preceptor) should go near the (fire) pit and invoke (lord) Maheśvara at the centre of the pit and on the borders, the goddess of action in the

other border and the sound (*om*) at the lip. Then the union of the occult psychic force with the sacrificial pitcher, the ground, fire and (lord) Īśa (should be brought about).

106-107. The preceptor should contemplate his psychic energy resembling the fire of a lotus rejected upwards by the rising wind, entering by the path of the sun, emerging out and again entering by the path of void. In this manner mutual union with (the psychic forces of) the protectors of guardians should be brought about everywhere.

108. After having worshipped the energy (known as) Dhārikā (ability to hold), duly the fundamental principles along with their presiding deities, and the images (of gods) along with their presiding deities with ghee etc. and offered oblation duly in the fire-pit in their presence with the *saṁhitā mantras*, oblation should again be made hundred or thousand or five hundred times (concluding) with the final oblation.

109. Similarly, the guardians of deities should also satisfy the fundamental principles along with their presiding deities, and the images (of gods) along with their presiding deities and offer oblation.

110-111. After having satisfied the (goddess of) energy with Brahma *mantras* befitting one's capacity and time and sprinkled the waters of the pitcher with the ends of the *kuśa* and touched the base of the *liṅga*, one should repeat (the *mantras*) as many times as (the number of) oblations. The presence of the god should be accomplished by (repeating) the *mantra* of the heart. The act of covering (the image) should be done by (repeating) the *mantra* of the armour.

112-13. After having performed (the rites) thus for the purification of (the parts of the *liṅga* presided over by) the gods Brahmā to Viṣṇu, (the preceptor) should complete the oblation and repetition of the *mantras* as many times (as mentioned above). The middle and tip of the *liṅga* should be touched with the middle and tip of the *kuśa*. The mode of achieving the union is described now:

Om, hāṁ, haṁ, om, om, om, eṁ, om, bhūṁ, bhūṁ obeisance to the image outside. *Om, hāṁ, vāṁ, om, om, om, ṣāṁ, om, bhūṁ, bhūṁ, vāṁ* obeisance to the image of fire-god.

114. Similarly, the images of the *yajamāna* and others should be contemplated (in the *liṅga*). So also in the case of the five

manifestations of the god, union must be brought about with (the repetition of the *mantra* of) the heart etc.

115. It should be known that (the union) in the case of the three fundamental principles (soul, knowledge and bliss) with the *liṅga*, pedestal and bull is brought about by the principal (*mantra*) or with their own fundamental (letters) completely and without any omission.

116-19. Hundred oblations should be made for the purification of the different parts (of the *liṅga*) and hundred and eight (oblations) with the *mantra* of (lord) Śiva for the removal of any deficiency (in performing the sacrifice). After having made oblation, whatever act has been done that should be uttered in the ear of (lord) Śiva: "This act has been completed by me by your grace ! O lord ! *Om*, obeisance to lord Rudra ! Obeisance to (lord) Rudradeva ! Whether this act is complete as laid down or incomplete, you complete it by your power and accept it. Then the learned (preceptor) should locate in the *liṅga* and the act in the pedestal of the image.

120-121. The energy of the form of support should be located in the Brahmā (part of the) stone. The (rite of) *adhivāsana* (staying together) should extend over seven nights or five nights or three nights or a single night or be done immediately. The sacrifice performed without (the performance of) *adhivāsana* does not yield any benefit even if performed.

122. Hundreds of oblations should be offered everyday with the respective *mantras*. Worship of the pitcher of (lord) Śiva and offering to the quarters should be conveyed.

123. The *adhivāsa* is so called because the disciple stays with the preceptor practising vows. It is said to be the attitude till the end of the stay.

CHAPTER NINETYSEVEN

Mode of installation of the image of (lord) Śiva

The lord said :

1. After having performed the daily rites in the morning and worshipped the guardian deities, the preceptor should enter (the temple) as described already and purify his body.

2-3. After having worshipped the lords of the quarters, the sacrificial pitcher of (lord) Śiva and the small pitcher and having satisfied the *liṅga* and the fire duly with eight handfuls (of oblation), (the preceptor) should enter the temple reciting (the *mantra* of) the weapon by the command of (lord) Śiva. The obstacles therein should be removed by (the repetition of) the *mantra* of the arrow ending with (the syllables) *hum, phaṭ*.

4-7. The *liṅga* should not be established at the middle (of the temple) to avoid the defect of injury. Hence the stone slab should be established having left half of a *yava* (a measure) or a *yava* from the centre a little towards the north-east.

That slab (known as) *ananta* (literally without end) and which is of the form of support of all (should be established) with the principal (*mantra*). The stone slab known as *Acalā* (without movement) which is all-pervading and is of the form of the seat of (lord) Śiva should be placed by the use of (the *mantra* of) creation or by (the repetition of) the following *mantra* :—"*Om* ! All pervading goddess ! Firm and unmovable (goddess) Acalā ! obeisance. *Hram, lam, hrim*, oblations. You must always remain here by the command of (lord) Śiva."

8-16. After having spoken thus and having worshipped (the *liṅga*), (the preceptor) should arrest its movement by showing the *raudramudrā* (a posture made with the fingers). After that, (the preceptor) should place the diamond and the other gems, fragrant root, metals like gold and bronze yellow orpiment etc., cereals and grains described already and respectively representing lustre, beauty, strength and valour duly in the holes in the (directions) east etc. after having devotedly contemplated with the *mantras* of guardian deities of the world. A tortoise or bull made of gold or silver (should be located) along with earth from the banks of a river or from the peaks of a mountain in the central (and other) holes facing the entrance. Otherwise a golden image of a *meru* along with honey, unbroken rice and collyrium (should be located). Otherwise a golden or silver image of the earth should be located along with syllables of all the *mantras* and gold. Then a lotus stalk made of gold or silver or all metals together with a dish consisting of sesamum and grains should be located. After having located the seat of the lord representing the energy it should be anointed with sweet porridge or *guggulu* (an aroma-

tic) and covered with a cloth protected by (the recitation of) the (*mantra*) of the armour and weapon.

17-21. After having offered oblations to the presiding deities of the quarters and rinsing the mouth, the preceptor should offer hundred oblations either with (the repetition of) (the *mantra* of lord) Śiva or with (the *mantra* of) the weapon along with the final (oblation) for the removal of defects in the cavity of the stone slab on account of contamination. After having appeased the presiding deities of the ground by offering an oblation, the preceptor should lift the deity along with the seat with (the recitation of the *mantra* of) the heart and the sounding of auspicious notes. Then the preceptor should walk ahead of the deity and behind the sacrificial ground of the lord along with the four custodians of the image standing in the (different) directions and the person at whose bidding the rite is performed. After having done the circumambulation, the *liṅga* should be established in front of the door known as *bhadra* (welfare). After having offered waters for washing, (the *liṅga*) should be taken to the temple through the door, the door frame and the region of the door.

22. The great lord should be taken only through the door without contacting the door (in the case of an unfinished temple) if the door frame has unfinished edges or incomplete or is half done.

23-24. In the case of the construction of a temple being begun, (the *liṅga*) should be taken in through the corner also. This is the general rule even in the case of a manifested *liṅga* as the worldly practice for entry into the temple through the door. It is known that if the entry into the temple is made through the side door it causes destruction of the race.

25-33. After having placed the *liṅga* in the seat facing the door with the sounding of auspicious *tūrya* (a kind of musical instrument) and (offerings of) *dūrvā* (a kind of grass) and unbroken rice, (the preceptor) should recite the great *pāśupata* (*mantra*) after uttering 'Rise, O lord' with (the recitation of the *mantra* of) the heart. After having removed the sacrificial pitchers from the holes, the preceptor in the company of the guardians of the image should mentally repeat the *mantra* and contemplate (the *liṅga*) besmeared with saffron and other things and the union of the god and goddess as protected. After having recited the principal (*mantra*) till deep concentration (is gained),

(the preceptor) should touch (the *liṅga*) and place it in the hole. Either a portion of the Brahmā-part (of the *liṅga*) or two parts (of the same) or half of it or one-eighth of the whole (*liṅga*) should be under (the earth). After having covered (the *liṅga*) with lead upto the waist with concentration, (the preceptor) should fill the cavity with sand and say, "(You) be firm". Then after the *liṅga* has become firm, (the preceptor) should contemplate him who is of all the forms (of beings), recite the principal (*mantra*) and locate the *niṣkala* (devoid of attributes) upto the energy by the (order of) creation. If the *liṅga* that is being established leans towards the south, the preceptor should offer oblations with the *mantras* of the respective presiding deities of the directions until the final (oblation) along with the fees. (The preceptor) should offer hundred oblations either with the principal *mantra* or (the *mantra*) of manifold forms if (the *liṅga* leans) to the left or slips down or cracks. Even in the case of other defects (the preceptor) should similarly perform the blissful appeasing rite.

34. A *liṅga* associated with the rites of location etc. in this manner does not bring any harm. The pedestal should be consecrated as possessing a part of the characteristic (mentioned already for the *liṅga*).

35. After having projected the *mantra* of (the goddess) Gaurī (consort of lord Śiva) in the pedestal, the pedestal should be consecrated with (the *mantra*) of creation. The sides (of the *liṅga*) should be smoothened and binding cement and sand should be put.

36-37. Then the preceptor in the company of the custodians of the image should bathe the images (with the waters) from the pitcher of peace and other pitchers placed there as well as the *pañcāmṛta* (a composition of the milk, sugar, curd, ghee and honey) and other things. It should then be besmeared with sandal paste and other things. After having worshipped the lord of the universe (Śiva), (the preceptor) should touch the parts (represented by lord Śiva and his consort Umā) with the recitation of the *mantras* of (goddess) Umā and (lord) Maheśa (Śiva) and showing the *liṅgamudrā* (a posture made with the fingers).

38-39. Then (the preceptor) should (mentally) project

the three (fundamental) principles[1] in that preceded by the six kinds of worship. After having located the image along with the presiding divinities of the (different) parts as also (lord) Brahmā in the seat of action, the learned person should bathe it. After having besmeared it with fragrant (pastes) and showing fragrant fumes, it should be located as the sole pervading principle of (lord) Śiva.

40-44. After having offered to (lord) Śiva the garlands of flowers, incense sticks, lamps, edible offerings and fruits with (the recitation of the *mantra* of) the heart befitting one's capacity and sipping waters (thrice), water should be offered to the lord for cleansing. After the recitation (of the *mantras* sacred to the lord) and assigning the merits of the same on his right hand (the preceptor) should address the lord in the company of the custodians of (the image of lord) Śiva as follows: "O lord ! You should stay in this temple by your own wish as long as the sun, moon and stars (would shine in the sky)." After having made obeisance thus, (the preceptor) should go outside (the temple reciting) either (the *mantra*) of the heart or the *praṇava* (syllable *om*). After having established (the image of) the bull, (the preceptor) should make the offering as before. One hundred oblations should be made with the *mṛtyuñjaya* (*mantra*) (that which conquers death) for the removal of defects like omission etc. In order to appease the lord oblations with sweet porridge should be done with (the recitation of the *mantra* of) the heart. "O great lord ! Whatever thing has been done by me through ignorance or inadvertance you make it good."

45. One should dedicate all things to the lord of the goddess who is the cause of gold, animals, earth, songs and musical instruments with devotion and within one's means.

46. Gifts (should be given) and then festivities should be celebrated for four days. The preceptor should offer oblations for three days at the three conjunctions (of time) (the morning, midday and evening) in the company of the custodians of the image.

47-48. And the final oblation composed of sacrificial porridge should be offered in all pits purified with the obla-

Soul, knowledge and bliss.

tion (known as) *sampāta* (fulfilling oblation) on the fourth day with (the recitation of) the *bahurūpi* (*mantra*). The flowers used should be kept for four days after that and removed afterwards. After having bathed the image, it should be worshipped.

49-52. Worship in the case of ordinary *liṅgas* should be done by (the repetition of) the general *mantras*. Except consciousness of the *liṅga*, the lord should be bid adieu. In the case of *liṅgas* of extraordinary nature (lord) should be bid adieu (with the repetition of words), "Pardon (us O lord !)" Invocation, manifestation and dismissal (are done) befitting one's ability. According to some it has been stated that seven oblations for the steadiness etc. (should be cast)at the end of installation. Steadiness, immeasurableness, cognisance of the originless existence, eternity, all-pervasiveness, deathlessness, seen as manifested are spoken as the characteristics of (lord) Śiva for the manifestation.

53-54. "*Om* ! obeisance to (lord) Śiva. Be thou steady." This is the order offering oblations. After having accomplished this in this manner and having permeated the two pitchers with the essence of lord Śiva, the (lord) Bhava (Śiva) should be bathed with (the waters of) the one and the other should be borne for bathing the performer.

55-57. After having made the offering, (the preceptor) should do the *ācamana* (sipping of waters thrice) and go outside with the permission of lord Śiva. (The god) Caṇḍa should be located on a seat over a good pedestal in the north-eastern direction outside the sacrificial ground and worshipped with the *brahma mantras* preceded by contemplation, and rites of location and offering of oblations. The worship using the *brahma mantras* is that in which the components are mentioned at first.

Om, *hūm*, *phaṭ* obeisance to Sadyojāta. *Om*, *hūm*, *phaṭ* obeisance to Vāmadeva. *Om*, *Vum*, *phaṭ* obeisance to Aghora. *Om*, *vaum*, *phaṭ* obeisance to Tatpuruṣa. *Om*, *hūm*, *phaṭ* obeisance to Īśāna.

58-59. After having conveyed the (merits of) repetition (to the lord) and appeased him, (the lord) should be addressed as follows preceded by bowing. O (lord Caṇḍa) ! Stay (in this temple) as long as the lord (Śiva) stays here. O (lord) Caṇḍeśa ! Whatever has been omitted or made in excess by me out of ignorance, make it complete by your grace.

60. Lord Caṇḍa should not be invoked in cases where a *bāṇaliṅga* (a kind of stone representing lord Śiva) or a *liṅga* placed on the *bāṇa* stone or an accomplished *liṅga* or self-originated *liṅga* or images of all gods (are established).

61-66. Even in the case of rites relating to the presiding deity of the sacrificial ground in which there is the mental attitude of union with the lord, the preceptor should worship (lord) Caṇḍeśa, and the *yajamāna* (the person for whom the work is done) along with his son and wife and should bathe himself with (the waters of) the pitcher already placed. The *yajamāna* should also worship the preceptor as (the lord) Maheśa (Śiva) and make gifts of earth, gold and other things without any distinction whatever. After having satisfied befittingly the protectors of images, those who repeat (the *mantras*), the brahmins, astrologers and sculptors, the destitutes, forlorns and others should be fed. "O lord ! Ocean of compassion ! Forgive me for all the sufferings you had in being present here." To the *yajamāna* who has spoken thus, the preceptor should offer with his own hands the merits of consecration resplendent like the glowing star along with the *kuśa*, flowers and unbroken rice.

67. After having then saluted (lord) Parameśvara (Śiva) endowed with the *pāśupata* (*mantra*), (the preceptor) should address the attendant gods (of the lord) with offerings for their presence.

68-71. "You should stay here in as long as (the lord) Hara (Śiva) is present here. Then the preceptor should take possession of the sacrificial shed along with the cloth etc. Then the sculptor (should take possession of) the bathing shed along with the articles (found therein). All other gods should be established with the repetition of the *mantras* as given in the *āgamas*[1]. (In these establishments of other gods) the splitting of the first letter of the (respective) names (of the gods) and the location of fundamental principles pervading these (should be made). The gods commencing with Sādhya, the rivers, herbs, the guardian deities of the ground, *kinnaras* (semi-divine beings) and others should lie in the principle of earth. In some places the location of the (goddesses) Sarasvatī and Lakṣmī (are) in the waters.

1. Texts relating to worship of deities in the temples.

72. The presiding deities of the world (should be established) in those places where they remain firm. The place of Brahmā is the three fundamental principles which extends to the important cause of expansion of the (primordial) egg.

73. The place of Hari (Viṣṇu) is the triad (of worlds) which has the subtle principles as the main. The places for the lord of dancing (Nāṭyeśa, a form of Śiva), *gaṇas* (attendant gods), mothers (goddesses), Yakṣeśas (semi-divine beings) and (lord) Subrahmaṇya (are as described above).

74. The place of Gaṇapati is that upto the principle of pure knowledge. (The place) of splendours emitted by (lord) Śiva and (his consort) Śivā (Pārvatī) extends to the energy in the region of a part of the illusion.

75-77. In the case of manifested images, the place is spoken as upto the lord (Śiva). Some forms like the tortoise as well as the five things such as the gem etc. should be put in the hole of the pedestal except in the case of (the image of) the five brahman forms (of lord Śiva). In the hole divided into six parts one part from the end is left out and fixing is made in the fifth part. If it is divided into eight parts, the fixing is done in the seventh part. This fixing in the case of images brings forth happiness.

78-79. Purification is done by meditation when the images are fixed. In the case of plastered and painted images bathing, placing on a pedestal, placing gems (underneath), opening of the eyes, the (placing of) *mantras*, and the offer of seats etc. (should be done) mentally. Worship should be done with flowers without water in them so that the picture may not get spoilt.

80-82. "The mode (of fixing) the movable variety of *liṅga* is described now." (The *liṅga*) should be divided into five or three parts separately and three or two parts (should be set apart for fixing). On account of the different fundamental principles, the purification of the pedestals as well as the *liṅgas* made of crystals (should be done) with the *mantra* of creation as laid down. In those cases there is no need to place the *brahmaśilā* and the gems etc.

83. The placing of the image on the pedestal should be done mentally. There is no special procedure for purification in the case of self-originated *liṅgas* and *bāṇaliṅgas* (*liṅgas* made of a kind of stone).

84. (The movable *liṅgas*) should be bathed with (the recitation of) the vedic *mantras*. So also the (rite of) assigning an oblation should be done (with the same *mantras*). The (sacred) rivers, oceans and mountains are installed as before.

85-86. The *liṅgas* made of earth and flours are known as *aihika* (relating to this world) and *kṣata* (perishable). After having made such a *liṅga* pure, one should worship as laid down with the rites of initiation etc. Then after having withdrawn the *mantras* into himself in its presence, the preceptor should cast that *liṅga* in the waters. It yields one's desires within a year. The installation of (the images of) Viṣṇu etc. should be done with separate *mantras*.

CHAPTER NINETYEIGHT

Mode of installation of the image of goddess Gaurī

The Lord said :

1. Listen ! I shall describe the mode of installation together with the worship (of the image) of (goddess) Gaurī (consort of lord Śiva). The sacrificial shed etc. should be erected and (the image of the goddess) should be placed therein.

2. O Guha (son of lord Śiva and Pārvatī) ! After having placed the goddess on the bed, the *mantras* of the images (should be located therein), and the principles commencing with the knowledge of the soul and ending with Śiva as also lord Īśāna (Śiva) should be located.

3. After having located the goddess of absolute energy, offered oblations and recited (the *mantras*) as before, the pedestal of the form of the energy of action should be placed.

4-5. After having contemplated it as pervading the same place and having put the gems etc., the goddess of the form of supreme energy should be fixed therein with her own *mantras*. The energy of action should be located in the pedestal and the energy of knowledge in the image (of the goddess).

6. Then the pervading energy should be invoked and located therein. Then the mother goddess known also as Śivā should

also be invoked and worshipped. *Om,* obeisance to the sustaining energy. *Om,* obeisance to the tortoise (supporting the universe). *Om,* obeisance to (lord) Skanda (son of lord Śiva and Pārvatī). *Om, hrīm* obeisance to (lord) Nārāyaṇa (Viṣṇu). *Om,* obeisance to sovereignty. *Om, am* obeisance to the undercover. *Om,* obeisance to the lotus seat. Then (the gods) Keśava (Viṣṇu) and others should be worshipped. *Om, hrīm* obeisance to the pericarp. One should worship here with (the *mantras*) "*Om, kṣam* obeisance to the lotus eyes". *Om, hām* obeisance to nourishment, *hrīm* (obeisance) to knowledge, *hrīm* (obeisance) to action. *Om,* obeisance to the stalk of lotus. *Rum,* obeisance to virtue. *Rum,* obeisance to knowledge. *Om,* obeisance to indifference to the world. *Om* obeisance to impiety. *Om, Rum* obeisance to ignorance. *Om* obeisance to attachment to the world. *Om* obeisance to indigence. *Hum,* obeisance to speech, to the passionate, *kraim* to the fiery. *Om, hraum* obeisance to tranquility. Then *hrum* obeisance to the elder (goddess). *Om, hrum, raum, kraum* (obeisance) to (goddess) of fresh energy, *gaum* to the seat of Gaurī. *Gaum* obeisance to the form of Gaurī. Then the principal *mantra* of (goddess)Gaurī is told. *Om, hrīm, sāḥ,* mahā Gaurī, consort of Rudra (Śiva), oblations ! Obeisance to (goddess) Gaurī. *Gām, hrūm, hrīm, Śivaḥ, gūm,* to tuft, to armour. *Gom* to eye and *gom* to the weapon, *om, gaum* to the energy of wisdom, *om Gūm* obeisance to the energy of action. (Gods) Indra and others (are worshipped) in the east and other directions. *Om, sum* obeisance to Subhagā (favourite wife). *Hrīm* bīja lalitā then. And *om, hrīm* obeisance to Kāminī (an affectionate woman). *Om hrūm* Kāmaśālinī. After having established (goddess) Gaurī with the *mantras,* worshipping (her) and repeating (the *mantras*), one may get everything.

CHAPTER NINETYNINE

Mode of installation of the image of the sun-god.

The lord said :

1-2. I shall describe (the mode of) installation of the sun-god. The sacrificial shed (and other things) should be (made

ready) as before. Then after having completed the rites of ablution etc., as prescribed before, and having located the sun-god with his attendants and (goddess) Vidyā in the seat and bed, (the preceptor) should locate the three (fundamental) principles (of soul, knowledge and bliss) and the five (principles of) sky etc. along with chants.

3. After having done the purification etc. as before and having purified the pedestal as before, (the preceptor should locate the five principles upto their own place.

4-5. After having established (the pedestal) then along with the (goddess of) energy (called) Sarvatomukhī as laid down, the preceptor should establish (the image of) the sun (god) as laid down with the (utterance of) its *mantras* as permeated with the energy or the master. The name should be borne upto the end of the foot. The *mantras* which have been described already should be seen at (the time of) establishment also.

CHAPTER ONE HUNDRED

Rites of consecration of doors of a temple

The Lord said :

1. Then I shall describe the mode of consecrating the doors (of a temple). After having washed the door frames with decoctions of herbs, they should be laid on the bed.

2-3. The three fundamental principles—the soul etc. together with their lords should be located in the lower, middle and upper parts. After having offered oblations, and repeated the *rūpa mantras*, the *vāstu* (the presiding spirit of the place) should be worshipped there itself with the *mantra* of Ananta (an important serpent chief). After having placed the five things gem etc., the rite of appeasement should be done.

4-5. Barley, white mustard, *krāntā*, *ṛddhi*, *vṛddhi*, *mahātila*, *gomṛt*, mustard, *rājendra*, *mohanī*, *lakṣmaṇā*, *amṛtā*, *rocanā*, *rug*, *vacā*, *dūrvā* and *pāṭalī* should be placed on the threshold under the temple in their natural form for the sake of protection after the recitation of (the syllable) *om*.

6. The northern door should be consecrated after sprinkling water. The fundamental principle of the soul should be located under that and the principle of knowledge on the sides.

7. The principle of bliss (should be located) in the region of the sky as permeating the entire region. Then (lord) Maheśanātha (Śiva) should be installed with (the recitation of) the principal *mantra*.

8. The turrets etc. resting on the door (should be located) with their respective names appended. Oblation to fire should be made hundred times or half the number of times or twice that or according to one's ability.

9. One hundred oblations should be made with the *mantra* of the weapons to ward off defects of omission etc. After having offered oblations for the quarters, the fees etc. should be paid.

THE

AGNI PURĀNA

PART II

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

CONTENTS

PART II

CHAPTERS

CHAPTER ONE HUNDRED AND ONE

Mode of consecration of a temple

The Lord said :

1-5. I shall describe the mode of consecrating a temple. By that itself it would become permeated by the divine force. After the angular projection is completed, the preceptor should locate a pitcher made of gold or other metals at the middle of the eastern altar. It should be filled with the *pañcagavya* (five things got from a cow), honey and milk. Five kinds of gems should be placed under (the pitcher). (The pitcher) should be adorned with garland and cloth. It should be besmeared with fragrance. It should be decorated with fragrant flowers. The temple should be decorated with tender leaves of trees like mango etc. After having finished the accomplishing rite in his body, the preceptor should gather (his soul energy) with the breath drawn in. The preceptor should then convey to (lord) Śambhu (Śiva) by his command with the exhalation of breath after the soul had been conceived as different from all the (other) souls with (the recitation of) its own *mantra*.

6. After having gathered the same from the twelve-petalled, that one shining like a spark of fire, the beatific states should be located in the pitcher as laid down in the *tantras*.

7. The image, its qualities, the beatific states, the letters upto *kṣa* and their lords and the collection of fundamental principles should be located.

8. The ten *nāḍis* (tubular organs of the body), ten vital winds and the thirteen sense-organs as well as their presiding deities (should be located) after having united the syllable *om* with their names.

9. (The two fundamental principles of) illusion and universal space which stand in relationship of cause and effect towards each other, the gods of learning who direct the pervad-

ing (lord) Śambhu (Śiva) (should also be located therein) with the (recitation of) *mantras*.

10-12. After having located the accessories, the preceptor should prevent (the deity) from going away by showing the *rodhamudrā* (posture made with the fingers denoting restraint). Otherwise an image of the god (should be made) of gold or other metals and it should be purified as before with the five things got from a cow etc. After having placed the pitcher on the bed and contemplating (lord) Rudra, the consort of Umā, (the lord) should be located in that (image) as the pervasive (lord). Oblation, sprinkling, touching and repetition (of *mantras*) (should be done) for accomplishing (lord's) stay therein permanently.

13. After having completed thus the announcement of invocation in its three divisions, the preceptor should place the image in the pitcher.

CHAPTER ONE HUNDRED AND TWO

Mode of consecrating the flagstaff

The Lord said :

1. O Skanda ! I shall describe (the mode of) consecration of the pinnacle, the banner and the flag-staff relating to a temple as laid down.

2. Either it should be half the depth of the tank or of the whole edifice. The banner-staff should be made of wood in the case of (a temple) built of brick and of stone in the case of that built of stone.

3. In the case of a temple of Viṣṇu, the pitcher should have the mark of a disc and be proportionate to the image of the deity. If it is with a trident it is known as *agracūla* (the tip of the top portion).

4. If the (mark of a) *liṅga* is found on the top it is called *īśaśūla* (the banner-staff of Śiva). This kind (of flagstaff) is

also found to be described in saivite texts as having the *bījapūraka* (of the shape of common citron)

5. The coloured banner should be made to reach down to the half of the plinth (of the temple), or to commensurate with its entire length, or of the same length with its rod, according to the option (of the consecrator).

6-7. That banner is known as the *mahādhvaja* (great banner) which flaps around the platform of the edifice. The rod measuring fourteen, nine or six cubits in length should be known as the excellent etc. by learned men. A flagstaff made of a bamboo or of wood etc. yields all desires.

8. A flagstaff breaking down in the middle at the time of planting the same augurs evil to the sovereign of the country or to the consecrator.

9. It should be remedied by (the repetition of) the *bahurūpamantra*. Then the guardian deities of the door should be worshipped and appeasement with the *mantras* (should be done).

10-12. After having placed the flagstaff, it should be bathed with (the repetition of) the *mantra* of the weapon. After having sprinkled the flagstaff (with water) with (the repetition of) the same *mantra*, the preceptor should then bathe (it) with herbal waters and make the divine edifice. After having smeared (the rod) with juice and laid on the bed as before, the location (of the *mantras*) (is done) in the flagstaff as in the case of the *liṅga*. But one should not locate the energies of knowledge and action. There is no need to use the fourth case (of inflection) indicating speciality. There is also no need for constructing an altar.

13-14. Then the principle of *artha* (sense), the second principle of knowledge and the faces (of Śiva) such as Sadyojāta etc. and the principle of Śiva (should be located) in the flagstaff. Lord Śiva, the indivisible, whose attendants have been located should be worshipped. Then oblations should be made with the vedic *mantras* for the sake of the presence of the flagstaff and ending with (the word) *phaṭ* for every part of the flagstaff. The flagstaff is also consecrated in a different way.

15-17. All about this has been described in the mode of

the *astrayāga*. After the temple has been made, the bedstead and the quadrangle having been decorated at the (decided) place, and the three fundamental principles have been located therein, the oblations etc. should be offered and then (lord) Śiva should be worshipped as before.

18-22. After having meditated on (lord) Śiva as the repository of all the principles, the all-pervasive god should be located (therein). The (gods) Ananta (serpent chief) and Kālarudra (a form of lord Śiva) should be considered as lying at the lotus feet, the (lords) Kūṣmāṇḍa and Hāṭaka at the platform at the top of the plinth and the guardian deities along with the nether worlds, hells, other worlds and the hundred Rudras representing the cosmic egg having been contemplated should be considered at the plinth. Then (the preceptor) should contemplate the picture of a man on the cloth with a lion on the left along with the forty such as principles of water, lustre, and wind, that which is known as enclosing all things, the eight resultant of the intellect, the eight kinds of *yoga*, and the three qualities ending with destruction. The four (principles of) learning etc. (should be considered) as located in the cornice of the temple.

23. The (principle of) illusion along with (lord) Rudra (are located) in the neck, the learning in the threshold, the mystic circle, the master along with the lord of learning in the (ornamental) pot above.

24. It should be conceived as the matted hair and the crescent (on the top) as the trident (of the lord). The three energies (should be located) in the flagstaff and should be looked upon (as permeated) with the sound.

25-26. (The preceptor) should also conceive that the energy (known as) *kuṇḍalī* is present in the banner. Thus (the different gods) should be conceived as present in that abode. After having lifted the *liṅga* along with its pedestal or with the earth (lying at its bottom) with (the recitation of) the *mantras*, it should be placed in its seat namely the lotus of energy after having placed the gems etc.

27. After the banner staff has thus been fixed, the person for whom the rite is performed gets the desired fruits after cir-

cumambulating the edifice along with his relatives and friends.

28. After having contemplated (the *mantra*) *pāśupata*, along with the presiding deities of the *mantras*, the preceptor should invoke the presiding deities possessing the weapons for the sake of protection.

29. After having made oblation for the removal of defects of deficiency etc. and making offerings to the quarters, fees should be paid to the preceptor. The *yajamāna* (the person for whom the rite is done) would go to the heavens.

30. Such a person would enjoy comforts for so many thousand *yugas* as the number of atoms in the structures of the image, *liṅga* and the altar.

CHAPTER ONE HUNDRED AND THREE

Mode of repair of old or broken liṅgas

The Lord said :

1-2. I shall describe the repairing of the *liṅgas* which have become old etc. as laid down. That one which is devoid of the characteristics, or broken or whose outlines have become blunt or that which is struck by lightning or cracked or broken or mutilated or damaged in any other way should be installed on its pedestal as also its bull.

3-5. The *liṅgas* which have been shaken (from their position) or which have become unsteady or which have been slantingly fixed or which lean towards a particular direction or those which have been fixed exactly at the centre (of the temple) should be re-installed (in their places) if they are devoid of any cracks or if they have been washed by floods of river water etc. A *liṅga* of Śiva duly reinstalled at a different place as laid down should not be removed whether it has been perfectly fixed or improperly fixed.

6. A *liṅga* should be established by (offering) a hundred (oblations) and be removed by (offering) a thousand (oblations). If the *liṅga* is worshipped, it would set right even the old ones.

7. After having erected a sacrificial shed either in the southern part or in the north-eastern part of the ground and an arch on the door on the western side and completed the worship of the guardian deities, worship with the *mantras* (is done) on the (sacrificial) ground.

8-10. After having appeased with the *mantras* and worshipped the presiding deities of the ground as before and made offerings for the quarters outside, the preceptor should sip waters (thrice). After having fed the brahmins, (lord) Śambhu (Śiva) should then be informed, "O (lord) Śambhu ! This *liṅga* is defective and is to be removed. O (lord) Śiva graciously take thy seat in myself for a while if it pleases you". After having submitted to the lord thus one should offer oblation of appeasement.

11-12. (The preceptor) (should offer) one hundred and eight oblations with honey, clarified butter, milk, and *dūrvā* (a kind of grass). After having established the *liṅga*, it should be worshipped on the ground then. (The Śiva *mantras* for the worship are (as follows): "*Om*, to the all-pervading etc." "*Om*, obeisance to the lord of the heart, the pervading." The *aṅga mantras* (those for assigning on the different parts of the body) are "*Om* obeisance to the pervading lord, to the head." etc. Then the principle abiding therein should be addressed with the *mantras* of the weapon.

13-17. (Then the preceptor should say as follows): "Whichever good spirit that is lodged in this *liṅga* may go to its place of liking after leaving this *liṅga* by the command of (lord) Śiva. (Lord) Bhava (Śiva) being attended to by the learning and the presiding deities of learning would remain here." Then having made thousand oblations for each one of the (three) parts with the *pāśupata mantra*, sprinkled waters of appeasement and touched with the *kuśa*, (the preceptor) should repeat (the mantras). After having offered the *arghya* (waters for washing) in the reverse order to the (fundamental) principles and to the presiding deities of the principles, the preceptor should bid farewell to the presiding deities of the eight manifestations (of lord Śiva) located in the *liṅga* and the pedestal by binding them with

a golden noose placed on the shoulders of the bull and leading them with the repetition of the *mantras* of (lord) Śiva and should put it in the waters. Then the preceptor should offer hundred oblations in order to confer prosperity.

18-22. One hundred oblations each (should be offered) to satisfy the presiding deities of the quarters and for the purification of the sacrificial ground. After having laid protection for that building with the (repetition of the *mantra* of) *pāśupata* weapon, the preceptor should establish another *liṅga* therein as laid down. (*Liṅgas*) established by demons, sages, brahmins belonging to the clan of renowned sages and those well-versed in the *Tantras* (class of literature dealing with magic and mystic formulations for the worship of different deities) should not be removed even as laid down, even though they may be old or broken. This is the procedure to be followed for replacing an old edifice. After having located the collection of *mantras* on the sword another edifice should be made. If (the edifice is) made less spacious it is said to confer death (on the consecrator) and if made too spacious it would cause loss of wealth. Whether the same materials (are used) or better materials it should be done well to be of the same measure as before.

CHAPTER ONE HUNDRED AND FOUR

General characteristic of a divine edifice :

The Lord said :

1. One who has peacock on the banner ! I shall describe you the general characteristics of a divine edifice. In a ground divided into four parts, the breadth of the walls should comprise a part.

2. The adytum should be one-seventh of this. The pedestal (should be) a quarter of its extent. The pedestal should occupy the central part of the ground divided into five parts.

3. The aperture and the wall should be one part each. Two adytums in two parts is medium. One adytum in two parts is excellent.

4-6. According to some the vault of the adytum should occupy three such parts and the walls the rest. In the case of a plot divided into six parts the walls (should comprise) one such part. The breadth of the adytum (should be) one part and that of the pedestal two parts. The height of the temple (should be) double or greater than twice (the breadth) by a quarter or in certain cases triple (that of the breadth). Sometimes it would be half the breadth or one-third of (the entire area of) the ground.

7. The (inner) circumference (of the vault would be) a quarter less than the area of the temple. The outer circumference (would be) a third of it. Small chariots should be got ready at the centre.

8-9. Lords Cāmuṇḍa, Bhairava and Nāṭyeśa (different forms of Lord Śiva) should be placed in them. Images of eight or four deities should be made outside to surround (the main temple) and they should occupy half the space of the temple. They may or may not be within the temples. The (images of) Ādityas (the 12 suns, progeny of Aditi and Kaśyapa) should be placed at the east. The (images of) Skanda and Agni (should be placed) in the north-west.

10. In this way, images of Yama (lord of death) and other deities should be placed in the respective directions over which they preside. After having divided the pinnacle into four parts, the region of the vault (should be made to comprise) two such parts.

11-13. The top platform of (god of) fire should be in the third part. The flat cushion (should be placed above that) with a cornice. The five (classes of temples) are *vairāja*, *puṣpaka*, *kailāsa*, *maṇika* and *triviṣṭapa* (characterised by structures of different shapes) built over the top platform. The first (among the above) is a square, the second one a rectangle, (the third one) circular, the next one oval and the fifth one is octagonal. Each one of these is divided into nine (thereby) giving rise to forty-five divisions.

14-15. The temples belonging to the *vairāja* class are—the first one *meru*, *mandara* the second one, *vimāna*, *bhadra*, *sarvatobhadra*, *caruka*, *nandika*, *nandivardhana* and *śrīvatsa*.

16-17. The nine temples belonging to the *puṣpaka* (class) are *valabhi*, *gṛharāja*, *śālāgṛha*, *mandira*, *viśāla*, *brahmamandira*, *bhavana*, *prabhava* and *śibikāveśma*. The circular shaped temples—

valaya, *dundubhi*, *padma*, *mahāpadma*, *varddhanī*, *uṣṇīṣa*, *śaṅkha*, *kalaśa* and *khavṛkṣa* belong to the *kailāsa* class.

18-21. The nine—*gaja*, *vṛṣabha*, *haṁsa*, *garutmān*, *ṛkṣanāyaka*, *bhūṣaṇa*, *bhūdhara*, *śrījaya* and *pṛthivīdhara* are oval-shaped and belong to (the class called) *maṇika*. *Vajra*, *cakra*, *svastika*, *vajra-svastika*, *citra*, *avastika-khaḍga*, *gadā*, *śrīkaṇṭha* and *vijaya* are the names of those which belong to *triviṣṭapa* (class).

22. These are the names given to the towns of Lāṭas etc. The top portion should be half the height of the neck and proportionately broad.

23. After having made the top platform into ten parts, the breadth of the shoulder portion (should be made to comprise) five parts. The neck portion should be made (to comprise) three parts, and the *pracaṇḍaka* (?) should be four such parts.

24. The doors should be made so as to face the cardinal points and never on the intermediate points. The pedestal should extend to two corners (of the temple) and to the middle part of the adytum.

25. Sometimes (the pedestals) extend upto the fifth part of the adytum from the posterior edge thereof, their height being double of their length. A different type (of construction) is described now.

26-30. Four doors should be made so as to measure ten fingers less than one hundred and sixty fingers known as the *uttama* (excellent ones). Three (doors) would be of the *madhyama* (middle) order and three (doors) of the *kanīyasa* (inferior ones). The breadth (would be) equal to half the height or height greater than (the breadth) by a third part. The height may be four or eight or ten fingers more. The breadth may be a fourth (part) of the height. There should be ornamental indents on the threshold. It has been stated that the breadth of all of them (should be) half the breadth (of the doors). The door with two, five, seven or nine ornamental indents confers the desired (fruit). Two warders should be carved in the doorframe to occupy a quarter part of the latter below the lower (ornamental) branch. The ends of the (ornamental) branches should be decorated with (the images) of the fairy twins.

31. (In a temple) if the post has been encroached (the consecrator) would be a slave and if the tree has been impeded

in its growth it would confer poverty, if it has encroached on a well at the gate it portends fear and if it protrudes over the ground (it augurs) loss of wealth.

32. If it has encroached a thoroughfare it would get captivity (for the consecrator). One would get poverty if the temple had been built to make the hall (in front) as narrow. If it obstructs the *varṇa* (?) it will make one deformed.

33-34. If a mortar causes an obstruction it would give poverty. If a stone-block causes obstruction it would cause enmity. If it is shadowed (by some other building) it gives poverty. There will not be defects of obstruction (in the following cases) —by felling a tree, uprooting (of stone) or by leaving intervening space equal to twice that of the original compound.

CHAPTER ONE HUNDRED AND FIVE

Mode of worship of the presiding deity of a place

The Lord said :

1. The presiding deity of the ground should be worshipped in (a mystic diagram) of eightyone squares for the prosperity of a city, village, fort, house or temple and their definite accomplishment.

2-4. I shall narrate the names of the ten occult nerves which face the east. (They are) *śāntā, yaśovatī, kāntā, viśālā, prāṇavāhinī, satī, vasumatī, nandā, subhadrā* and *manoramā*. (The following occult nerves) are remembered in the north in twelve of the eighty-one squares—*hariṇī, suprabhā, lakṣmī, vibhūti, vimalā, priyā, jayā, jvālā* and *viśokā*.

5. (Gods) Īśa and others should be worshipped in the eight directions. (Gods) Īśa, Dhanañjaya, Śakra (Indra), Arka (Sun), Satya (truth), Bhṛśa (strong) and Vyoma (sky) (should be worshipped) in the east.

6. (Gods) Havyavāha (fire), Pūṣan, Vitatha, (untruth), Bhauma (Mars), Kṛtānta (god of death), Gandharva (a semidivine being), Bhṛṅga and Mṛga (should be worshipped) in the south.

7. The Pitṛs, the door-keepers, Sugrīva, Puṣpadanta, Varuṇa, Daitya (demon), Śeṣa (the serpent-god), and yakṣman (consumption) (should be worshipped) always in the west.

8. The diseases, the serpent-chief, Bhallāṭa, fortune, Aditi, and Diti should occupy six half squares. (God) Brahmā should be worshipped in the nine squares (at the centre).

9-10. (God) known as ĀYĀ (should be worshipped) in the two north-eastern squares of Brahmā. (God) known as Apavatsa (should be located) in the six squares below that between the central points. (God) Savitā should occupy two squares in between those of Marīci and Fire-god. (God) Sāvitrī should occupy two places below that and (God) Vivasvān six places below that.

11. (One should worship) (the gods), Viṣṇu, Indra, Jaya and the moon in the squares belonging to Pitṛs and (lord) Brahmā. (The god) Mitra should be worshipped in the six squares in between those of (gods) Brahmā and Varuṇa.

12. The attendant of (god) Rudra (should be worshipped) always in the ten (squares) in between those of the diseases and (god) Brahmā. (The disease) *yakṣman* (consumption) (should be worshipped) in the two squares below that and *dharādhara* in the six squares on the north.

13. (The demonesses and demons) Carakī, Skandavikaṭa Vidārī, Pūtanā, Jambha, Pāpa and Pili-piccha should be worshipped outside in the directions of north-east etc.

14. There should be eightyone divisions of squares (in the case of a site relating to) a house. The same should be one hundred divisions (if it relates to) a (temple) pavilion. As before, the gods should be worshipped. (Lord) Brahmā (should be worshipped) in the sixteen squares (at the centre).

15-16. (The gods) Marīci, Vivasvat, Mitra and Pṛthvīdhara should be (worshipped) in ten squares in the (four) directions. Diti, Īśānī, Mṛga, Mukhya, Pitṛs, Pāpa (spirit of sin), yakṣman (consumption) and fire-god should be (worshipped) in one and a half square each in the (eight) directions north-east etc.

17. O Guha (Kumāra, son of Lord Śiva and Pārvatī)! I shall briefly describe the measures (of different forms of temples) in order. It should measure twentyeight cubits in length and twentyeight cubits in breadth.

18. The entire circumference would measure twenty-two cubits. The width of the wall would measure nine. The above measures would hold good in the case of pavilions known as *śivāśraya*, *śivākhya*, *rudra-hīna* and *sadobhaya*.

19. (The pavilions of) the Sāvitra class would measure eighteen cubits in length and fifteen in breadth, and the width of the walls would be made equal to a thirtieth part of the above.

20. The height of the walls above the plinth would measure thrice the width thereof. The ground elevation of manifold kinds depending on the passages should be in a same line with the foot of the wall.

21. In the Bhadra (type of temples) there should be passages (on all sides) except at the front. There should be a passage at the entrance. The Śrījaya (class) would be devoid of the hinder (passage). If there are no passages on the sides it is Bhadra class.

22. The passage (should be) as wide as the adytum or half of it. The supplementary passage (should be) half (that) of the (main) passage and should link one, two or three chambers.

23. I shall describe the common features of the temples which would confer all the desires (on the consecrator). (It should have) one, two, three, four or eight rooms in order.

24. In a temple having one room the southern part should face the north. If there are two, one of them should have its western part facing the east. If there are four rooms there should be one room each as stated above facing the north and east respectively.

25. If it faces the west it is known as Śiva, the east (it is known as) Yamasūryaka, the east and north (it is known as) Daṇḍa, and the east and south (it is) known as Vāta.

26. If it faces the west and north it is called Bali. That which is (known as) the Triśūla will get destruction of wealth. A house devoid of its eastern wing will be Sukṣetra which confers prosperity.

27. One devoid of southern rooms is (known as) Śūlī. That are having three rooms confers excessive prosperity. The building without any room on the west destroys the progeny of the consecrator) and also creates many enemies.

28-29. I shall describe the eight chambers commencing with the east (known as) *dhvaja* etc. The washing and fragrance

chambers as well as the kitchen (should be) on the south-east. The parlour and bed chambers (should be) in the south. (The chamber) for bows and weapons (should be) at the south-west. (The chamber) for costly articles (should be) at the west. (Room) for articles of perfume (should be) at the north-west.

30. (The chamber) for wealth and cattle should be made in the north. The excellent place for initiation (should be) on the north-east. The building (should be made) according to (a standard) measured with the consecrator's hand and co-extensive with the pedestal.

31. The cubit measures should be tripled and then divided by eight. Then the remainder should (be the measure) of the *dhvaja* etc. upto the end of *vāyasa*.

32. A building (raised on) the second, third, fourth, sixth, seventh and the eighth (parts of the ground) as well as in the middle and end will be ruinous.

33. Hence, the divine edifice built on the ninth part is deemed to be auspicious. The pavilion built at the centre thereof having a breadth equal to or twice the breadth (of the edifice) is commendable.

34-38. Eight rooms each should be built on the east, west, north and south. The effects of these from east onwards are respectively (described). Fear, association with woman, victory, prosperity, fame, righteousness, strife and poverty are the eight effects of the door on the east. The eight effects of the door on the south are conflagration, unhappiness, annihilation of friends, loss of property, death, (gain of) wealth, becoming a sculptor and (birth of) children. Long life, banishment, grains, wealth, peace, destruction of wealth, emaciation, enjoyment, progeny are the effects of the door on the west. Illness, intoxication affliction, prominence, wealth, longevity, intelligence and honour are the effects of the door on the north.

CHAPTER ONE HUNDRED AND SIX

Vāstu relating to Cities

The Lord said :

1. I shall describe the *vāstu* (worship of the presiding deity) relating to a city for the prosperity of the kingdom. Land measuring eight miles or half of it or a quarter of it should be set apart.

2. After having worshipped the presiding deity of the city, enclosure should be made ready in the thirty squares of lord Īśa (Śiva) and others. The eastern gate (should be) on that of (lord) Sun.

3. The southern (gate) should be (raised) on (the squares) of the *gandharvas* (semi divine beings) while the western one (should be raised) on that of (lord) Varuṇa. The northern gate (should be) made on that of (lord) Soma. The low-roofed chambers should be made extensive.

4. The doors should be six (cubits wide) so that the elephants and other (animals) could easily pass through. A city should never be founded (on grounds) far away from one another, or of shape of the crescent moon or hypotenuse (of the plot) broken.

5. (A city of the shape) of the face of a *vajrasūci* (diamond needle) or having two or three easy ways is not favourable. The frontage of a city resembling (the shape of) a bow or *vajranāga* is beneficiary.

6. After having worshipped (the gods) Viṣṇu, Śiva, Sun and others and bowing down, the founder (of a city) should make the offerings. The goldsmiths and blacksmiths should be provided for at the south-eastern quarter of the city.

7. The houses of professional dancers and courtesans (should be located) in the southern quarter. (The houses) of actors, potters and fishermen (should be located) in the south-western quarter.

8. (Space) should be (set apart for) war-chariots, weapons and swords in the western quarter (of a city). Distillers of liquor and those engaged in the service (of the state) (should be located) in the north-western quarter.

9. Brahmins, ascetics and holymen (should be provided for) in the northern quarter. Those who sell fruits and other articles and merchant community in general should be located in the north-eastern quarter.

10. The commanders of army (should be given quarters) in the eastern quarter. Different regiments of the army (should be provided) in the south-eastern quarter. The officers who attend upon the ladies (should have their residence) in the southern quarter. Royal camps should be located in the south-western part.

11. The chief ministers, treasurers and architects (should be located) in the western direction. Men of judiciary belonging to the clan of brahmins and eminent men (should be located) in the northern part.

12. The military men (should be located) in the southern part, the tradesmen and *śūdras* (fourth class of men) in the western part. The physicians (should be provided with quarters) in all directions and horses and army should be placed in all quarters.

13. The movable class of *liṅgas* (should be placed) in the east and the cremation ground in the south. Cattle-sheds (should be located) in the western part and farmers in the northern part.

14. Foreigners should be located in the angular points. This should be observed even in small villages. Those who see (the goddess) Lakṣmī and Kubera at (each side of) the eastern gate-way (of the city) obtain prosperity.

15. The temples of gods (should be established) in the western part facing the east. (The divine edifices should) face towards the west and north respectively in the east and the south.

16-17. The temples of gods Brahmā, Īśa (Śiva) and Viṣṇu (should be built in the city) for the protection of the city. A city, a village, a fortress or a house not having a (guardian) deity will be swallowed by the goblins etc. and becomes infected by diseases. The cities protected by deities confer victory, enjoyment and emancipation.

18. The treasure-house should be in the east, the kitchen in the south-east, the bed-chamber in the south and the arsenal on the west.

19. The dining (chamber) (should be) in the western part,

the granary in the north-west, store-house in the north and the chamber for the deities in the north-east.

20-23. The palaces may have four chambers or three or two or one. In the case of palaces having four chambers there are two hundred and fiftyfive subdivisions based on the terraces in front of the buildings, whereas those having three chambers (will have) four (sub-divisions) and those having two chambers (will have) five (sub-divisions) and those having one chamber (will have) four. The terraces should number twentyeight both in a house and city or they should be four, seven, fiftyfive, six, twenty-eight or eight only.

CHAPTER ONE HUNDRED AND SEVEN

The creation of Svāyambhuva Manu

Fire-god said :

1-3. I shall describe the different worlds, the earth and the continents. King Priyavrata had ten sons Agnīdhra, Agnibāhu, Vapuṣmān, Dyutimān, Medhā, Medhātithi, Bhavya, Savanạ, Jyotiṣmān, and Satya. The father gave them seven continents as follows: He gave Jambūdvīpa to Agnīdhra and Plakṣa to Medhātithi.

4. He gave (the continent of) Śālmala to Vapuṣmān, (continent) Kuśa to Jyotiṣmān, continent of Krauñca to Dyutimān and (continent of) Śāka to Bhavya.

5. He gave Puṣkara to Savana. What Jambūdvīpa was given to Agnīdhra by his father (was divided by him and given to his sons). He gave (the country) called Hima to Nābhi.

6. (He gave) Hemakūṭa to Kimpuruṣa, Naiṣadha to Harivarṣa, central Meru to Ilāvṛta, Nīlācala (Nīla mountains) to Ramya.

7. (He gave) Śvetavarṣa to Hiraṇvat, Kuru to Kuru, Bhadrāśva to Bhadrāśva, western (countries) to Ketumāla.

8. The king having established the sons of Priyavrata (in the regions) of Meru, went to the forest. After having performed penance, he reached god Hari.

9. O Foremost among beings ! the eight countries Kimpuruṣa and others by nature abound in happiness and felicity and have natural perfection.

10. There is no fear of old age or death, (adherence or non-observance of) moral obligations relating to *yuga* periods, or lower or middle class of beings in (the country) of Hima.

11. Ṛṣabha was born to Nābhi through Meru. Bharata was born to Ṛṣabha. After having entrusted the kingdom to his son, Ṛṣabha resorted to Śālagrāma and attained Hari.

12. The country was called Bhārata after the name Bharata. Sumati was born to Bharata. Bharata resorted to Śālagrāma (to worship) Hari after entrusting his kingdom (to his son).

13. He became a yogin (on practising *yoga*). I shall describe his life later at the time of narration of *yoga*. From Sumati, Tejas (was born). Indradyumna was born from him.

14-15. Parameṣṭhī was born from him and Pratīhāra was born then. Pratihartā (was born) from Pratīhāra and then Bhuva, Udgītha and Prastāra from Pratihartā. Vibhu was the son of Prastāra. Then (was born) Pṛthu and Nakta. Gaya was the son of Nakta.

16. Nara was the son of Gaya. Then Virāṭ was his son. Mahāvīrya was the son (of Virāṭ). Dhīmān was born to him.

17. Mahānta was his son. Manasya was his (Mahānta's) son. (Then) Tvaṣṭā (was born to him). Virajā (was born) to Tvaṣṭā. Raja was his son.

18. Satyajit (was born) to Raja. O Sage ! one hundred sons were born to him. They were the lights of the universe. The (country of) Bhārata was well-developed by them. The creation of the Svāyambhuva (Manu) was remembered (so far) relating to Kṛta and Tretā (yugas).

CHAPTER ONE HUNDRED AND EIGHT

Cosmographical account

Fire-god said :

1. The seven continents are Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara.

2. These continents are surrounded by seven oceans namely, Lavaṇa (salt), Ikṣu (sugarcane juice), Surā (nectar), Sarpiṣ (clarified butter), Dadhi (curd), Dugdha (milk) and Jala (water) of even proportions.

3. The Jambūdvīpa (continent of Jambū) is situated at the centre of continents. The Meru mountain which is the kind of sixteen mountains towers majestically extending to eighty-four (*yojanas*).

4. The mountain rises to thirtytwo thousand (*yojanas*) above (the earth) and spreads to sixteen thousand (*yojanas*) under the earth. Its peaks are in the shape of a pericarp of a lotus.

5. Himavān, Hemakūṭa and Niṣadha are in the southern part. Nīla, Śveta and Śṛṅgī are the *varṣaparvatas* (boundary mountains) in the northern part.

6. Two of the above (mountains) extend to two lakhs (*yojanas*) at their middle, while the others are ten thousand (*yojanas*) less. Their altitude is two thousand *yojanas* and they have an equal breadth at the base.

7. O Twice-born one ! Bhārata is the first mountain. Kimpuruṣa is known as the next one. Harivarṣa is the next one to the south of Meru.

8. Ramyaka, Hiraṇyaka and Uttara Kuru are in the north just as the Bhārata (in the south).

9. O Excellent sage ! Each one of them is nine thousand (*yojanas*) in their extent. Ilāvṛta is at the middle. Meru rises up from the centre with its golden peak.

10. O Fortunate one ! Ilāvṛta spreads to nine thousand (*yojanas*) all around Meru. There are four mountains here.

11. They are beams of support for the Meru, each one extending to one lakh (*yojanas*). (Among these) the Mandara (mountain) is in the east and the Gandhamādana is in the south.

12-13. The Vipula (mountain) is in the west and the Supārśva (mountain) is in the north. The Kadamba, Jambū, Pippala and Vaṭa are the trees in these extending to eleven hundred (*yojanas*) (serving as) their banners. Jambūdvīpa gets its appellation on account of the Jambū fruit of the size of an elephant.

14. The waters of the river Jambū deposit the golden ores.

The Supārśva (mountain lies) on the east of Meru and the Ketumāla (mountain) on the west.

15. The forest of Caitraratha (lies) on the east, Gandhamādana on the south, Vaibhrāja on the west and Nandana on the north. (I shall describe) the lakes herein.

16. (They are) Aruṇoda, Mahābhadra, Śītoda, Mānasa, Sitāmbha, Cakra and Muñja. The mountains known as Keśarācala[1] are in the east.

17-18. The mountains (called) Trikūṭa[2] (group) lie on the south. The Śikhivāsa[3] (group) (lie) on the west. The Śaṅkhakūṭa[4] (group) lie on the north. The abode of lord Brahmā is on the Meru (mountain) extending to fourteen thousand *yojanas* above. (The abodes) of Indra and other guardian deities are around the abode of Brahmā.

19. The river Sītā, after falling from the feet of (lord) Viṣṇu, washes the lunar region and falls from heavens on the east (on the Bhadrāśva mountain). It falls from Bhadrāśva on the hills below successively and reaches the ocean.

20-21. Similarly, (the river) Alakanandā flows in Bhārata through the south and reaches the ocean after dividing itself into seven branches.

(The river) Cakṣu reaches the ocean on the west. So also (the river) Bhadrā (passes through) the Uttara Kuru (country) and reaches the northern ocean. (The mountains) Mālyavat and Gandhamādana extend upto the Nīla and Niṣadha (mountains in the north and south respectively).

22-27. The Meru (mountain) lies in between them in the shape of a lotus. (The countries) Bhārata, Ketumāla, Bhadrāśva, and Kurus situated outside these boundary mountains are the petals of this lotus of the world. The two boundary mountains Jaṭhara and Devakūṭa extend upto the Nīla and Niṣadha mountains on the north and south. The Gandhamādana and Kailāsa

1. They are Śitāmbha, Kumuda, Kurarī, Mālyavān and Vaikaṅka. See *Vi.P.* II.ii.26.

2. They are Trikūṭa, Śiśira, Pataṅga, Rucaka and Niṣāda. See *Vi. P.* II.ii.27.

3. They are Śikhivāsa, Vaiḍūrya, Kapila, Gandhamādana and Jārudhi. See *Vi.P.* II.ii.28.

4. They are Śaṅkhakūṭa, Ṛṣabha, Haṁsa, Nāga and Kālañjara. See *ib.* 29.

(mountains) spreading in the east and west to eighty *yojanas* lie in the ocean. The two boundary mountains Niṣadha and Pāriyātra are situated on the west as in the east. (Similarly), the boundary mountains Jaṭhara and others (are situated) around Meru in four directions.

28. O Excellent sage ! Abodes of (goddess) Lakṣmī, (lords) Viṣṇu, Agni and Sūrya and other gods are situated in the caves in the mountains Keśara and others.

29-30. They are the abodes of gods on the earth. Sinners do not go there. Lord Viṣṇu resides in Bhadrāśva as Hayagrīva, in Ketumāla as Varāha, in Bhārata in the form of Kūrma (tortoise) and in Kurus in the form of Matsya (fish). Lord Hari is worshipped everywhere in his universal form.

31. In the eight countries Kimpuruṣa and others, there is no (misery such as) hunger, fear, grief and others. The twenty-four thousand inhabitants live without diseases.

32. There is no imaginary division of time such as the *Kṛta* (*yuga*) etc., the division of worlds, waters and clouds. There are seven principal mountains in each one of these countries.

33. Hundreds of rivers rise from them giving rise to sacred waters. I shall describe the sacred spots situated in Bhārata.

CHAPTER ONE HUNDRED AND NINE

The greatness of sacred spots

Fire-god said :

1-4. I shall describe the greatness of all sacred spots which confer enjoyment and emancipation. One, whose hands, feet and mind are well-disciplined and one who possesses learning, austerity and penance, reaps the fruits of pilgrimage. One who has restrained from accepting alms, one who eats less, one who has conquered his senses, one who is devoid of sins, such a person on pilgrimage would get the fruits of all sacrificial rites. One would be born as poor, if he has not fasted three nights, had not gone on pilgrimage and had not given gold and cows as gift. Whatever fruit is got by doing sacrificial rites will be gained by going on pilgrimage.

5. O Brahmin ! Puṣkara is the excellent sacred spot. One should dwell there atleast for three nights. There are thousand crores of sacred places in Puṣkara.

6. Lord Brahmā resides here along with celestials. The sages who desire for everything and the celestials have had perfection here after bathing and worshipping the ancestors and celestials.

7. They attain the fruits of performing Aśvamedha rite and reach Brahmaloka. One who gifts food in (the month of) Kārttika, gets free from sins and reaches Brahmaloka.

8. It is difficult to go to Puṣkara and the austerity at Puṣkara is still more difficult. It is difficult to give gift at Puṣkara and it is still more difficult to stay at Puṣkara.

9. One elevates hundreds of manes by staying therein, by repetition (of divine names) and by doing ancestoral rites. The path to Jambū also lies therein, as also the sacred spot of Taṇḍulikāśrama.

10-11. The Kaṇvāśrama, Koṭitīrtha, (river) Narmadā, Arbuda, Carmaṇvatī, Sindhu, Somanātha, Prabhāsa, confluence of (river) Sarasvatī at the ocean, the ocean, Piṇḍāraka, Dvārakā and Gomatī yield all fruits.

12-13. The Bhūmitīrtha, Brahmatuṅga and the (land of) five rivers, the king of mountains, Devikā, the destroyer of sins, the meritorious Vinaśana, Nagodbheda, the destroyer of sins the Kumārakoṭi are spoken as bestowers of all benefits.

14. Whoever always says, "I will go to Kurukṣetra and live, therein", becomes free of sin and goes to heaven.

15. The gods Viṣṇu and others dwell there. (One who) lives therein reaches lord Viṣṇu. One who bathes in the river Sarasvatī and Sannihata reaches the region of Brahmā.

16. Even the dust particles at Kurukṣetra confer excellent position. The Dharmatīrtha, Suvarṇa and Haridvāra are excellent places.

17. The sacred places Kanakhala and Bhadrakarṇahrada are meritorious. The confluence of the rivers Ganges and Sarasvatī and the Brahmāvarta destroy sins.

18. The Bhṛgutuṅga, Kubjāmra and the place of origin of Ganges destroy sins. Vārāṇasī is an excellent sacred spot. Avimukta is unsurpassed.

19. The sacred Kapālamocana and Prayāga, the excellent sacred spot, the confluence of Gomatī and Gaṅgā and (the river) Gaṅgā throughout do not confer hell.

20. The sacred Rājagṛha is meritorious. Śālagrāma removes sins. Vaṭeśa, the sacred Vāmana and the confluence of Kālikā are excellent places.

21. Lauhitya, (river) Karatoyā, Śoṇa, Ṛṣabha (hills) are excellent places. Śrīparvata, Kolbagiri, Sahyādri and Malayagiri (are sacred).

22. The rivers Godāvarī, Tuṅgabhadrā, Kāverī, Tāpī, Payoṣṇī and Revā are the bestowers (of fruits). The Daṇḍaka forest is excellent.

23. Kālañjara, Muñjavaṭa, Sūrpāraka, (river) Mandākinī, Citrakūṭa and Śṛṅgaverapura are excellent spots.

24. Avantī is an excellent place. Ayodhyā destroys one's sins. Naimiṣa is an excellent place which yields enjoyment and liberation.

CHAPTER ONE HUNDRED AND TEN

The greatness of Gaṅgā

Fire-god said :

1. I shall describe the greatness of (river) Gaṅgā. She should be worshipped. She yields enjoyment and liberation. The countries through which she flows are holy and excellent.

2. The (river) Ganges is the succour for the beings who resort to it always. The (river) Ganges duly worshipped, succours the two lines of ancestors.

3. The drinking of the waters of Ganges (confers the merits of performance of) thousands of Cāndrāyaṇa. One who worships the Ganges for a month gets the fruits of all sacrificial rites.

4. The goddess (Ganges) destroys all sins and confers (access to) heavens. One continues to stay in heavens as long as (his) bones remain in the (waters of the) Ganges.

5. Blind people and others attain equal status with the

celestials by worshipping her. The carrying of the earth dug up from the beds of Ganges destroys one's sins just as the Sun.

6. (The river) purifies hundreds and thousands of holy men who look at it, touch it, drink (its waters) and repeat (the word) Ganges.

CHAPTER ONE HUNDRED AND ELEVEN

The Greatness of Prayāga

Fire-god said :

1. I shall describe the greatness of Prayāga, the excellent place, which confers enjoyment and emancipation. O Excellent sages ! the gods Brahmā , Viṣṇu and others stay at Prayāga.

2. So also the rivers, oceans, *siddhas* (accomplished persons), gandharvas (semi-divine beings) (stay there). There are three fire-pits and the Ganges (flows) in the middle.

3. (The river Yamunā), the daughter of Sun, renowned in the three worlds flows there with force having all sacred spots before her.

4. (The land) in between (the rivers) Ganges and Yamunā is known to be the thigh of(goddess) earth. The sages knew that Prayāga is the generative organ situated in the thigh.

5. Prayāga and Pratiṣṭhāna are the woollen blanket and the mule. The holy place of Bhogavatī is the platform for the god of creation (Brahmā).

6-7. The scriptures and sacrificial rites are endowed with forms at Prayāga. By singing in praise of this sacred place, or by the repetition of (lord's) names or by touching the earth here (one) gets free from all sins. Charity, ancestral rites and recitation (of names of the god) done at Prayāga, the place of confluence (of the two rivers), has undecaying merits.

8. O Twice-born ! One who has resolved to die at Prayāga at the end (of his term of life) should not change his mind on the authority of scriptures or on the words of the people.

9-12. Ten thousand and six crores of sacred places are present only here. Hence Prayāga is the foremost (place). The

Bhogavatī, sacred spot of Vāsuki (serpent chief) and the flight of swans are present here. One reaps the fruits of making a charity of a crores of cows by bathing at Prayāga three days in the month of *māgha* (February-March). The learned have declared thus. It is easy to have access to Ganges all along its course, but very difficult at the (following) three places—Gaṅgādvāra (Haridvāra), Prayāga and the confluence of Ganges with the ocean. One goes to heaven by giving alms here and one will become a monarch here itself.

13-14. One who dies at the root of the banyan tree and the confluence goes to the abode of lord Viṣṇu. The sacred sands on which Urvaśī (a nymph) had sported, the Sandhyāvaṭa, the Koṭitīrtha, the Aśvamedha, the pure Mānasa, and Vāsaraka are all excellent places.

CHAPTER ONE HUNDRED AND TWELVE

The greatness of Vārāṇasī

Fire-god said :

1. (Lord) Maheśvara (Śiva) said to Gaurī (consort of Śiva) that Vārāṇasī is the sacred place. It confers enjoyment and emancipation on those who reside there and recite (the name of god) Hari (Viṣṇu).

Rudra (Śiva) said :

2. "The sacred place, O Gaurī, has never been forsaken (by me) and hence it is called Avimukta[1]. The repetition (of god's names), the performance of penance and giving alms at Avimukta indeed (yields) undiminishing benefits.

3-5. After rubbing away dust from the feet with a stone, one should stay at Kāśī (Vārāṇasī). He should never forsake it. The eight holy spots —Hariścandra, Āmrātakeśvara, Japyeśvara, Śrīparvata, Mahālaya, Bhṛgu, Caṇḍeśvara and Kedāra, remain concealed at Avimuktaka (Vārāṇasī). Avimuktaka is the most sacred place among all sacred places.

6. It extends to two *yojanas* in the east and half a *yojana* in

1. Avimukta is one of the names of Vārāṇasī.

the opposite direction. The (two) rivers Varaṇā and Asī (flow) and Vārāṇasī lies between the two.

7. Bathing, muttering (of divine names), oblations (to gods), (one's) death, worship of gods, ancestral rites, alms-giving and stay and whatsoever done here is capable of conferring enjoyment and emancipation.

CHAPTER ONE HUNDRED AND THIRTEEN

The greatness of Narmadā

Fire-god said :

1. I shall describe the greatness of Narmadā which yields great pleasure. The water of the Ganges purifies the bather at once. The water of the river Narmadā (purifies) at the mere sight of it.

2-3. It extends (in length) to one hundred *yojana* and two *yojanas* in breadth. There are sixty thousand holy places and sixty crores on the hills on either side at Amarakaṇṭaka. (The place of) confluence with Kāverī is meritorious. Listen to me. I shall describe about Śrīparvata.

4-5. (Goddess) Gaurī in the guise of (goddess) Śrī (Lakṣmī) did penance here. Lord Hari told her, who was doing penance, that she would attain salvation, and that hill will be known after her name as Śrīparvata. Hundred *yojanas* all along (the hill) would become greatly meritorious. Charity, penance, chants and ceremony done here all yield undiminishing merits.

6. Death at this place (conveys one) to the world of Śiva. This excellent sacred place yields everything. Lord Śiva sports here with his consort. (The demon) Hiraṇyakaśipu performed penance here and became mighty. The sages attained perfection here.

CHAPTER ONE HUNDRED AND FOURTEEN

The greatness of Gayā

The Fire-god said :

1-2. I shall describe the greatness of Gayā. It is the most excellent among the sacred places. The demon Gaya practised penance. Being tormented by the heat of his penance, the celestials (approached lord) Viṣṇu who was lying in the milky ocean and told him "Kindly protect us from the demon Gaya." (Lord) Hari (Viṣṇu) said yes. He met the demon and asked him to request for a boon.

3-4. The demon requested that he would be the holiest of all places. Lord Viṣṇu granted his request. Having seen that the demon (was on the earth) and the earth had become deserted without Lord Viṣṇu, the celestials, Brahmā and others in the heaven met lord Hari (Viṣṇu) and said, "O (lord) Hari ! The earth has become deserted."

5. On seeing the demon's presence, lord Hari (Viṣṇu) asked (lord) Brahmā, "You go to the demon along with the celestials and request for his body for the purpose of a sacrifice."

6. After having heard that, Brahmā went to the demon Gaya along with the celestials and said to him as follows: "I am your guest. I request you (to give me your) pure body for (the sake of being offered in) a sacrifice."

7. The demon Gaya granted the request. He fell down. (Lord Brahmā)did the sacrifice on the skull. As it was moving, (lord Viṣṇu) asked lord Brahmā to offer the final oblation.

8-9. Even as the final oblation was being offered, the demon moved. Hence lord Brahmā asked Lord Viṣṇu. Lord Viṣṇu then called Dharma (the god of virtue) and said, "O celestials ! you all support this divine stone. The club-wielding form of mine along with the gods will be present on this slab."

10-11. Having heard that, lord Dharma supported that excellent divine slab. Marīci, the son of Brahmā married Dharmavratā, the daughter of Dharma and Dharmavatī. She was devoted to doing penance. (They two spent happily) just as (lord) Hari sported with (goddess) Śrī (Lakṣmī) and (lord) Śambhu (Śiva) with (goddess) Gaurī (Pārvatī).

12. (Once) he returned from the forest with *kuśa* (grass)

and flowers and was very tired. After taking food he said to Dharmavratā, "Massage my feet."

13. The dear wife accordingly was massaging the feet of the sage who was taking rest. In the meanwhile, as the sage fell into a nap, lord Brahmā came there.

14. Dharmavratā began to think, "Shall I worship lord Brahmā ? Or shall I continue to massage the feet (of my lord) ? Brahmā who is the lord of my lord should be worshipped."

15-17. After thinking (for some time) she began to worship lord Brahmā with all the honours. Marīci (woke up and) saw her (doing service to Brahmā). As she was not doing as directed he cursed her angrily, "You will become a stone". Dharmavratā also said to him, "After having stopped massaging your feet, I had worshipped (Brahmā) your lord. As you have cursed me, a faultless person, you will be cursed by (lord) Śaṅkara (Śiva)". Dharmavratā bore the curse singly and resorted to fire-god.

18. She performed penance for a long period. Then Viṣṇu and other celestials appeared in front of her and asked her to request for a boon.

19-22. Dharmavratā said to the celestials, "O Gods let my curse come to an end. The celestials said, "The curse given by Marīci will not be otherwise. You will become a sacred stone bearing the marks of the foot-prints of lord (Viṣṇu). You will be endowed with the essence of the gods, O Devavratā (Dharmavratā) ! You will be representing the forms of all celestials, You will be meritorious for making the demon motionless". Devavratā said, "If you are pleased with me, may Brahmā, Viṣṇu, Rudra, Gaurī, Lakṣmī and other gods stay in me ever." The fire-god said, "Having heard the words of Devavratā, the celestials said in affirmative and repaired to the heavens."

23. That divine stone slab of the demon was supported by (lord) Dharma. The demon began to move with the stone slab on which (the gods) Rudra and others remained.

24. The demon was still moving along with celestials. Then lord Hari (Viṣṇu), who was reclining in the milky ocean, was requested by celestials and he gave his form of wielding a mace.

25. (He said) "You all may go. I shall myself go there with the form known to all celestials." There lord Gadādhara

manifested (in the form of) manifest, unmanifest and both mani fest and unmanifest.

26-30. (Lord) Ādigadādhara was himself present in order to make (the stone slab) steady. There was a demon named Gadā. He was killed by lord Viṣṇu. Viśvakarmā (the celestial architect) made a mace from the bones (of that demon). (Lord) Gadādhara killed Heti and other demons with that first mace duly. Hence, he is known as Ādigadādhara. When lord Ādigadādhara was manifest in the divine stone slab and the demon remained steady, then lord Brahmā offered the final oblation. The demon Gaya asked celestials "Why I was deceived? By the more command of lord Viṣṇu I would have remained steady. Because you have tormented me you should give me a boon".

The celestials said:

31-32. "Since you have been made steady by us, this will become a holy place of the lords Viṣṇu, Śambhu (Śiva) and Brahmā. (It would become) more renowned than all other sacred places. It would confer the region of Brahmā on the (departed) ancestors". Having spoken thus, the gods and goddesses remained there. All the sacred places also were present there.

33-35. After having performed the sacrifice, Brahmā gave fees to the priests. The sacred place of Gayā (extends to) five *krośas* (ten miles). Fiftyfive villages were endowed with (the following): Golden hills flowing with rivers, milk and honey, reservoirs of curd, clarified butter, plenty of hills of food, *kāmadhenu* (the celestial cow), *kalpataru* (the celestial tree) and abodes made of gold and silver. Let the brahmins here do not seek alms. The lord gave all these things after having spoken very little.

36-37. (The brahmins) at Gayā were cursed by lord Brahmā when they on account of their greed received gifts of money and other things of the righteous sacrifice "You will be deprived of learning. You will be greedy. The rivers will be bereft of milk and other things. The mountains will become mere rocks."

38-40. The brahmins said to (lord) Brahmā, "Everything has been lost on account of the curse. Kindly be gracions to us

for the sake of our livelihood". He replied to the Brahmins, "You will be dependent on (the pilgrims to) the sacred place as long as the moon and sun (exist). The people who come to Gayā and worship you by offering gifts of food, wealth etc. and ancestral rights shall elevate hundreds of their families to heaven from hell and excellent position after heaven."

41. Gaya also performed a sacrifice offering plenty of food and profuse fees. The place has been named as Gayā after him. The Pāṇḍavas worshipped lord Viṣṇu.

CHAPTER ONE HUNDRED FIFTEEN

Mode of making a pilgrimage to Gayā

Fire-god said :

1-7. When he has decided to go to Gayā after having duly performed the ancestral rite, he should wear ochre robes and do circumambulation of the village. He should control his mind and should not seek alms as he proceeds on the journey everyday. As soon as he has started from his house to go to Gayā, he secures for his ancestors the steps to ascend to heaven at each one of his steps. What is that to be done by acquiring knowledge about the *brahman* (the absolute) ? What is the benefit of dying at a cowshed ? What is the use of stay at Kurukṣetra ? If the son goes to Gayā, the ancestors celebrate it on seeing that the son has reached Gayā. (They would think), will they (the sons) offer us waters atleast by touching with their feet ? The knowledge about *brahman*, the ancestral rite at Gayā, the death at the cowshed and stay at Kurukṣetra are the four ways of attaining liberation. The ancestors who are afraid of hell desire that their sons who go to Gayā would be their saviours. Tonsure and fasting is a general rule (to be adhered) at all the sacred places.

8. There is no restriction about time at Gayā. The oblations may be offered always. One who stays there for three fortnights purifies seven generations.

9. In the *aṣṭaka* ceremony and in the *vṛddhi* rite at Gayā on the day of death, separate rite is performed for the mother at Gayā. But it is performed along with the husband at other places.

10. So also with the rites for the nine relatives such as the father etc. and for the twelve relatives. One should bathe in the sacred water of Uttaramānasa on the first day.

11. One should bathe in the sacred Uttaramānasa for the sake of increase of longevity and good health, for the destruction of all sins and for liberation.

12. By satisfying gods and ancestors with offerings, the doer of ancestral rite is deemed to have offered them the balls (of rice) "I am satisfying gods remaining in heaven, sky and earth."

13-16. One should satisfy beings in heaven, sky and earth, and father and mother (with the words), "I make these offerings of balls (of rice) for (my) father, grandfather, greatgrandfather, mother, (paternal) grandmother, (paternal) great-grandfather, (maternal) grandfather, (maternal) great-grandfather and (maternal) great great grandfather and others for their uplift. "Our salutations to the Sun-god who is of the forms of (the planets) Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu. Whoever bathes in the Uttaramānasa elevates his entire family.

17-18. After having saluted Sun (god) one should go to the Dakṣiṇamānasa without speaking (any word). (One should contemplate as follows): "I bathe in the Dakṣinamānasa for the satisfaction of (my) ancestors. I have come to Gayā. May all my ancestors ascend heaven." After having performed ancestral rite and offered balls (of rice), one should utter as follows after worshipping Sun (god) :

19. "Om, salutation to Sun (god), lord (of the universe. O Supreme god ! get me the cherished end. Graciously grant enjoyment and emancipation to all my ancestors.

20-21. May the most propitious Fire-god, the conveyor of oblations, Soma, Yama, Aryamā, and groups of manes— Agniṣvāttāḥ, Barhiṣadaḥ, Ājyapāḥ come here. My ancestors such as mother, (maternal) grandfather and others were protected here by all of you.

22-24. I am the person to offer them balls (of rice). I have come to this Gayā (Kṣetra). The sacred place named Kanakhala, renowned in three worlds and being worshipped by celestials, sages and *gaṇas*, lies to the north of Muṇḍa-

pṛṣṭha (the place where tonsure is done). It is being guarded always by the licking great serpents that give pleasure to accomplished persons and frighten sinners. The mortals on earth go to heavens and sport there by bathing there (in the waters of Kanakhala).

25. Then one should go to Phalgutīrtha situated on the Mahānadī after having visited Uttaramānasa, Nāga, Janārdana, sacred well and banyan tree.

26. This is spoken as the Gayāśira. It is also called Phalgutīrtha. The Muṇḍapṛṣṭha, Naga hill and other places are the most excellent among outstanding.

27. The water on the earth is veritable Kāmadhenu which yields prosperity and heaven. The Phalgutīrtha causes delight to the eyes. No other place is like the Phalgu (tīrtha).

28. The man who bathes in the Phalgutīrtha and worships lord Gadādhara (Viṣṇu) is deemed to have achieved all things got by the doers of good deeds.

29. The sacred places on earth, commencing with oceans and ending with tanks go to Phalgutīrtha once everyday.

30. Whoever bathes reverentially at the Phalgutīrtha, the foremost among tīrthas, causes forefathers to reach the region of Brahmā and the own self to get enjoyment and emancipation.

31-33. One who performs the ancestral rite here should bathe, offer balls (of rice) and worship (lord) Brahmā. In this Kaliyuga, all regions (of the universe) are presided over by (lord) Maheśvara (Śiva). But (lord) Gadādhara (Viṣṇu) is the presiding deity here. (Lord) Brahmā (remains here) in the form of a *liṅga*. (One should say), "I make obeisance to (lords) (Maheśvara) Śiva, Gadādhara (Viṣṇu), Bala, Kāma (god of love), Aniruddha (a form of Viṣṇu) and Nārāyaṇa. I also make obeisance to Brahmā, Viṣṇu, Nṛsiṁha and Varāha (forms of Viṣṇu) and others." Then one elevates hundreds of his family after worshipping (lord) Gadādhara.

34. Then one should go to Dharmāraṇya on the second day, bathe in Mataṅgavāpī at the excellent Mataṅgāśrama, do the ancestral rite and offer balls (of rice).

35-36. One should utter the following (words), after worshipping gods Mataṅgeśa and Siddheśa: "Let the gods and

guardian deities be the witness (to the fact) that I had come here and performed rites at this Mataṅga for the liberation of my fore-fathers. Bathing, offerring waters of liberation, performance of ancestral rite and other acts (should be performed) at Brahmatīrtha and the sacred well.

37. The performance of ancestral rite between the well and the sacrificial post lifts hundreds of fore-fathers. The righteous person who salutes the Mahābodhi tree gets the region of heaven.

38-39. On the third day, having control over the senses, one should bathe in the Brahmasaras, with the words, "I bathe in the sacred Brahmasaras for the favour of lord Brahmā and convey forefathers to the region of Brahmā served by the brahmarṣis and gaṇas. The doer of ancestral rite should offer waters of libation, offer balls (of rice) and sprinkle (water over his body). One who wants to have Vājapeya (rite) should circumambulate the *brahmayūpa* (post).

40. One sage offers water at the root of the mango tree holding a pitcher and *kuśa* in his hand. The mango trees are watered and the forefathers are satisfied. One act is well known as yielding two fruits.

41-42. By making obeisance to lord Brahmā one elevates hundreds of generations. On the fourth day, after having bathed in the Phalgutīrtha and offering *tarpaṇa* to gods, one should do the ancestral rite together with (the offering of) balls (of rice) at the Gayāśiras. The extent of sacred Gayā is five *krośas* (ten miles) and the extent of Gayāśira is one *krośa* (two miles).

43. By offering balls (of rice) there, one elevates hundreds of generations. The great lord Mahādeva (Śiva) has placed his foot at the Muṇḍapṛṣṭha.

44. The Gayāśira is said to be the sanctuary at Muṇḍapṛṣṭha. The Gayāśira itself has been made the hermitage at Phalgutīrtha.

45-48. The nectar flows therein. Whatever is offered there to the forefathers never decreases. After having bathed at Daśāśvamedha and worshipped lord Brahmā, whoever touches the Rudrapāda (the foot mark of lord Rudra) will not be born again. Having offered the ball of rice of the measure of a *śamī* leaf at Gayāśira, those who are in the hell go to heaven and those who are in heaven attain liberation. The offer

of ball (of rice) (is made) along with *pāyasa,* (sweet porridge) flour made into a paste, gruel, rice and wheat and mixed with sesamum. By offering the ball (of rice) at Rudrapada, one elevates hundreds of generations.

49. Similarly, one who offers the ball (of rice) at the ancestral rite at Viṣṇupada gets released from debts (due to ancestors). One will elevate hundreds of fore-fathers as also his own self.

50-53. So also, one who does the ancestral rite at the Brahmapada (the place where the footmarks of Brahmā are situated) conveys the forefathers to the region of Brahmā. Similarly, (the performance of) ancestral rite at the *dakṣiṇāgnipada, gārhapatyapada* and the *āhavanīyapada*[1] confers the fruits of (performance of a) sacrificial rite. One who does the ancestral rite to *āvasthya*[2] (fire), (gods) moon, sun, *gaṇa,* (sage) Agastya and Kārttikeya elevate the family. After having saluted the chariot of Sun, one should make obeisance to Karṇāditya. After having worshipped the foot of (lord) Kanakeśa, one should make obeisance to Gayākedāra. (By such acts) one gets freed from all sins and conveys his fore-fathers to the region of Brahmā.

54-55. Prince Viśāla at Viśālā became father of children by offering balls (of rice) at Gayāśiras. He asked the brahmins, "How can I have children ?" The brahmins told Viśāla, "All things will be got by offering balls (of rice) at Gayā."

56-59. Then Viśāla also offered balls (of rice) to the forefathers at Gayāśiras. Having seen white and red (coloured) souls in the sky, he asked them, "Who are you ?". One among them, the white person, said to Viśāla, "I, the white person, am your father now going to the region of Indra on account of (your) good deeds. O son ! the red coloured (person) is my father and the black coloured is my grand-father. We had reached hell and we are liberated by you. Because you have offered balls (of rice) we are going to the region of Brahmā". After saying thus they went away. Viśāla got progeny, ruled the kingdom and (finally) reached lord Hari (Viṣṇu).

60-62. The foremost among the pretas said to the merchant for his liberation, "Good fruits are enjoyed by all *pretas,* who

1. The places associated with the fires of the household.
2. A household fire.

are tormented by sufferings. Once, a pitcher together with food and water was given on a Śrāvaṇadvādaśī day at noon. That has been sustaining (us ever since). You go to Gayā with money and offer us balls (of rice)". The merchant went to Gayā with money and offered balls (of rice).

63-64. The foremost among the *pretas* was led to the region of (lord) Hari (Viṣṇu) along with the other *pretas*. (One liberates) his own self, his forefathers and those who have died on the paternal and maternal side, as also those related to the preceptor, the father-in-law and other relatives, by the offer of balls (of rice) at Gayāśiras.

65-67. (One should utter the following words): "Those who have been deprived of the offer of balls for their sake, those who do not have a wife or children, those for whom the rites could not be done, those who were blind, lame or of deformed limbs, those who were born prematurely and other known and unknown (relatives) in my family, for their sake, I have offered the ball (of rice). Let it remain undecaying. Those fore-fathers of mine who remain in the form of a *preta*, let all of them be pleased for ever by the offer of the ball (of rice)".

68. All those who desire to elevate the family should offer balls (of rice) to all. So also one desirous of (elevating his own self) and getting imperishable place should offer (ball of rice).

69-70. The wise man should bathe at Gadālola with the (repetition of) *mantras*. O lord Janārdana ! I bathe in this sacred Gadāprakṣālana at the extremely sacred Gadālola in order to appease sufferings due to mundane existence. Obeisance to the *Akṣayavaṭa* (banyan) tree, which yields undecaying heaven.

71. One should do the ancestral rite at the spot of the banyan tree and feed brahmins for (securing) undecaying position of forefathers and for the destruction of all sins.

72. If one brahmin has been fed, crores (of brahmins) would become fed. What more to say ? If many are fed, the offerings done to the fore-fathers become undecaying.

73. The fathers of those who offer food at Gayā become virtually the *putriṇa* (i.e. having sons). After having saluted the

1. The word *putra* means—one who saves parents from the hell called *put*.

banyan tree and the lord of the banyan tree, one should worship the great grand-father.

74. One would attain imperishable position and elevate hundreds of his family members. The pilgrimage made to Gayā always (bears) fruit whether it is done in the proper way or not.

CHAPTER ONE HUNDRED AND SIXTEEN

Mode of making a pilgrimage to Gayā

The Fire-god said :

1. One should do *sandhyā* (twilight worship) after bathing in (the river) Mahānadī with (the recitation of) *gāyatri* (*mantra*). The ancestral rite and offer of balls (of rice) in the morning preceded by (the recitation of) *gāyatrī* (*mantra*) yields undiminishing (fruits).

2. Having bathed in the noon (as the sun remains up) and having worshipped with songs and (playing of) musical instruments, the (evening) twilight worship is done there itself in front of the sun and the offer of balls (of rice) is made.

3. (Similarly) one should (offer) at the place of Agastya. One, who has come out after having entered the *yonidvāra* (the fissure in the hill), does not enter the *yoni* (the womb) again and will be liberated from the cycles of birth and death.

4. (He) should then pay obeisance to Bali (a demon king) at Kākaśilā and (lord) Kumāra (Subrahmaṇya).Then one should offer balls (of rice) at Svargadvāra, Somakuṇḍa and Vāyutīrtha.

5. Then (he) should offer balls (of rice) at Ākāśagaṅgā and Kapilā. After having paid obeisance to Śiva, the lord of Kapilā, one should offer bails (of rice) at Rukmikuṇḍa.

6. After having worshipped (lord) Koṭīśa at Koṭitīrtha, one (should offer balls of rice) at Amoghapada. Then the balls (of rice) should be offered at Gadālola, Vānaraka and Gopracāra.

7. After the worship of the cow, one who does the ancestral rite and offers balls (of rice) at (the river) Vaitariṇī, elevates twentyone generations. Then one should offer balls (of rice) at Krauñcapāda.

8-11. (The pilgrim) should then offer balls (of rice) at Viśālā and Niścirā on the third day. One who bathes in the Ṛṇamokṣa and Pāpamokṣa and with the sacred ash at the Bhasmakuṇḍa gets free from sin. One should then worship lord Janārdana (uttering as follows): "I have placed this ball (of rice) on your hand. O Janārdana ! When I die let this remain without decay." (Lord) Janārdana himself (remains) at Gayā in the form of forefathers. Having worshipped that lotus-eyed lord one gets liberated from three debts. After having worshipped (lord) Mārkaṇḍeyeśvara, one should worship (lord) Gṛdhreśvara.

12. Then the balls (of rice) should be offered to (lord) Maheśa at the Mūlakṣetra at Dhārā. Balls (of rice) should be offered at Gṛdhrakūṭa, Gṛdhravaṭa and Dhautapāda.

13. (The pilgrim) should then offer balls (of rice) at the Puṣkariṇī, Kardamāla and Rāmatīrtha. One should make obeisance to (lord) Prabhāseśa and offer *piṇḍa* (balls of rice) at Pretaśilā.

14. (The following words should be recited on these occasions) : "May all (my) fore-fathers and relatives who are still in the form of *pretas* (the dead people still in the state of a spirit) in the heavens, sky or earth get released from that state by my offer of *piṇḍas*."

15. One who offers *piṇḍa* at the following three places-Pretaśilā, the sacred Gayāśiras and Pretakuṇḍa at Prabhāsa, liberates his family.

16. (The pilgrim) should pay obeisance to (lord) Vasiṣṭheśa and offer *piṇḍa* in front of that (deity). He should then offer *piṇḍa* at Gayānābhi, Suṣumṇā and Mahākoṭi.

17. (*Piṇḍa* should be offered) in front of(lord Gadādhara), at Muṇḍapṛṣṭha and in the presence of the goddess. The Muṇḍapṛṣṭha together with the guardian deities should be worshipped first.

18. By doing such worship, one will not have fear and the effects of disease and poison will be destroyed. One who worships (lord) Brahmā conveys his family to the region of Brahmā.

19. One who worships Subhadrā (sister of lord Kṛṣṇa), Balabhadra (brother of lord Kṛṣṇa) and Puruṣottama (here refers to lord Kṛṣṇa), gets all his desires fulfilled, elevates his family and attains heaven.

20. One should pay obeisance to (lord) Hṛṣīkeśa and offer *piṇḍa* in front of that (deity). Having worshipped (lord) Mādhava, one becomes honoured by the celestials.

21. One who worships (the goddesses) Mahālakṣmī, Gaurī, Maṅgalā and Sarasvatī elevates his fore-fathers and enjoys all pleasures in heaven and becomes a learned man (in his next birth).

22-24. One who worships the twelve Ādityas (suns), Fire-god, Revanta and Indra, gets free from diseases etc. and attains heaven. One who worships Kapardi, Vināyaka and (lord) Kārttikeya (Subrahmaṇya nourished the six Kṛttikās) gets his desire accomplished without any impediment. One would get everything by worshipping the eight mysterious *liṅgas*—Somanātha, Kāleśa, Kedāra, Prapitāmaha, Siddheśvara, Rudreśa, Rāmeśa and Brahmakeśvara.

25. By worshipping (lords) Nārāyaṇa, Varāha and Nārasiṁha one would get prosperity. By worshipping (lords) Brahmā, Viṣṇu, Maheśa and Tripuraghna (destroyer of Tripura) one would get all things.

26. He who worships Sītā, Rāma, Garuḍa and Vāmana gets all the desired things and conveys his forefathers to the region of Brahmā.

27. By worshipping lord Ādigadādhara in the company of celestials, one gets free from three debts[1] and redeems the entire family.

28. The stone slab is of the form of celestials and it is hence meritorious. There is no place in Gayā where there is no sacred spot.

29-32. That person in whose name a *piṇḍa* is offered, is conveyed to (the region of) Brahmā eternally. After having paid obeisance to Phalgvīśa, Phalgucaṇḍī and Aṅgārakeśvara, one should perform the ancestral rite at the place of Mataṅga and

1. They are due to the sages, gods and manes.

Bharatāśrama. So also one should offer food at Haṁsatīrtha, Koṭitīrtha and Pāṇḍuśilā. There, at the Agnidhārā, and at Madhusravas, *piṇḍa* should be offered. One should offer *piṇḍa* at the forest of Dhenukā and worship the cow at Dhenupada. One who offers *piṇḍa* in the Sarasvatī (river) redeems all the fore-fathers.

33. After having worshipped the evening twilight, one should pay obeisance to (goddess) Sarasvatī. The brahmins proficient in the Vedas and Vedāṅgas should do the three twilight worships.

34. After having done circumambulation of Gayā and having worshipped the brahmins at Gayā, offer of food or any-thing else becomes undecaying.

35-42. The lord Ādigadādhara should be glorified and prayed to as follows: "I pray to the conferer of *yoga*, (lord) Gadādhara, the resident of Gayā, who redeems the fore-fathers for the sake of *dharma* (righteousness), *artha* (prosperity) *kāma* (pleasure) and *mokṣa* (redemption). I salute that true *brahman*, who is devoid of a body, organs, mind, intellect, life-force and ego who is always pure, and who is endowed with intellect. I always salute the lord who is bliss, without a second form, who is wor-shipped by the celestials and demons, and who is surrounded by gods and goddesses. I pay obeisance to the destroyer of the sinful propensities of the *Kali* period, the person wearing the garland of wild flowers, the protector of all the worlds, the one bent on the redemption of the family, the one divided himself into the manifest and unmanifest. I worship that destroyer of frightful sins and one who remains as the permanent essence. O lord ! Gadādhara ! I have come to Gayā in order to do the ancestral rite. You be the witness for me here today. Let me be free from three kinds of debts. May the gods Brahmā, Īśāna and others be the witness for me. I have come to Gayā and have redeemed my forefathers. Whoever reads (about) the greatness of Gayā at the time of (doing) the ancestral rite, attains the region of Brahmā. The ancestral rite done to the forefathers becomes undecaying and it confers the region of Brahmā.

CHAPTER ONE HUNDRED AND SEVENTEEN

Mode of performing the ancestral rites

Fire-god said :

1-5. I shall describe (the mode of performing) *śrāddha* (ancestral rite) as described by sage Kātyāyana to the sages. One should do *śrāddha* at Gayā especially on the *saṅkrānti*[1] etc. or on the day of the new moon or on days after the fourth day. After having reached there, one should invite (any one of the following for the *śrāddha*): the mendicants, pious householders one who has completed his studies, learned brahmins, those who are faultless, those who strictly observe the propriety of conduct. Persons afflicted by white leprosy or leprosy should not be invited. So also people who are present uninvited should not be entertained. They should have bathed, be pure and have self-control. They should face the east while doing divine acts. The three fore-fathers (father, grand-father and great grand-father) should separately be invoked. So also the fore-fathers on the maternal side (to whom one is entitled to offer) should be invoked.

6. The performer of the *śrāddha* should observe continence that day. (He should be) gentle, calm, not hasty, true and not intoxicated. (He should) not stir out. (He should) not read the scriptures and practice silence.

7. Kind enquiries should be made of the chief among those seated. Even number of *darbha* should be spread for the fore-fathers. The (appropriate) deity should be invoked.

8. One should ask, "Shall I invoke Viśvedevas ?" (He should be replied), "you invoke". After having invoked Viśvedevas, and having spread barley, one should repeat the following :

9. O Viśvedevas ! You hear this. I invoke the fore-fathers. Having asked thus and being permitted to invoke, one should invoke them (saying) "You be pleased."

10-12. After having spread the sesamum, one should invoke the fore-fathers with the repetition of (the *mantra*), "Fore-fathers" One should sprinkle on the *kuśa* with the mantra *śaṁ no devī*.

1. The day on which the sun enters a new sign of the zodiac.

After having scattered the grains of barley with the (repetition of the *mantra*) "You are the barley grains", the sesamum (is scattered) (with the repetition of the *mantra*) "You are the sesamum. You are permeated with the essence of Soma. Graciously gratify the souls of forefathers. Salutations." Flowers should be offered with (the *mantra* "śrīśca te" in a golden or silver vessel or a wooden (vessel) or sword or vessel made of a leaf. The circumambulation is done clockwise in the case of celestials and anticlockwise in the case of fore-fathers, wearing the *pavitra* (made of *darbha*) on the hand, one for each one (of the fore-fathers).

13. (Then he should recite the following *mantra*): "May the celestial waters together with the waters of the earth and sky and the golden sacrificial waters confer blessing on you." (Then the waters of respectful offering should be offered to the Viśvedevas with the *mantra*): "O Viśvedevas ! Here are the offerings for each one of you". (Similarly, offerings should be made to the forefathers saying) "Here is the offering for you, O Forefathers !

14. Similarly, offerings should be made (to the grandfathers) with (the *mantra*) "Obeisance to the grand-fathers." The sacrificial vessel is lowered with (the repetition of the *mantra*) "You are the seats of my forefathers."

15. Then perfumes, flowers, incense sticks, lamps, shawls and food with clarified butter should be raised up (by the performer of ancestral rite). (The brahmins should then be asked) "Shall I offer them in the sacrifice ?"

16. Being permitted (by the brahmins) to do so, those things should be offered to the fire in the case of those who maintain fire and on the hands of forefathers in the case of those who do not maintain fire with the repetition of the following *mantra* and (wearing) the *pavitra* (made of *darbha* worn on the finger).

17. The first oblation is (made with the *mantra*): "Obeisance to the Fire-god, the conveyor of offerings." The subsequent (*mantras*) are to Soma, to forefathers, to the god of death and Aṅgiras.

18. The remnants of oblations should be collected in the food vessel. "O Nectar ! this earth is your receptacle, the sky is the covering. The brahmin is your mouth. I am casting in that mouth permeated with the nectar." After having repeated (the

mantra) "This Viṣṇu", the thumb of the brahmin is placed in the food.

19. The sesamum should be scattered with (the *mantra*) "Removed", and the food should be given. After saying, "Be pleased", the *gāyatri* and other *mantras* should be repeated.

20. "Obeisance to the gods, the forefathers, great yogins, Svadhā and Svāhā always."

21. After having known that they are satisfied, the food must be scattered and water should be given to each one of them. After repeating the *gāyatri* (*mantra*) as before, (the *mantra*) "honey, honey" should be repeated.

22-23. They should be asked, "Are you all satisfied?". They should say, "We are satisfied.' Being permitted by them the residual food should be gathered together and water should be sprinkled by the side of the place where food was eaten. Three *piṇḍas* should be placed on *kuśa*, after they have done the *ācamana* (rinsing of the mouth).

24. After the rinsing of the mouth, water, flowers and unbroken rice should be offered. The water given may be undiminishing. Then (the forefathers) should be requested (as follows):

25-31. "May the forefathers be gracious: May our progeny prosper always. May the donors enjoy prosperity. So also (may) the *Vedas* and progeny (prosper). May our earnestness never fail.. May we have plenty to give. May our food get profuse. May we get (enough) guests. May there be (plenty) seeking alms. May we not seek alms from anybody. The stems of *kuśa* over which the (term) svadhā (obeisance) has been repeated are then gathered along with the *pavitras* and (permission) should be asked to say obeisance (to forefathers). After having been permitted, (the following *mantra*) should be recited: "Obeisance to the fathers (includes the brothers and cousin of the father) grandfathers and great-grand fathers. Obeisance." As one is repeating this, water should be sprinkled from the raised pot and fees should be paid according to one's means. In the ceremonies related to the gods and forefathers one should say : "May the Viśve devas be pleased". They should be bid adieu (with the *mantra*) "Vāje vāje". Then one should accompany the brahmins (with the repetition) of (the *mantra*) "āmāvājasya," do circumambulation of them and enter the house. One should do this on the new moon day every month.

32. I shall describe (the mode of doing) *ekoddiṣṭa* (rite done for an individual only). The *śrāddha* rite is done as before. One *pavitra*, *argha* and one *piṇḍa* are offered.

33-34. In this rite, there is no invocation and the offering is not made in the fire. The Viśvedevas are not (invited) here. At the (time of) query about satisfaction (one should ask) "May it be relished". The brahmin should say, "well relished". They should be asked to be seated and be pleased with the offering. They (should say), "We are pleased". The remaining (part of the ceremony) should be done as before.

35-37. I shall describe (the mode of performing) the *sapiṇḍikaraṇa* (a rite in honour of the dead person done on the 12th day after death or at the end of one year). (It is done) at the end of a year or in the middle. Three vessels should be kept for the forefathers and one vessel for the dead person. The four (vessels) should be provided with the sesamum and flowers along with the *pavitra*. Having filled them with scented water, sprinkle the vessel of the dead person with the *mantra* "ye samānā". The offering of the *piṇḍa* should be (done) as before. By this rite (the soul of) the dead person attains the position of fathers.

38-49. I shall describe (the mode of doing) the *śrāddha* rite which confers prosperity. Everything is done as before. One should repeat (the *mantras*) except the *mantra* of the father and (do) circumambulation in the forenoon. The materials (required are) good *kuśa*, and barley grains instead of sesamum in this rite. The query about satisfaction is "Is it well done". The brahmin should say, "well done". The *piṇḍas* should be composed of curd, broken rice and the jujube. One should ask, "Shall I invoke the ancestors who are fit to receive *nāndī* (rite)". They should be requested to be satisfied with the offerings. The manes (who are) the *nāndīmukhas*, I shall describe. One should ask the clan of manes, the *nāndīmukhas* to be pleased. The *nāndimukhas* are—father, grand-father, great-grandfather, maternal grandfather, maternal great grand-father and maternal great great grand-father. (In this ceremony) the term *svadhā* should not be added. Even number of brahmins should be fed. I shall describe the country herbs which would satisfy the manes. They would get satisfied with the roots and fruits of the forest for a month, with the fish for two months,/with the ominous bird for three months, with the deer for four (months), with the goat

for five or six, with the tortoise for seven or eight, with the boar for nine (months), with the meat of the ram, (meat) of the buffalo and the spotted antelope for ten months, with the milk of a cow and *pāyasa* (sweat gruel) for one year. They would be satisfied for twelve years with the meat of a sacrificial goat. The meat of a rhinoceros, the *kālaśāka* (a kind of vegetable), (meat) of a red goat, honey and sea crabs offered in the rainy season and *śrāddha* (done) in the (asterism) of *maghā* (tenth in the cycle) (yields) undiminishing benefits. The brahmins who study the *Vedas,* who do *agnihotra,* who study their own branch of *Vedas,* those who are learned in the six ancillary texts (of the *Vedas*), one who worships the Nāciketa fire thrice a day, the three *madhu* (ṛks of the *Ṛgveda*), those who read the *dharmadroṇa,* one who knows the *trisuparṇa* (*sūkta*) and the *jyeṣṭhasāman* are those spoken as the *paṅktipāvanas* (the purifiers of an assembly).

50-53. I shall describe the mode of performing fruit-bearing (rites). (The *śrāddha* done) on the first lunar day confers plenty of wealth, on the second day (gets) beautiful wives, on the fourth day the fulfilment of heartfelt desires, on the fifth day (confers) progeny, on the sixth day (makes the doer) thrive well, on the seventh day (increases) agricultural prospects, on the eighth day (confers) material prosperity, on the ninth day mules, on the tenth day plenty of cows, on the eleventh day off-springs, on the twelfth day wealth and grains, on the thirteenth day (ensures) excellent position among one's kinsmen. The *śrāddha* of those dead by means of weapons (should be done) on the fourteenth. It is said that one gets all (desires fulfilled by doing *śrāddha*) on the new moon day.

54-58. "The seven hunters (who resided) in Daśārṇa, the deer (which dwelt) upon the mountain Kālañjara, the *cakravāka* (a species of water birds) in the Śaradvīpa, the *haṁsas* (ganders) in the Mānasa lake were born at Kurukṣetra as brahmins well-versed in the Vedas. They had gone a long way. May you excel them." When this verse is read at the (time of) *śrāddha* etc., the *śrāddha* gets completed and it yields the region of Brahmā. A son may perform *śrāddha* of his grandfather even as his father is alive, or of the grandfather when the great grandfather is living, or of the great grandfather when the great great grandfather is living. So also (*śrāddha* is done) for the mother, maternal grandfather etc. Whoever reads the *śrāddhakalpa* (that

relating to performance of śrāddha) gets the fruits of performing a śrāddha.

59-63. A *śrāddha* performed at a sacred place, or on the days of the commencement of the *yuga* or Manu period gets undiminishing fruits. Similarly, (śrāddha done) on the ninth day of bright fortnight in (the month of) Āśvayuk (October-November), on the twelfth day in Kārttika (November-December), on third day in Māgha and Bhādrapada (February-March and September-October), on the new moon day in Phālguna (March-April), on the eleventh day in Pauṣa (January-February), on the tenth day in Āṣāḍha (July-August), on the seventh day in the month of Māgha (February-March), on the eighth day of dark fortnight in Śrāvaṇa (August-September), on the full moon day in Āṣāḍha (July-August) and on the full moon days in Kārttika, Phālguna and Jyeṣṭha (June-July) (confer manifold benefits). The days of commencement of the Svāyambhuva Manu periods are also of undiminishing benefits. Gayā, Prayāga, (river) Gaṅgā, Kurukṣetra, (river) Narmadā, Śrīparvata, Prabhāsa, Śālagrāma, Vārāṇasī and river Godāvarī (are sacred places). *Śrāddha* (done) at those places and also at the Puruṣottama (*kṣetra*) (Puri) (yields manifold fruits).

CHAPTER ONE HUNDRED AND EIGHTEEN

The country of Bhārata

Fire-god said :

1. That country which (lies) to the north of ocean and south of Himādri (Himālaya) is known as the Bhāratavarṣa extending to nine thousand (*yojanas*).

2-4. This is a land of religious rites. It gives accomplishment of action in getting redemption. Mahendra, Malaya, Sahya, Śuktimat, Hemaparvata, Vindhya and Pāriyātra are the seven principal mountains here. Indradvīpa, Kaseru, Tāmravarṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva, Varuṇa and Bhārata are the nine territories here surrounded by the ocean.

5-8. The continent extends to one thousand *yojanas* from north to south. There are nine divisions of the Bhārata lying around the central part. The *kirātas* (hunting tribes) (are) in the east. The *yavanas* (the foreigners) (are in the west). The brahmins and others devoted to the *Vedas* and *smṛtis* (code books) (are) in the central part. The rivers rise from the Pāriyātra (mountains). Narmadā and other (rivers) flow from the Vindhya. (The rivers) Tāpī, Payoṣṇikā, Godāvarī, Bhīmarathī and Kṛṣṇaveṇī and others flow from the Sahya (mountains). (The rivers) Kṛtamālā and others flow from the Malaya (mountains). (The rivers) Trisāmā and others originate from the Mahendra (mountain). (The rivers) Kumāra and others rise from Śuktimat (mountain). (The river) Candrabhāgā rises from the Himālaya (mountains). The countries Kuru and Pāñcāla and the Madhyadeśa are situated in the western part.

CHAPTER ONE HUNDRED AND NINETEEN

Description of different continents

Fire-god said:

1. The Jambūdvīpa extends to a lakh of *yojanas*. It is surrounded by the Kṣīroda (ocean) measuring one lakh *yojanas*.

2. The Plakṣadvīpa is surrounded by the Kṣāra ocean. The seven sons of Medhātithi are the rulers of Plakṣadvīpa.

3. They are Śāntabhaya, Śiśira, Sukhodaya, Ānanda, Śiva, Kṣema and Dhruva after whom the countries are named.

4. Gomedha, Candra, Nārada, Dundubhī, Somaka, Sumanā and Vaibhrāja are the boundary mountains. The inhabitants are good.

5. There are seven principal rivers here. The inhabitants from Plakṣa to Śāka live for five thousand years and they adhere to righteous way of life adhering to the institutions of caste and stages of life.

6-7. Āryakas, Kurus, Vivimśas and Bhāvins are respectively the brahmins and others (*kṣatriyas*, *vaiśyas* and *śūdras*) here. They worship (lord) Soma (moon). Its extent is two lakhs *yojanas*

and it is surrounded by the ocean of *ikṣurasa* of equal measure. The Śālmala (dvīpa) is twice that. The seven sons of Vapuṣmat were the rulers of Śālmala.

8-12. Śveta, Harita, Jīmūta, Lohita, Vaidyuta, Mānasa and Suprabha are their names and the countries were known by their names. This twice bigger continent is surrounded by the Suroda (ocean) of equal measure. The seven (boundary mountains) are Kumuda, Anala, Balāhaka, Droṇa, Kaṅka, Mahiṣa and Kakudmat. The brahmins and other (three castes) are Kapila, Aruṇa, Pīta and Kṛṣṇa (respectively). They worship (the lord) in the form of Vāyu (wind god). This is surrounded by Suroda. Udbhida, Dhenumat, Dvairatha, Lambana, Dhairya, Kapila and Prabhākara, (the sons) of Jyotiṣmat were the rulers of Kuśa(dvīpa). Dadhimukhya[1] and others are the brahmins and others. They worship (the lord) in the form of Brahmā.

13. Vidruma, Hemaśaila, Dyutimat, Puṣpavat, Kuśeśaya, Hariśaila and Mandara are the boundary mountains.

14-16. This is surrounded by the Ghṛtoda ocean as well as the Krauñcadvīpa. The sons of Dyutimat were the rulers of Krauñca and the countries (ruled by them) were named after them. They are seven—Kuśala, Manonuga, Uṣṇa, Pradhāna, Andhakāraka, Muni and Dundubhi. (The names of) the seven mountains here are Krauñca, Vāmana, Andhakāraka, Devāvṛt, Puṇḍarīka and Dundubhi. Each one of them is twice as big as the other.

17-19. The mountains in the respective continents are also twice as the corresponding one in the others. The brahmins and others (three castes) are Puṣkara, Puṣkala, Dhanya and Tiṣya and (they) worship Hari. The Krauñcadvīpa is surrounded by Dadhimaṇḍodaka (ocean) and the Śākadvīpa. The sons of Havya and the rulers of Śākadvīpa were Jalada, Kumāra, Sukumāra, Maṇīvaka, Kuśottara, Modākī and Druma. The countries were known by their names.

20-21. Udaya, Jaladhara, Raivata, Śyāma, Kodraka, Āmbikeya and the beautiful Keśarī are the seven (boundary) mountains. The brahmins and others are Maga, Magadha, Mānasa and Mandaga. They worship (the lord) in the form of the Sun. The Śāka *dvīpa* is surrounded by the Kṣīrābdhi.

1. These are Daminaḥ, Śuṣmiṇaḥ, Snehāḥ and Mandehāḥ.

22-24. It is also surrounded by Puṣkara (*dvīpa*). (The ruler of Puṣkara), Savana had two sons—Mahāvīta and Dhātaki. They ruled over two countries known by their name. There is one boundary mountain called Mānasa at the centre in the shape of a bracelet. It extends to one thousand *yojanas* and is of equal height. (The people here) live for ten thousand years. (Lord) Brahmā is worshipped here by celestials. This continent is surrounded by the Svādūdaka ocean of equal measure.

25-26. The waters of the ocean neither decrease nor increase. O Sage ! At the moon-rise or moon-set and at the white and dark fortnights, an increase or decrease of waters by five hundred and ten *aṅgulas* (equal to one finger-breadth) is seen in the oceans.

27-28. The Svādūdaka is of many good qualities. The land is golden and is devoid of living beings. The peak (called) Lokāloka extends to a lakh of *yojanas*. It is engulfed in darkness in the form of the pan of the egg-shaped (universe). This land found with this pan of the egg-shaped (universe) extends to fifty crores.

CHAPTER ONE HUNDRED AND TWENTY

The extent of the universe

The Fire-god said :

1. The extent of the earth is believed to be seventy-thousand (*yojanas*). Its height is ten thousand. The nether worlds (extend) to one thousand each.

2-3. The seven nether worlds are Atala, Vitala, Nitala, Gabhastimat, Mahātala, Sutala and Pātāla. The demons dwell in those pleasant lands which are respectively coloured black, yellow, red, white, stony and golden.

4. Lord Viṣṇu in the *tāmasa* (darkness) form as Śeṣa (the serpent) lies under the nether worlds. He, the Ananta (infinite) on account of his infinite (good) qualities, (lies there) supporting the earth with his head.

5. There are many hells under the earth. A *vaiṣṇava* (devo-

tee of lord Viṣṇu) should not fall therein. The extent upto which the earth is illuminated by the sun is known as the sky.

6. O Vasiṣṭha ! The region of the sun is at (a distance of) one lakh (*yojanas*) from the earth, the region of the Moon at one lakh (*yojanas*) from the Sun, and the region of the stars at one lakh (*yojanas*) from the moon.

7-8. (Planet) Mercury is at two lakhs (*yojanas*) from the region of the stars. (Planet) Venus (is) at two lakhs from Mercury. (Planet) Mars (is) at two lakhs from Venus. (Planet) Jupiter (is) at two lakhs from Mars. (Planet) Saturn (is) at two lakhs from Jupiter. (The region of) the seven sages (ursa Major) (is) at one lakh from Saturn, the polestar (is) at one lakh from the sages (Ursa Major) and is at the apex of the three worlds.

9. The Maharloka (lies)at a crore (*yojanas*) from the pole-star, where those who have seen a full cycle of time reside. The Jana (loka), wherein dwell (the sages) Sanaka and others, (lies) at two crores (of *yojanas*) from that.

10-11. The Tapo (loka) (is) at eight crores from Jana (loka) where Vairājas (a class of celestial beings) are the presiding deities. The Satyaloka is at ninetysix crores from the Tapo (loka). It is known as the Brahmaloka where dwell celestials who do not die. The region fit for one to move on foot is the Bhūloka (the earth). The region of Bhuvarloka is said to be between (the earth and) the Sun.

12. The Svargaloka lies between the Sun and the pole-star in the fourteen lakhs (*yojanas* of space). These regions cover as an exterior shell of the universe.

13. They are again covered by ten-fold layers of elements water, fire, wind and ether.

14. O Great sage ! Each one of the ten latter regions lie enfolded in one another and thus form an exterior cover of the primary thing.

15. O sage ! One does not have any knowledge about the limit of that infinite. That nature has been the source of everything else.

16. This kind of innumerable eggs had come into being there. The *pumān* (*brahman*) exists in a potent state in the universal nature just as the fire in the wood and oil in the sesamum.

17-19. This *pumān* lies embedded in the nature as a conscious onlooker and knower. O Wiseman ! The nature and the brahman are held together by the force of Viṣṇu, the form of the essential virtues of all beings. That is the cause for their separate existence as well as union. O Great sage ! That is the cause for the agitation at the time of creation (of beings). It is similar to the wind sustaining hundreds of water particles after its contact with water.

20. The celestial beings and others are born through the concerted action of the nature and the effect of the force of Viṣṇu acted upon by the force of the former.

21-29. Viṣṇu is identical with brahman itself from whom this entire universe (has come into being). The chariots of the Sun are nine (occupying) thousand *yojanas*. O Excellent sages ! The axis is double that (measure). The axle of its wheel is one and half crores and seven lakhs (*yojanas*). The wheel is fixed there. It has three naves[1], five spokes[2], six circumferences[3], two movements[4] consisting in the cycle of period. O Great intellectual ! The second axis of the Sun's chariot is twentytwo thousand seven hundred and fifty (*yojanas*). The measurement of the two axles is equal to its yoke. The shorter axis and its yoke rest on the polestar. O Best disciplined ! The seven metres *gāyatrī*[5] and others are its horses. Sun's rise and setting are his being perceived and not being perceived. O Vasiṣṭha ! The regions from the earth to those where the polestar remains get lost at the time of deluge. The region where the polestar is stationed to the north of Ursa major is the excellent shining third place of (lord) Viṣṇu in heaven. This is the excellent place of ascetics who have become free from impurities.

30. The river Gaṅgā which purifies one by mere remembrance flows from there. It is to be known that the porpoise shape of the planets in the sky is that of lord Viṣṇu.

31-32. The polestar is situated at its tail. It revolves (on its non axis) and causes the planets to go round. That chariot

1. Forenoon, midday and afternoon.
2. *Parivatsara* etc.
3. The seasons.
4. Northern and southern.
5. *gāyatrī*, *bṛhatī*, *uṣṇik*, *jagatī*, *triṣṭup*, *anuṣṭup* and *paṅkti*.

of the Sun is ridden by different celestials, *Ādityas* (sons of Aditi), sages, *gandharvas* (semi-divine beings), *apsaras* (semi-divine beings), *grāmaṇī* (semi-divine beings), serpents and demons. Lord sun is the cause of snow, heat and rain.

33-36. He is the manifestation of lord Viṣṇu of the form of *Ṛgveda* and other (*vedas*) and is the cause of good and evil. The chariot of moon has three wheels drawn by ten horses yoked to its left and right and of the colour of jasmine. Thirtysix thousand three hundred and thirty-three celestials drink (the phases of) the moon. The manes (drink) one phase. One (phase) (is lost) being associated with the rays of the new moon. The chariot of the son of the Moon Mercury is composed of the fiery and windy material. Mercury moves on drawn by its eight horses.

37-41. The chariot of Venus (has got) eight horses, as also the chariots of Mars, Jupiter and Saturn (drawn) by horses. The chariot of Rāhu (ascending node of the Moon) (has) eight horses. The chariot of Ketu (descending node of the Moon) (has) eight horses. O Brahmin ! From this body of (lord) Viṣṇu this lotus-shaped earth with the mountains etc. has originated. (Lord) Hari (Viṣṇu) is the galaxy, worlds, rivers, mountains, oceans and forest. Whatever exists or ceases to exist is (lord) Viṣṇu, known through true knowledge about (lord), Viṣṇu. There is nothing beyond the purview of knowledge. Knowledge is the supreme place, the (lord) Viṣṇu. One has to do that act by which that true and infinite knowledge, namely, (lord) Viṣṇu, may be attained. Whoever reads (the section on) cosmogony would attain happiness.

CHAPTER ONE HUNDRED AND TWENTYONE

The science of Jyotiṣa (Astronomy and Astrology)

Fire-god said:

1. I shall describe the science of astrology which gives discrimination of good and bad events. It is the quintessence of four lakhs (of treatises). By knowing this (science) one becomes omniscient.

2. The marriage of girls should not be done when there is *ṣaḍaṣṭaka*[1] or *dvidvādaśa*[2] as well as in *trikoṇa*[3]. In other cases as well as in *samasaptaka*, there will be happiness.

3. If there is friendship between the lords of the second and twelfth (houses)or the trines or there is single lordship, then there will be prosperity in the married life even if there be hostility.

4. Even in such a condition the union may be made, but not in sixth-eighth (*ṣaḍaṣṭaka*) condition. (If the marriage is done) when Jupiter or Venus has set, the bridegroom and bride would die.

5. A marriage is not commendable when the Sun is in the house of Jupiter or Jupiter is in the house of the Sun.

6. The marriage should be postponed by three fortnights or by four months respectively when there is transit (of a planet from one house to another) or retrograde motion (of a planet). A vow or marriage should not be done when there is retrograde motion or transit of Jupiter.

7. (Marriages done) in (the months of) Caitra (April-May), Pauṣa (January-February) on the *riktā* days (fourth, ninth and the fourteenth day of a fortnight) or when (lord) Hari (Viṣṇu) is asleep, or on Tuesdays and Sundays or on the new moon day would bring forth unfavourable result. But the twilight (time) is auspicious.

8. A marriage is said to be commendable in the asterisms *rohiṇī*, *uttarā*, *mūla*, *svāti*, *hasta* and *revatī* (when the Sun is) in Libra or Gemini.

9. One should avoid a *viddharkṣa*[4] in celebrating a marriage, piercing the ears, vow, rite to determine the sex of a child before its birth, the first feeding of the child, and the tonsure.

10. The rite to determine the sex of the child before its birth should be done in (the asterism) *śravaṇa*, *mūla* and *puṣya*, on Sundays, Tuesdays and Jupiter and in (the signs of) Aquarius, Leo and Pisces.

---

1. The sixth and eighth; counting from the ascendant in the horoscope of the proposed life partners the ascendant in the other person's horoscope gives sixth or eighth.

2. The second and twelfth; counting as before which gets the second or twelfth.

3. The trine, Leo, Taurus, Virgo, Sagittarius, Libra and Aquarious are the trines for the planets sun etc.

4. Certain asterisms said to be opposed to certain other asterisms.

11. The discharge of a debt (should be done) in (the asterisms) *hasta*, *mūla*, *mṛga* (*śirṣa*) and *revatī* and on Wednesday and Friday. The (rite of) chewing of betal leaf should be done on Sunday, Monday, Thursday and Friday and in (the asterism) *mūla*.

12. The first feeding (of a child) (should be done) on a Friday or Thursday or in (the asterism) *mṛga* (*śirṣa*) in (the sign of) Pisces, in the five asterisms (beginning with *hasta* (citrā and svātī) and in the three asterisms beginning with *kṛttikā* (*rohiṇī* and *mṛgaśirṣa*).

13. New fruits and food should be eaten in (the asterisms of) *aśvinī* or *revatī*, *puṣya*, *hasta*, *jyeṣṭha*, *rohiṇī*, *śravaṇa* and *aśvinī*.

14. Medicine should be administered in (the asterisms of) *svāti*, *saumya* (name of the five stars in orion's head), the three *pūrvas* (*Pūrvaphālgunī*, *pūrvabhādrapada* and *pūrvāṣāḍha*, *maghā*, *yāmya* (*bharaṇī*) and the three (beginning with) *śravaṇa* which are auspicious.

15-20. One should bathe first after becoming free from illness on Tuesday or Sunday or Saturn. One should write eight times the syllable 'hrīm' and the name (of the enemy) in the middle and the (names of the eight) *vasus* as well as the (syllable) *hrīm* in the (eight) angular points on a Tuesday and wear it in his cloth on the neck with the *gorocanā* (pigment got from the cow) and saffron. It is certain that one's enemies get subjugated by this *mantra*. *Śrīm hrīm* is the protective (*mantra*) when the (*mantras*) *śrīm* and *hrīm* are written on the *bhūrja* leaf as stated above in the eight (points) together with *gorocanā* and saffron and covered by turmeric. (Similar writing) on a stone slab kept buried under the soil with its face downwards nullifies them. *Om hūm saḥ* is the *mantra*. This *mantra* written on a *bhūrja* leaf along with *gorocanā* and saffron wards off death. The first, fifth and ninth houses confer satisfaction and second, sixth and twelfth confer general welfare.

21-23. The third, seventh and eleventh cause acquisition; fourth, eighth and twelfth cause enmity. (The twelve houses Meṣa etc. denote) respectively the body, wealth, brothers, friendship, progeny, enmity, wife, death, righteousness, activity, income and expenditure. One should speak about the nine

tārābala[1] (as follows): the *janma* (birth), *sampat* (prosperity), *vipat* (misfortune), *kṣema* (welfare), *pratyari* (enmity), *sādhaka* (seeker or accomplisher), *nidhana* (death), *mitra* (friend) and *paramamitra* (close friend).

24. The first shave (of a child) is commended on Sunday, Monday, Wednesday, Thursday and Friday in the six months commencing with *Māgha* (February-March).

25-26. The *karṇavedha* (piercing of the ear) (should be done) on Wednesday and Thursday in the (asterisms of) *puṣya*, *śravaṇa* and *citrā*. The commencement of study in the fifth year (should be done) after worshipping (lord) Hari (Viṣṇu) and (goddesses) Vāṇī (goddess of speech) and Śrī (Lakṣmī, goddess of wealth), avoiding the sixth, first and the fifteenth, the *riktā* days (fourth, ninth and fourteenth days) and Tuesday. The tying up of the girdle is auspicious (if done) in the six months commencing with *Māgha*.

27-31. The tonsure and other (rites) are not commended in (the asterisms) *śravaṇa* etc. The investiture of a brahmin (boy) performed when the Jupiter or Venus has set and the Moon is waning brings forth death or stupidity. The rite marking conclusion of the study should be done on an auspicious day, in the asterism suitable for shaving, at an auspicious place on the rising constellations in a good house. The imparting of the science of archery in the asterisms *aśvinī*, *maghā*, *citrā*, *svātī*, *yāmya* (*bharaṇī*), *uttarā*, *punarvasu* and *puṣya* is commendable. One who desires to live should not wear new clothes in the asterisms *bharaṇī*, *ārdrā*, *maghā*, *āśleṣā*, *kṛttikā* and *uttaraphālgunī*. (Wearing of new) clothes on Wednesday, Thursday and Friday is not objectionable at (the time of) marriage (and other festive occasions).

32. Wearing of gems like conch-shell and coral is commendable in (the asterisms of) *revatī*, *aśvinī*, *dhaniṣṭhā*, and the five commencing with *hasta*.

33. Anything bought in (the asterisms of) *bharaṇī*, *sarpa* (a particular constellation), *dhaniṣṭhā*, the three *pūrva* (*pūrva*-

1. Counting from the birth asterism to the asterism of that day that number should be divided by nine, the remainder indicates the *tārābala* as shown above.

phālguni, *pūrvabhādrapada* and *pūrvāṣāḍha*) and *vāruṇa* (*śatabhiṣak*) causes adversity. Also its sale causes adversity.

34. Anything bought in (the asterisms of) *aśvinī*, *svātī*, *citrā*, *revatī* and *śatabhiṣak* and on Sunday causes profit. If anything is sold (on the days ruled by these asterisms) causes adversity.

35. An employer should not be attended upon in (the asterisms of *bharaṇī*, the three *pūrvas* (see verse 33 above), *ārdrā*, *āśleṣā*, *maghā*, *svātī*, *kṛttikā*, *jyeṣṭhā* and *viśākhā*.

36. Money is deposited or articles are given or taken back in (the asterisms of) *uttara*, *śravaṇa* and *śākra* (*jyeṣṭha*). The coronation of a king should be done (in these asterisms).

37. Entering a house (for the first time) is auspicious in the months other than *Caitra* (April-May), *Jyeṣṭha* (June-July), *Bhādra*(*pada*) (September-October), *Āśvina* (October-November), *Pauṣa* (January-February) and *Māgha* (February-March).

38. The commencement (of the construction) of a house in (the asterisms of) *aśvini*, *rohiṇī*, *mūla*, the three *uttaras* (*uttaraphalguni*, *uttarabhādrapada*, and *uttarāṣāḍha*), *mṛgaśirṣa*, *svātī*, *hasta* and *anurādhā* is commendable.

39-40. Sundays and Tuesdays should be avoided for (the excavation of) a tank or (the construction of) a palace. So also the building of a house should be avoided when Jupiter is in Leo or in (the conjunction of) Jupiter and Sun or in an intercalary month or when Venus is in the transit ascension or descension or has set. (It would cause) burning by fire, fear, disease, affliction from the sovereign or loss of wealth.

41. Hay should be gathered in the five (asterisms of *śravaṇa* etc.). One should enter the (new) house in the asterisms of *dhaniṣṭhā*, *uttarā* and *vāruṇa* (*śatabhiṣak*).

42. The second, third, fifth, seventh and thirteenth days (of a fortnight are commendable) for the construction of a boat. A sovereign should be seen in (the asterisms of) *hasta*, *revatī* and *aśvinī*.

43. Pilgrimage undertaken in (the asterisms of) the three *uttara* (*uttarāṣāḍha*, *uttaraphālguni*, and *uttarabhādrapada*), *dhaniṣṭhā*, *ārdrā*, *kṛttikā*, *saumya* (*mṛgaśirṣa*), *viśākhā*, *āśleṣā* and *aśvinī* accomplishes prosperity.

44-47. One should not graze the cows in the three (asterisms of) *uttarā*, *rohiṇī* or on *sinīvālī caturdaśī* (day prior to new

moon) or in (the asterisms of) *śravaṇa, hasta, citrā* and *vaiṣṇavī* (*śravaṇa*). One should not enter (the cow-pen) in (the asterisms of) *anila* (*svāti*), *uttarā, rohiṇī, mṛga* (*śirṣa*), *punarvasa, śravaṇa* and *hasta*. One should do agriculture in (the asterisms of) *punarvasu, uttarā, svāti, Bhaga* (*pūrvaphālguni*), *mūla, Indra* (*pūrvāṣāḍha*) and *vāruṇa* (*śatabhiṣak*) or on Thursday or Friday or Monday or Sunday or in (the zodiacal signs of) Taurus, Virgo and Gemini.

48-51. One who desires fortune should sow seeds except that of the mandāra (coral) on the second, third, fifth, seventh, tenth and thirteenth (days of the fortnight) and in (the asterisms of) *revati, rohiṇī, Indra* (*pūrvāṣāḍha*), *Agni* (*kṛttikā*), *hasta, maitra* (*anurādhā*) and *uttarā*. Harvest of grains should be done in (the asterisms of) *revatī, hasta, mūla, śravaṇa*. Bhaga (*pūrva-phālguni*), *maitra* (anurādhā), *pitṛdaiva* (*maghā*) and *saumya* (*mṛgaśirṣa*). One should take them into the house at the time of the rise of (the asterism) *mṛgaśirṣa* or in (the asterisms of) *hasta, citrā, Aditi* (*punarvasu*), *svāti, revati* or in the three stars (commencing with) *śravaṇa* or in a fixed sign or on Thursdays, Fridays and Wednesdays or in (the asterisms of) *yāmya* (*bharaṇī*) *Aditi* (*punarvasu*), *maghā, jyeṣṭhā* and *uttara*.

52. (The following *mantras*) written on a leaf and placed amidst the heap of grains in (the asterisms of) the three *pūrvas* (*pūrvāṣāḍha, pūrvaphālguni* and *pūrvabhādrapada*), *viśākhā, dhaniṣṭhā* and *vāruṇa* (*śatabhiṣak*) increases the grains "*Om*, (salutation) to the bestower of wealth and the lord of all wealth. Give me wealth. Oblations. O goddess Ilā (Lakṣmī) ! One who makes the world thrive ! The desire incarnate ! Grant me wealth in the new year ! Oblations.

53. Wisemen know that grains should be taken out in the (above) six asterisms. Tanks, gardens and (images of) gods should be consecrated when the Sun is in the Cancer. (Lord) Cakrapāṇi (the wielder of the disc) (Viṣṇu) should always be laid down when the Sun is in the (sign of) Gemini and it is the twelfth day after the new moon.

54. When the Sun is in the (sign of) Leo and in Libra and the two twelfth days after the new-moon, the first is the day of getting up of (lord) Indra and (the second one) is the waking up of (lord) Hari.

55-57. Similarly, (the goddess) Durgā is made to get up when the Sun enters (the sign of) Virgo. When a *bhadrātithi* (the second, seventh and twelfth days of a lunar fortnight) occurs on a Tuesday, Sunday or Saturday and is marked by three fourth of a constellation that (combination) is known as *tripuṣkara*. All ceremonies should be done when the moon and star are pure.

58. One has to forecast prosperity for those in whose (chart), the Moon is situated in the sixth, seventh, tenth or eleventh house from the ascendant.

59-60. The second, fifth and ninth in the bright fortnight brings good. The asterisms are (known to be) friendly, extremely friendly, accomplisher of riches and welfare etc. (The one known as friendly) causes death by its ascendancy. That which is calamitous (causes) destruction of wealth. One should know that which is *pratyari* (enemy) (causes) death. One gets death in that which is (known as) destruction.

61. The period from the eighth day of the dark (fortnight) till the eighth day of the bright (fortnight), the moon is known to be waning and is known to be full thereafter.

62. It is known to be *mahājyaiṣṭhī* if the Sun is in (the signs of) Taurus or Gemini and Jupiter is in (the asterisms of) *mṛga-śirṣa* or *jyeṣṭhā* and the full moon (occurs) on a Thursday.

63. It is also called *mahājyaiṣṭhī* when Jupiter and Moon are in (the asterism of) *jyeṣṭhā* and the Sun is in (the asterism of) *rohiṇī* on the full moon day in the month of *jyeṣṭhā* (June-July).

64. The banner of (lord) Indra fastened to the support should be hoisted in (the asterism of) *svāti*. It should be lowered down after a week in (the asterism of) *aśvinī* and in the sign of Leo.

65. When the Sun is eclipsed by Rāhu (the ascending node) any gift is deemed to be gold, all the brahmins are equal to (lord) Brahmā and all the waters are equal to Gaṅgā.

66. O Brahmins ! The entry of the Sun in the different signs is known by the names of *dhvāṅkṣī, mahodarī, ghorā, mandā, mandākinī* and *rājasī*.

67. If the Sun passes (from one sign to the other) in the *karaṇas* (divisions of a day) *bālava, kaulava* and *taitila*, then the people would be happy.

68. People would suffer from poverty and harassment by

the sovereign if (the Sun) enters (the astral combinations known as) *gara, vava, vaṇik, viṣṭi, kintughna* and *śakuna.*

69. If the Sun makes a transit in lying position in *catuṣpada, viṣṭi* or *vāṇijya* (*karaṇas*[1] or divisions of the day), it would cause famine or war between sovereigns or quarrel among husbands and wives.

70. If (the Sun) stays in one's birth-star it would cause disease or mental anguish, while (its presence) in the asterisms of *kṛttikā* and *rohiṇī* would cause misery for nine nights and three nights respectively.

71-76. It is said that the transit in (the asterism of) *mṛgaśira* (causes misery) for five nights, in *ārdrā* (causes) death, and in *punarvasu* or *puṣya* (causes) (misery) for seven nights. Its entry in (the asterism of) *āśleṣā* (causes misery) for nine nights, in *maghā* (causes misery) until one's death, in *pūrvaphālgunī* (causes misery) for two months and in *uttarā* (causes misery) for fifteen (days). While the sun is in (the asterism of) *hasta*, the (asterisms) *citrā, svāti* and *viśākhā* would bring misery for a fortnight, two months and twenty days respectively. Its transit in (the asterisms of) *anurādhā, jyeṣṭhā, mūla* and *pūrvāṣāḍha* (would cause misery) for ten days, a fortnight, no relief (from misery) or fifteen days respectively. (The Sun's transit) in (the asterisms of) *uttarā, śravaṇa, dhaniṣṭā* and *śatabhiṣak* (would cause misery) for twenty days, two months, fifteen days or ten days respectively. There will not be relief (from misery) if it enters (the asterism) *bhādrapada.* (The Sun's transit) in (the asterisms of) *uttarā, revatī* and *aśvinī* would (cause misery) for fifteen days or ten days or a single day respectively.

77. Its transit in (the asterism) *bharaṇī* causes danger to life and it becomes auspicious by doing oblations with the *gāyatrī* (*mantra*). Making a gift of a cow with five kinds of grains, sesamum, clarified butter to a brahmin compensates (the evil influences).

78-79. The periods of influence of the Sun, Moon, Mars, Mercury, Saturn, Jupiter, Rāhu and Venus are six, fifteen, eight, seventeen, ten, nineteen, twelve and twentyone years respectively.

1. These are different *karaṇas* or eleven divisions of the day.

CHAPTER ONE HUNDRED AND TWENTYTWO

*Pañcāṅga : The Almanac**

God Agni said:

1a. Time is (reckoned by) the accumulated number of years, (months etc., from the epoch up to the point of time under consideration). I shall set forth the calculation involved in reckoning time.

1b. The accumulated (i.e. elapsed) number of years (up to the required point of time) is to be multiplied by 12 (*arka*) and the (number of months elapsed in the current year from) Citrā is to be added to the product)[1]

2a. The sum obtained is doubled and placed at two places. To one is added 4 (*veda*) and to the other 865 (*pañcāṅgāṣṭa*). (The latter figure is to be divided by 60 and the quotient added to the first, while the remainder is kept as the second figure). The resultant is to be called '*guṇa*'.[2]

**General* : *Pañcāṅga* or the five aspects of reckoning time for each day, computed and recorded in Hindu almanacs are: (i) *Vāra* (day of the week), (ii) *Tithi* (lunar day), (iii) *Nakṣatra* (the Constellation through which the moon moves), (iv) *Yoga* (Sum of the longitudes of the Sun and the Moon), and (v) *Karaṇa* (half-*tithi*). All these reckonings have religious and ritualistic significances.

The verses in this chapter are all of a highly cryptic nature and, like philosophical aphorisms, imply much more than what is actually expressed, and can be correctly understood only with suitable explanations. While the implied information is given brackets in the translation, an example is worked out in the Notes illustrating the working, step by step.

1. Any epoch or starting point in time might be adopted, like, for instance the *Kalpa* or the beginning of creation, the Caturyuga, Kaliyuga etc. or any of the eras like the Śaka.

Let the point of time taken for consideration, for which the *Pañcāṅga* is required be Śaka 10 (elapsed), in the month of Vaiśākha, 1st *tithi* of the bright fortnight.

Multiplying by 12, the elapsed years,	10×12	=120
Adding the 1 month, Meṣa, elapsed,		= 1
Total months elapsed from epoch		=121

2. Multiplying the months from epoch by 2 (i.e. 121 × 2=242) and placing them in two places:

and placing them in two places:	242		242
Adding 4 and 865	4		865
	246		1107
Dividing the second figure by 60 and adding to the first	264	27	(*Guṇa*)

2b. (The *guṇa*) is placed at three places (one below the other, in the serpentine fashion, each being written one step to the right of the preceding one). The 'middle' is multiplied by 8 (*vasu*) and the product again multiplied by 4 (veda). (The columns are to be added up.) and again written as 'upper', 'middle' and 'lower'.[1]

3. Subtract 398 (*aṣṭa-randhra-agni*) from the *lower* and 87 (*saika-rasāṣṭaka*) from the 'middle'. Divide (the 'middle' and the 'lower') by 60 and add the quotients to the preceding, (keeping the remainders in their places).[2]

4a. *Vāra-tithi correction.* The first (i.e. 'upper)' when divided by 7 will give the week-day constant for *tithi.* (The quotient is to be rejected as of no more use.) The resultant is to be used as the Vāra-correction for *tithi-nāḍikās*'.[3]

4b-5. *Nakṣatra-Yoga* constants. The '*guṇa*' derived above is to be multiplied by 2, and 3 subtracted from the second figure. *Guṇa* is set down before the result (in the serpentine fashion). 30 (*kha-rāma*) is set down below the last figure, and 6, 12 and 8 (*rasa-arka-aṣṭa*), respectively, below the three figures, (and the columns added up and elevated by dividing by 60). Divide the first figure by 28 and place it below the 'correction for *tithi*' (obtained in verse 4a). (add and take the result as a second 'upper').[4]

1. Placing the *guṇa*) in three places

in the serpentine fashion:	264	27		(upper)
		264	27	(middle)
		264	27	(lower)

Multiplying the 'middle' by 8 (i.e. 2112-216) and again by 4 (i.e. 8448-864), and setting it down in the above scheme:

	264	27		
		8448	864	
			264	27
Adding the columns, the new 'upper', 'middle' and 'lower' are:	264	8475	1128	27 (27 is rejected)
2. Subtracting 398 and 87		87	398	
	264	8388	730	
Elevating by 60	404	0	10	

3. Dividing the 'upper' by 7 for week-days and rejecting the quotient, we get the *vāra*-correction for *tithi* as 5-0-10.

4. Multiplying the '*guṇa*' (264-27) by 2 (i.e. 528-54 and subtracting 3

	528	51	
Setting down the '*guṇa*' below		264	27
Adding 30 to the last figure			30
Adding 6-12-8 to the expression	6	12	8

6-8a. The 'guṇa' is halved, 3 subtracted (from its second figure) and the whole expression multiplied by 2. The first figure here is multiplied by 11 (*rudra*); the second figure is increased by 1 and divided by 39, the quotient being subtracted from the first figure and the remainder kept in its place. The resultant is termed *madhya*. Subtract 22 from the first figure and divide it by 60; the remainder is deductive; the quotient is added to the (second) 'upper' (of verses 4b-5). The first figure is divided by 27 and the remainder set down in its place. The resultant expression is the constant for the correction of *nakṣatra* and *yoga*.[1]

8b-9a. Nakṣatra. For the calculation of *tithi*, there is a monthly constant, being 2 *piṇḍas* (i.e. whole units) and 32 *nāḍikās* (which has to be added to the *tithi* correction contained in verses 4a). Similarly, for the *nakṣatra*, there is a monthly constant, being 2 *nakṣatras* and 11 *nāḍikās*, (which, when added to the *nakṣatra* correction of verse 8a, will give the elapsed *nakṣatra* and the *nāḍikās* gone in the current *nakṣatra*.)[2]

Adding the whole	534	327	65
Elevating by 60	539	28	5
Dividing the first figure by 28 and rejecting the quotient	35	28	5
Adding the correction for *tithi*, i.e. the second 'upper'	5	0	10
Adding	40	28	15

1. The *guṇa* (264-27) is halved (132-14), 3 subtracted from the second figure (132-11) and multiplied by 2 (i.e. 264-22). The first figure is multiplied by 11 (i.e. 2904); to the second figure 1 is added (i.e. 23) and divided by 39 and the remainder (i.e. 23) is retained. This is termed the new 'middle'. Subtracting 22 from the first figure (i.e. 2882-23) and elevating by 60, we get 48-2-23.

Applying this	48	2	23
to the new second 'upper'	40	28	15
we have	88	30	38
Dividing by 27 and ignoring the quotient, the correction for *nakṣatra* and *yoga*:	7	30	38

2. Adding the *tithi*-constant (2-32-00) to the *vāra-tithi* correction (5-0-10), we have 7-32-10, being the *vārādi* (week, day etc.) correction for the point of time taken for consideration. For the *nakṣatra* of that point of time, add the *nakṣatra* constant (2-11-00) to the *nakṣatra* correction (got in verses 6-8a), i.e. 7-30-38, and we have the *nakṣatra* as 9-41-38. In other words, at the point of time taken, nine *nakṣatras* have passed by, and in the current 10th *nakṣatra*, maghā, it is 41 *nāḍikās* and 38 *vināḍikās*.

9b-10. *Weekday and commencing point of Tithi.* Add the *tithi*-correction above (to the *vārādi-tithi* correction got in verse 4a), placing the *tithi* number below the *vāra* number. Divide by 7 (if *vāra* plus *tīthi* exceeds 7); the remainder will give the elapsed week-day counted from Sunday, and the *nāḍikās* gone in the next day at the point of the commencement of the relevant *tithi*) In the case of *tithis* after adding the complete units (*piṇḍakas*), the sum should be divided by 14 (if the sum exceeds 14, and the remainder taken as the *tithi*.)[1]

11-14a. *True-Tithi correction.* The correction, in *nāḍikās*, for the fourteen *tithis* would be, in order, minus, plus, plus, minus, (minus and so on). Whi e the correction for the 14th *tithi* is zero), the correction for the thirteenth and the first is 5 (*vināḍikās*) (each, minus and plus, respectively), that for the 12th and the 2nd, 10 (*vināḍikās*), that for the 11th and 3rd, 15 (*vināḍikās*), that for the 10th and 4th, 19 (*vināḍikās*), that for the 9th and 5th, 22 (*vināḍikās*), that for the 8th and the 6th, 24 (*vināḍikās*), and that for the 7th, 25 (*vināḍikās*). These *khaṇḍakas* (correction-bits) are to be applied appropriately to the *piṇḍakas* (full units).[2]

14b-17a. *Vikālā correction.* In the case of (the three), Karkaṭaka, (Siṃha and Kanyā), divide the *rāśis*, respectively, by 6 (*ṛtu*), 4 (*veda*) and 3 (*traya*); in the case of Tulā, (Vṛścika and Dhanus), divide, respectively, in the reverse, i.e. by 3, 4 and 6; in the case of Makara, (Kumbha and Mīna), respectively, by 3, 4 and 6; and in the case of Meṣa, (Ṛṣabha and Mithuna), divide, respectively, in the reverse, i.e. by 6, 4 and 3. The correction, in *vikalās*, which is positive in the case of the three, Meṣa etc., are 50 (*kha-iṣu*), 40 (*kha-yuga*) and 12 (*mitra*); in the case

1. Adding the *tithi* constant (2-32-00) to the *vāra-tithi* correction (5-0-10). we get 7-32-10 for the week,day, which means that 7 days have elapsed as / counted from Sunday, and at the point of time in consideration, i.e. Śukla-pratipad in Vaiśākha, it is Sunday at 32 *nāḍikās* and 10 *vināḍikās* (Mean).

2. The *nāḍikā* corrections enunciated are:

Tithi	*Nāḍikā corr.*	*Tithi*	*Nāḍikā corr'*
14	0		
13	– 5	1	+ 5
12	– 10	2	+ 10
11	– 15	3	+ 15
10	– 19	4	+ 19
9	– 22	5	+ 22
8	– 24	6	+ 24
		7	+ 25

of the three, Karkaṭaka etc., it is in the reverse order, (i.e. 12, 40 and 50, but positive); in the case of the three, Tulā etc., (it is 50, 40 and 12), negative; (and, in the case of the three, Makara etc., it is 12, 40 and 50, negative).[1]

17b-19a. *Application of the vikalā correction.* The *vikalā* correction is to be applied to the *tithi* multiplied by 4. Multiply their eleven *vikalās* by the difference in *liptās* (i.e. *kalās*) between the elapsed and to-elapse portions of the *tithi* and divide by 60. If the elapsed portion is less than/the portion to-elapse, treat the correction as positive even if it be negativeand or positive, retain it as positive; while, in the case of the portion to-elapse being greater, the reverse is the case (i.e. the correction is to be taken as negative both if it is negative or positive).

19b-21a. *Further correction to the Tithi.* Double (?Treble) (the *nāḍikās* of) the *tithi* and subtract from it one-sixth of (the product). Apply to it the *tithi-nāḍikās* obtained for the sun in the reverse order, and subtract the result from 60; the true *nāḍis* of the *tithi* would be obtained. If not subtractible, add 60 and subtract; if more than 60, reduce it by 60 and subtract.[2]

21b-22. *Yoga.* The *tithi* is associated with the constellation The *tithi* multiplied by 4 and a third (of the *tithi*) added to it. Apply to it the negative correction. (By dividing it by 27, the *yoga* elapsed and the *nāḍikās* in the current *yoga* are obtained.) True *tithi* has be to be used as the means for calculating the *yoga*.[3]

23a. The *yoga* is, indeed, got also by adding (the longitudes

1. The *vikālā* corrections enunciated are:

Month	*Divisor*	*Corr.*	*Month*	*Divisor*	*Corr.*
Karkaṭaka	6	+ 12"	Makara	6	- 12"
Siṁha	4	+ 40"	Kumbha	4	- 40"
Kanyā	3	+ 50"	Mīna	3	- 50"
Tulā	3	+ 50"	Meṣa	3	- 50"
Vṛścika	4	+ 40"	Ṛṣabha	4	- 40"
Dhanus	6	+ 12"	Mithuna	6	- 12"

2. For the third *tithi* correction, multiply the *tithi-nāḍikās*, 32-10 (of verses 9b-10) by 3 (i.e. 96-30), and deduct a sixth thereof (i.e. 16-5), resulting in 80-25. Adding to this the tithi -*nāḍikās* (32-10), we get 112-35. The correction for one *tithi* (viz. 5 *nāḍikās*, of verse 11-14a) being applied negatively, we get 107-35. Dividing it by 60, the true *nāḍikās* in the current *tithi* is got at 47-35.

3. *Yogas* form variable divisions of time during which the joint motion of the Sun and the Moon in longitude is 13° 20' or 800 *kalās*. In a cycle there are 27 *yogas*, some of them being considered as auspicious and others inauspicious. Their significances are taken due note of in deciding upon the times for rituals and domestic ceremonies. The 27 *yogas* are:

of) the sun and the moon (in *kalās* and dividing by 800).[1]

23b-24a. Karaṇa. (The number of) the tithi reduced by 1 and multiplied by 2, and the product divided by 7, gives the karaṇa of day-time. The *tithi*-number multiplied by 2 and the product reduced by 1 and divided by 6 (*kṛta*) gives the *karaṇa* of the night.[2]

24b-c. The *karaṇa* of the end (i.e. seeond half) of the 14th *tithi* of the dark fortnight is called Śakuni; (that of the first half of the full moon day is called Catuṣpada; that of the end (i.e. second half of the full moon day) is called Ahi (Nāga); and that of the beginning (i.e. first half) of the prathamā (of the bright fortnight) is called Kiṁstughna.

1.	Viṣkambha	10.	Gaṇḍa	19.	Parigha
2.	Prīti	11.	Vṛddhi	20.	Śiva
3.	Āyuṣmān	12.	Dhruva	21.	Siddha
4.	Saubhāgya	13.	Vyāghāta	22.	sādhya
5.	Śobhana	14.	Harṣaṇa	23.	Śubha
6.	Atigaṇḍa	15.	Vajra	24.	Śukra
7.	Sukarmā	16.	Siddhi	25.	Brahma
8.	Dhrti	17.	Vyatīpāta	26.	Indra
9.	Śūla	18.	Varīyān	27.	Vaidhṛti

Multiplying the true *tithi* (viz. 47-35 of verses 19-20) by 4 (i.e. 190-20) and adding a third of the *tithi* (viz. 15-52), we get 206-12. Dividing by 27 (which is the total number of *yogas* in a cycle) and rejecting the quotient, we have 7-12. i.e. 7 *yogas* up to Sukarmā have gone by and, in the current 8th *yoga*, Dhṛti, 12 *nāḍikās* too are over.

1. In the alternative method of calculating the *yoga*, the longitudes of the Sun and the Moon are added and the sum divided by 800 (which is the said sum in terms of six *kalās*). The quotient will give the number of the *yogas* elapsed and the remainder the *nāḍikās* etc. elapsed in the current *yoga*.

2. The *Karaṇa* is a measure of time extending over half a *tithi*, having astrological significance. They carry eleven names, being: (1) Bava, (2) Bālava, (3) Kaulava, (4) Taitila, (5) Gara., (6) Vaṇija, (7) Viṣṭi, (8) Śakuni, (9) Catuspada, (10) Nāga and (11) Kiṁstughna. A cycle consists of 60 *karaṇas* (during the 30 *tithis* or 60 half-*tithis*). The last four *karaṇas* occur only once and occupy the four half-*tithis* from the second half of the 14th of the dark fortnight to the first half of the/1st *titni* of the bright fortnight, and, so, are called *sthira* or 'fixed' *karaṇas*, while the other seven *karaṇas* occupy the remaining 56 half-*tithis*, by repeating themselves eight times, and, so, are called *cala* or 'moving' *karaṇas*.

CORRECTIONS TO THE PRINTED TEXT (SV Edn).

Verse	*For*	*Read*
	षष्टिहृतो	षष्टिह्रुतो
7b	-मूर्छ्वं	-मूर्ध्वं
10a	शेषवाराश्च	शेषा वाराश्च
14b	पिण्डकाद्	पिण्डका
19a	तिथिर्द्वि	तिथिर्द्वि (? स्त्रि)
22a	तिथिस्त्रि	तिथित्रि
22b	शोधनम्	साधनम्
23b	कृतिर्द्विधा	कृतिर्दिवा
24c	—तो हि	—तोऽहि:

CHAPTER ONE HUNDRED AND TWENTYTHREE

Description of the Svarodayacakra, Śanicakra, Kūrmacakra and Rāhucakra

The Fire-God said :

1. I shall describe the (*svarodayacakra*) in order to know the victory and welfare in a military expedition. The vowels a, i, u, e and o (should be written) in order (in the different squares) and then the days (*tithis*) *nandā* and others (should be written below) in order.

2. (The names of) the planets Mars, Sun, Mercury, Moon, Jupiter and Venus (are marked) on the right-hand side and Mars, Sun and Saturn on the other side in the letters 'ka' to 'ha'.

3-7. The time between the rising of the Sun to its rising on the next day should be multiplied by thirty-nine and then divided by twelve, and the quotient should be divided by nine and three respectively, the quotient being the time of predominance of the vowels or the principles they represent from day to day. The *tithi* on which the predominance takes place, brings death (to the organiser of any expedition).

Three *sphuraṇas* (throbs) make up one *ucchvāsa* (breath). Three *ucchvāsas* make up one *pala* (a measure of time). Sixty *palas* constitute one *liptā*. Sixty *liptās* (make up) a day.

The five (vowels are known to be) child, boy, youth, old and death in their half-rising state. It is said to be rising and setting when it is in the eleventh place and together with the fifth (place) brings death and reverses.

(Thus-far the *Svarodayacakra*)

8. In the *Śanicakra* (the diagram of Saturn) the rise of the planets is taken into account in a fortnight. There will be fifteen squares herein. Therein the place of Saturn indicates death.

(Thus ends the *Śanicakra*)

9. (The *Kūrmacakra*) is in the shape of a tortoise. (The result is known) from the position of Saturn in the asterisms beginning with *maghā* and ending with *kṛttikā*.

(Thus ends the *Kūrmacakra*)

10-11. In the *Rāhucakra*, one should write seven (squares) above and seven below. On the full-moon day, Rāhu travels

from the south-east by the north-west to the south-west occupying the north-west on the new-moon day. The letter 'ra' should be written in the southern part and the letter 'ha' in the north-west. The letters 'ka' etc. (are marked) on the first lunar day and other (days) and the letter 'sa' in the north-west.

12-20. When it happens to be in the face of Rāhu it brings reverses. On the full-moon day and in the south-east it is *viṣṭi*. It is *karālī* in the east and on the third day. It is (known as) *ghorā* in the south and on the seventh day. It is (known as) *saumya* in the north-east and on the tenth day. One should avoid travel towards the north-west on the fourteenth day, towards the west on the fourth day, towards the south on the eighth day of the bright fortnight, and on the eleventh day. The (names of the) fifteen *muhūrtas* (a period of fortyeight minutes) are *Raudra*, *Śveta*, *Maitra*, *Sārabhaṭa*, *Sāvitra*, *Virocana*, *Jayadeva*, *Abhijit*, *Rāvaṇa*, *Vijaya*, *Nandin*, *Varuṇa*, *Yama*, *Saumya* and *Bhava*. One should do violent deeds in the *Raudra*, ceremonial bathing in the *Śveta*, the marriage of one's daughter etc., in the *Maitra*, auspicious deeds in the *Sārabhaṭa*, establishing in the *Sāvitra*, deeds relating to the monarch in the *Virocana*, victorious deeds in the *Jayadeva*, battles in the *Rāvaṇa*, agriculture and commerce in the *Vijaya*, wearing the turban in *Nandin*, the digging of tanks in the *Varuṇa*, acts of destruction in the *Yama* and good acts in the *Saumya*.

21-22. The *yogas* (a division of time) are known to be indicating good or bad from their names. *Rāhu* (ascending node) (travels) from the east to north-west and thence to the south. From the south (it goes) to the north-east, and from the north-west to the west, then to the south-east, then to the north for three (*ghaṭikas*). Then after four *ghaṭikas* it affects the (point of) concurrence.

(Thus ends the *Rāhucakra*)

23-24. The (following) excellent herbs (should be) worn for victory *caṇḍi*, *indrāṇī*, *vārāhi*, *musali*, *girikarṇikā*, *balā*, *atibalā*, *kṣiri*, *mallikā*, *yūthikā*, *śvetārka*, *śatāvari* and *guḍūcī*.

25. One should tie up the tuft of hair with (the repetition of) the *mantra*, "*Om*, salutations to (lord) Bhairava (a form of Śiva), the wielder of a sword and axe in his hands; '*Om*, *hrūm*', (salutation) to the destroyer of obstacles, ("*Om*, *hrūm*, *phaṭ*", for success. With the same *mantra*, mark on the forehead, collyrium to the eyes and scented fumes should be applied.

26-32. Listen to me. (I shall describe) the different kinds of unguents for bathing and drinking and powdered drugs. A mark on the forehead composed of *subhagā*, *manaḥśilā* (arsenic) *tāla*, shellac and the milk of *taruṇī* (gives) conquest (over one's enemy). *Viṣṇukrānta*, *sarpākṣi*, *sahadeva* and *rocanā* made into a paste with the milk of goat and worn on the forehead gains success (over one's enemy). *Priyaṅgu*, saffron, *kuṣṭha*, *mohani* and *tagara* worn along with clarified butter subjugates (the enemy). *Rocanā*, red sandal, *niśā*, *manaḥśilā*, *tāla*, *priyaṅgu* and mustard (made into a paste and worn) also yields the same result. *Mohinī*, *haritā*, *kāntā*, *sahadevī* and *śikhā* made into a paste in the juice of pomegranate and worn on the forehead as a mark subjugates (all). Even the celestials including Indra are subjugated. Then what about the poor mortals? *Mañjiṣṭhā*, red sandal, *kaṭukandā* and *vilāsinī* together with *punarnavā* as a paste subjugates even the Sun (god). Sandal, *nāgapuṣpa*, *mañjiṣṭhā*, *tagara*, *vacā*, *lodhra*, *priyaṅgu* and *rajanī* mixed with oil of *masī* controls others.

CHAPTER ONE HUNDRED AND TWENTYFOUR

The essence of astrology as described in the science of victory in battles

Fire-God said :

1. I shall describe the essence of astrology as propounded in the (science) of victory in battles, without the employment of *mantra* and herbs and as narrated by Īśvara (Lord Śiva) to Umā.

The Goddess said :

2. Explain to me the strategy by which the demons were conquered by celestials. So also (explain to me) the knowledge relating to success in battles which give discrimination about good and bad.

The Lord said :

3. Energy comprising fifteen letters was born by the desire of the chief god. The movable and immovable were born then. One finds one's desire fulfilled by the worship (of the energy).

4. I shall explain the base of the *mantra* which is produced from five *mantras*. Those *mantras* remain in all the *mantras* in their beginning and end.

5-6. They are the *mantras* of *Ṛk*, *Yajus*, *Sāman*, and *Atharva vedas* in order. The *mantras* of lords Brahmā, Viṣṇu, Rudra, Īśa (Śiva), Indra and others who are (known as) Saptaśikha devas are these five *mantras*. 'a, i, u, e, o' (are) the parts. The fundamental (*mantra*) is stated to be Brahma.

7. Just as the fire in the wood which has not developed fully is not seen, the energy of lord Śiva remaining in the body is not seen.

8. The energy adorned with the syllable of '*Om*' is first born. O Great lady ! the *bindu* (dot) (was) then (born) together with the letter 'e'.

9. The letter 'u' which is the soul of the sound was born then. It produces the sound remaining in the heart. Then the letter 'i' of the shape of a crescent, which gives knowledge about the path of release, (was born).

10. The letter 'a' which is the supreme one giving enjoyment and emancipation, was born manifest. The letter 'a' is under the power of control of the lord. It is remembered as the part of cessation of activity.

11-12. The fragrance, the mystical letter 'na', *prāṇa* (life breath), *iḍā* (a tubular vessel in the body) and the energy known as fixed rest in this. The letter 'i' is known as the stable part. The essence, the *apāna* (one of the five life-winds) in the body), *piṅgalā* (a tubular vessel in the body), the energy (known as) *krūrā* and the mystical letter 'ī' remain united inside. The letter 'u' is the knowledge part. The form which is the characteristic of fire, the mystic letter 'ra', the *samāna* (one of the five life-winds in the body), the *gāndhāri* (one of the tubular verse in the body), and the energy *damanī* (rest therein).

13. The letter 'e' is the tranquil part. The sense of touch which is the characteristic of the wind, the *udāna* (one of the five life-winds in the body), the *calā* (one of the tubular organs of the body) and the energy (called) *kriyā* (rest therein). The syllable '*om*' is that beyond the tranquil part. The sound which is the characteristic of the sky and the *vyāna* (one of the five life-winds in the body) (rest therein).

14. The (above-mentioned) are the five kinds of letters. The (planets) Mars, Mercury, Jupiter, Venus and Saturn respectively (preside over) the letters 'a' etc. The letters 'ka' and others are placed below these.

15. Everything relating to the movable and immovable (objects of the world) is known through these. I shall describe the knowledge-base. The *praṇava* (syllable '*om*') is stated to be (lord) Śiva.

16. (When we say) Umā, it denotes (lord) Śiva along with (his consort) Umā. Umā is the energy (of Śiva) This energy remains (in three forms) as Vāmā, Jyeṣṭhā and Raudrī. (It remains in the three forms of) Brahmā, Viṣṇu and Rudra duly. Creation etc. are the three qualities (associated with them).

17-18. Three *nāḍis* (tubular vessels in the body) which are gem-like (are also present). (The *praṇava*) is moreover gross and subtle (which are respectively) highest and lowest. One should contemplate (on) that (*praṇava*)day and night as white-coloured, as showering the excellent ambrosia and flooding the soul. O Goddess ! One would become unaging and attains the qualities of lord Śiva.

19. The limbs (of the body) (are assigned) in (the fingers) beginning with the thumb and the eye at the centre. Then one should worship (lord) Mṛtyuñjaya (Śiva, conqueror of earth) and become victorious in the battles.

20. The sound is void and without any support. The *sparśa* (consonants ka to ma) should be touched bending horizontally. The form is stated to be having upward motion and rests under the water.

21. The fragrance remains detached from all places. The principal part is at the centre. The bulbous root, which is of the form of (lord) Śiva remains at the base of the navel.

22. The formation with energy houses the moon, sun and (lord) Hari (Viṣṇu). It is endowed with the ten winds and the five primary elements.

23. (That bulbous root) which is the soul of lord Śiva is of the shape of the destructive fire that is shining. That is the life of the entire world of living beings of the immovables and movables. When that one having the fire as its soul is lost, I consider that it is dead.

CHAPTER ONE HUNDRED AND TWENTYFIVE

Different circles which get success in battle

The Lord said :

1. "*Oṁ hrīṁ* (Goddess) Karṇamoṭani ! Manifest in different forms ! Possessor of many teeth ! *hrūm phaṭ om haḥ. Om* devour devour. Cut cut. Suck suck. *Hrūm phaṭ* salutation". When this *mantra* is repeated by persons angrily and with red eyes, it would bring about the death or the downfall (of his enemy) or stupefy (his mental calibre).

2. The great incantation of (Goddess) Karṇamoṭinī is the protector of all castes. I shall describe the rise of five principles which rests on the *svarodaya* (science of sound).

3. The wind moves in the space between the navel and the heat. One should repeat this at the time of battle etc. It would pierce the ears and eyes (of the enemy).

4. The accomplisher should be bent on repetition (of *mantras*) and oblation (to fire). When the wind (moves) from the heart (downwards) to the anus and (upwards) to the throat, the acts of bringing fever on the enemies or causing their death (should be undertaken).

5. When the wind blows through the larynx with the essence, (the votary) should do rites conferring peace and prosperity. When (the wind flowing) from the eyebrows to the nostrils (known as) *gandha* (smell) (is present) one should practise the divine paralysing or drawal.

6. There is no doubt that one would be able to paralyse by making the mind absorbed in the smell. The votary should perform the (acts of) paralysing and wedging.

7. (To accomplish this he) should worship (the divinities) Caṇḍā, Ghaṇḍā, Karālī, Sumukhī, Durmukhī, Revatī, Prathamā and Ghorā in the wind-circle.

8-10. The goddesses who accomplish the charm remain well-established in lustre. They (are) Saumyā, Bhīṣaṇī, Jayā, Vijayā, Ajitā, Aparājitā, Mahākoṭī and Raudrī. (These goddesses who possess) dry bodies take away life. (The goddesses) dwelling in the essence are Virūpākṣī, Parā, Divyā, Ākāśamātṛs, Saṁhārī, Daṁṣṭrālā and Śuṣkarevatī.

11-12. Pipīlikā, Puṣṭiharā, Mahāpuṣṭipravardhanā, Bhadrakālī, Subhadrā, Bhadrabhīmā, Subhadrikā, Sthirā, (Niṣṭhurā, Divyā, Niṣkampā and Gadinī) (are the goddesses staying in the circle of smell. These thirty-two mothers reside in the circles at the rate of eight in each.

13. There is only one Sun and only one Moon (in the world). Each one of these goddesses preside over each one of the sacred places on the earth.

14. The one (universal) life force remains divided through (different) circles among created beings. It remains in tenfold forms on account of division into left and right.

15. Out of the skull (cup) of the universe (they) drink the supreme nectar, the mystical drops, encircled by the apparel of principles.

16-18. Listen to those five groups of letters which give victory in battle. (The letters), a, ā, ka, ca, ṭa, ta, pa, ya and śa are said to be the first group; i, ī, kha, cha, ṭha, tha, pha, ra, and ṣa (form) the second group; u, ū, ga, ja, ḍa, da, ba, la and sa (form) the third group, e, ai, gha, jha, ḍha, dha, bha, va and ha form the fourth group and o, au, am, aḥ, ṅa, ña, ṇa, na and ma form the fifth group.

19-20. These fortyfive letters (indicate) the prosperity of men. (These letters in each group) are respectively) known as the child, boy, youth, old, death, affliction to one's self, emaciation, indifference and destroyer. The (asterism) *kṛttikā*, the first day of a fortnight and (the planet) Mars are known as beneficial to one's self.

21-22. The sixth day (of a fortnight) and (the asterism) *maghā* (occurring) on a Tuesday and the eleventh day (of a fortnight) and (the asterism) *ārdrā* (occurring) on a Tuesday (cause) affliction. (The asterism) *maghā* and the second day (of a fortnight) occurring on Tuesday (yields) gain. (The asterism) *ārdrā* and the seventh day on a Wednesday bring loss. The asterisms *bharaṇi* and *śravaṇa* on a Tuesday (are) also of the same type. A Thursday marked by (the asterism) *pūrvaphālguna* and third day is profitable.

23. A Thursday (marked) by (the asterism) *dhaniṣṭhā* and *ārdrā* on the eighth day, and the same day (ruled) by (the asterism) *āśleṣā* on the thirteenth day causes death. A Friday

(marked) by (the asterism) *pūrvabhādrapada* on the fourth day (also yields the same).

24. A Friday ruled by (the asterism) *pūrvāṣāḍhā* and the ninth day as also by (the asterism) *bharaṇī* and the fourteenth day causes affliction.

25. The fifth day and the (asterism) *kṛttikā* occurring on a Saturday is said to be prosperous. The tenth day together with the (asterism) *āśleṣā* in conjunction with Saturday would be causing affliction.

26-27. The conjunction of (asterism) *maghā*, Saturday and full moon is held as fatal. First to the ninth have (the directions) east, north, south-east, south-west, south, north-west, moon and Brahmā as the aspects. If they have aspects together with the signs (artificial division of the ecliptic) as well as the planets that would confer perfection.

28. The four constellations *meṣa* to *kumbha* cause victory if full and death if otherwise. It is to be duly calculated, the absence of Sun etc. as well as whether they are full.

29. The Sun has no influence in the case of war. The Moon influences to appease defeat. One should know that Mars causes riot. Mercury (influences) to realise desire. Jupiter influences to get success.

30-31. Venus influences to get mental happiness. Saturn would influence to get defeat in battle. In the *piṅgalācakra*, the asterisms in which the Sun moves should be arranged (in the shape of a human figure), at the face, eyes, forehead, head, hands, thighs and feet. If the three stars at the foot (are identical with the natal star of the person concerned) (it indicates) death. (It indicates) loss of prosperity if on the sides.

32. (If the three asterisms) on the face (are identical with the natal star) (it indicates) affliction. If that on the head (is identical) (it indicates) failure of the task undertaken, and that on the head (indicates) fruitfulness. (I shall) describe the *Rāhucakra* now.

33-35. It goes from the east to the south-west, from the south-west to the north, from the north to the south-east, from the south-east to the west, from the west to the north-east, from the north-east to the south, from the south to the north-west and then again to the north, during (the period of) four (*ghaṭikās*

every day). O dear ! I shall now tell you about the lunar phases which act as the above said Rāhu and about different directions south-east to north-east and from the full-moon etc. to which a journey should be held inauspicious during their respective continuance. (An expedition commenced) at the back of Rāhu brings success in battle, (while that undertaken) at its front brings death.

36. Till the eighth day of the dark fortnight, the east aspected by Rāhu would cause fright. (Similarly) Rāhu acts in the north-east, south-east, north-west and south-west (on the same day).

37-38. If the constellations Aries etc. are in the directions east etc., and when the Sun is (present) there it causes death, The third day in the dark fortnight, the seventh day, the tenth day, the fourteenth day in the bright (fortnight); fourth day, the eleventh day and the fifteenth day *viṣṭi* (a kind of adverse period) in the south-east and north-west.

39-42. (The letters) a, ka, ca, ṭa, ta, pa, ya and śa are the (five) groups (of letters) (standing for) the planets Sun etc. The vulture, owl, hawk, a small owl, owl (*kauśika*), crane, peacock and the water-fowl are known to be birds (in the diagram). At first the mystic syllable should be accomplished by means of oblation. Then it is known as expansion when it is *uccāṭa* (a kind of charm which drives away one's enemy). Then the application (of the mystic syllable) accomplishes (the desired results) in bringing another under one's control, in fever and in attraction. The syllable 'salutations' should be used in acts of bliss and peace-making, the syllable *vauṣaṭ* in (rites for) nourishment and in controlling etc. (The syllable) *hum* (is used) for (causing) death, breaking amity (between two persons), while (the syllable) *phaṭ* (is used) for driving away one's enemies. (The syllable) *vaṣaṭ* (is used) in (connection with) progeny and bringing splendour etc. Thus there are six kinds of mystic syllables.

43-45. I shall now describe the medicinal plants which provide good protection. *Mahākālī, caṇḍī, vārāhī, īśvarī, sudarśanā* and *indrāṇī* when worn on the body protect. *Balā, atibalā, bhīru, musalī, sahadevī, jātī, mallikā, yūthī, gāruḍī, bhṛṅgarāja* and *cakra-*

rūpā are great herbs which confer victory when worn (on the body).

46-48. O Greatest Goddess ! if these are gathered during an eclipse they confer good. Making an elephant endowed with all characteristics out of earth, one's enemy should be benumbed by doing the rite at its foot. After having gathered earth from an ant-hill (the rite should be done) at the summit of a mountain or at (a place having) a single tree or at a place struck by lightning. Then (the previously invoked) two divine mothers should be attached. *Om* ! obeisance to *Mahābhairava* ! to the Fierce form with deformed tooth ! to the Yellow-eyed ! to the Bearer of trident and sword ! *Vauṣaṭ*. O Goddess ! One should worship the mud and benumb multitudinous weapons (of the enemy).

49-50. I shall describe rites relating to fire which ensures victory in battle etc. The votary should remain nude, have the tuft untied, face the south and offer human flesh, blood and poison mixed with chaff of grain, pieces of bone as oblations to fire kindled with logs of wood at the cremation ground in the night uttering the name of the enemy one hundred and eight times. "*Om* obeisance to Goddess Kaumāri ! (You) dally, (You) coax ! O Ghaṇṭādevī ! (You) kill this person at once. Obeisance to you O Goddess of knowledge ! Oblations." By oblations made with this formula the enemy gets fettered.

Om ! One having a hardy frame ! One having a fierce mouth ! One possessing a tawny complexion ! One having a dreadful face ! One possessing erect hairs ! One having great strength ! One possessing a red face ! One having the lightning as the tongue ! Most fierce ! Possessing large teeth ! Having dreadful form ! One who strikes very firmly (at the battle) ! One who built the bridge to the city of Laṅkā ! The carrier of the mountain ! One who moves about in the ethereal space ! You come O lord ! Possessor of great strength ! Valiant ! The Bhairava makes known (his presence). O Great Raudra (fierce) you come ! You encircle this person with the long tail, pierce and trample him. *Hrūm phaṭ*. O Goddess ! (oblation should be made) one hundred and thirty-eight times (with the above). Hanumat (monkey-faced god) accomplishes all acts. The enemies get routed on seeing Hanumat in the picture.

CHAPTER ONE HUNDRED AND TWENTYSIX

Combinations of good and bad asterisms

The Lord said :

1-2. I shall describe combinations of asterisms determining good and bad. One should count the asterism in which the Sun is present and assign three (asterisms) from that at the head (of human figure drawn), one at the face, two in the place of the eyes, four at the hands and feet, five at the heart, the genital organ and the knee. Then one should determine one's longevity etc. (based on that).

3. The presence of the natal star on the head or at the face indicates acquisition of kingdom. (Its location) on the eyes (indicates) fortune and lustre. (Its location) at the heart (indicates) acquisition of wealth.

4. (Its presence) on the arms (indicates) that one would be a thief. (Its presence) on one of the feet (indicates) death or (the natal would be) a wanderer.

5. (Commencing with the asterism in which the Sun is stationed, the respective names of the days associated should be written on eight pitchers leaving the pitcher for the Sun as empty). The pitcher of the Sun exerts malignant influence and the pitchers in the east and other directions benevolent influence. I shall describe the (method known as) *Phaṇi Rāhu*, which indicates success or failure (in battle).

6-10. Twenty-eight circles should be drawn, intersected by four lines. The asterisms should be arranged therein in rows of three. The asterism occupied by Rāhu (the ascending node) should be deemed as the head of the serpent. Commencing with that, the twenty-seven asterisms are arranged in successive order. The presence of seven asterisms at the face (of the serpent) (indicates) that one will die in the battle. The presence of seven asterisms at the shoulders as well as the middle part (of the body) (portends) complete rout. Their presence at the belly foretells honour and success for the native. Their presence about the waist indicates success over rivals in the battle. One would get fame if (the asterisms) are situated on the tail. The asterisms aspected by Rāhu indicate death. I shall describe you a different (combination) known as the strength of the Sun and Rāhu.

11-12. Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars and Rāhu respectively preside over one-sixteenth part of a day. One who (sets out) after the expiry of (the periods of) Saturn, Sun and Rāhu, conquers battalions of army, and a marching force and wins in gambling.

13-15. (The asterisms) Rohiṇī and the three Uttarās (Uttaraphālgunī, Uttarāṣāḍha and Uttaraproṣṭapada) and the Mṛgaśīrṣa are the five fixed (asterisms). (The asterisms) Aśvinī, Revatī, Svātī, Dhaniṣṭhā and the Śatabhiṣak are the five movable (asterisms). One should undertake journeys in these (asterisms). Anurādhā, Hasta, Mūla, Mṛgaśīrṣa), Puṣya and Punarvasu are (commended) for all acts. Jyeṣṭhā, Citrā, Viśākhā, the three Pūrvas (Pūrvaphālgunī, Pūrvāṣāḍha and Pūrvaproṣṭapada), Kṛttikā, Bharaṇī, Maghā, Ārdrā and Āśleṣā are evil.

16. (All acts) at fixed places (should be done under the influence) of fixed asterisms. Movable asterisms are excellent for journeys. One should do (acts) in mild (asterisms) for conferring prosperity and frightful (deeds) in malignant (asterisms).

17-21. An evil (act) should be done (under the influence) of an evil asterism. I shall now describe (the asterisms known to) have their faces downwards etc. (The asterisms) Kṛttikā, Bharaṇī, Āśleṣā, Viśākhā, Maghā, Mūla, the three Pūrvas (Pūrvāṣāḍha, Pūrvaphālgunī and Pūrvaproṣṭapada) (are known to be) downward-faced. One should do such acts (which require) keeping one's face downwards. (Digging) of wells and tanks, acts relating to imparting knowledge and preparation of medicine, the launching of a boat, installation of a prince and pitching (of a royal camp) etc. (should be performed) in these (asterisms). (The nine (asterisms) Revatī, Aśvinī, Citrā, Hasta, Svātī, Punarvasu, Anurādhā, Mṛga (śīrṣa), Jyeṣṭhā are known as having their faces lateral. One should perform coronation of kings, construction of stables for elephants and horses, laying of garden houses, building of palaces, walls, doorways, fixing of flagstaff and banner etc. under these (asterisms).

22-26. The twelfth day falling on a Sunday, the eleventh day on a Monday, the tenth day on a Tuesday, the third day on a Wednesday, the sixth day on a Thursday, the second day on a Friday, and the seventh day on a Saturday are inauspicious.

I shall now describe the (combination known as) *tripuṣkara*. The second, twelfth, seventh and the third day with the Sunday, Tuesday and Saturday, these six (are known to be *tripuṣkara*. (The asterisms) Viśākhā, Kṛttikā, the two Uttarās, Punarvasu and the Pūrvabhādrapada, these six (are known to be) *tripuṣkara*. Any profit, loss, victory, disease, birth of a son, loss, something which has slipped and that which has strayed, all these get multiplied thrice (during the *tripuṣkara* period).

27-28. The seven (asterisms) Aśvinī, Bharaṇī, Āśleṣā, Puṣya, Svātī, Viśākhā and Śravaṇa are known (to be having) firm look. They have their look in ten directions. The journey undertaken to a far off place at an auspicious moment (is followed by a safe) return journey.

29-31. The five asterisms—the two Āṣāḍhas (Pūrvāṣāḍha and Uttarāṣāḍha), Revatī, Citrā and Punarvasu (are) squint-eyed. The person undertaking a journey under these asterisms (has a safe) return. Kṛttikā, Rohiṇī, Saumya (the five stars on the orion's head), Phālguni, Maghā, Mūla, Jyeṣṭhā, Anurādhā, Dhaniṣṭhā, Śatabhiṣak and Pūrvabhādrapada are known as blunted. One who undertakes journey under these asterisms would again return home.

32. Anything lost (on days ruled by the asterisms) Hasta, Uttarabhādra(pada), Ārdrā and Āṣāḍha cannot be recovered and a battle commenced in these asterisms) would not continue.

33-36. I shall again describe the *gaṇḍānta* (the first fourth of an asterism preceded by a node of asterisms) in the midst of asterisms as such. The four *nāḍis* (one *nāḍi* equals 24 minutes) of the (asterism) Revatī and the four (*nāḍis*) of Aśvinī (are known as *gaṇḍas*). One has to avoid with great care those *yāmas* (three hours) (in undertaking a journey etc). The four *ghaṭikās* (one *ghaṭikā* equals 24 minutes) forming last part of Āśleṣā and the first part of Maghā are called the second *gaṇḍa*. Listen to me ! O Bhairavī ! The third (*gaṇḍa*) is between the asterisms of Jyeṣṭhā and Mūla, and that is of the form extremely malignant for three hours. One should not do auspicious acts in these, if he wants to live. At the time of birth of a child in these periods the parents would die.

CHAPTER ONE HUNDRED AND TWENTYSEVEN

The auspicious and inauspicious periods of the day based on certain combinations

The Lord said :

1. The three *ghaṭikās* (one *ghaṭikā* is equal to 24 minutes) (from the commencement) of *viṣkambha* (an inauspicious period), the five *ghaṭikās* of *śūla* (an adverse period), the six (*ghaṭikās*) respectively in the *gaṇḍa* and *atigaṇḍa* (types of impediments) and the nine (*ghaṭikās*) in the *vyāghāta* and *vajra* (a kind of adverse period) should be avoided.

2. One should avoid all undertakings when the whole day is ruled by both *parigha* and *vyatīpāta* (obstacles) and the undertaking of any journey or commencing a battle on the day ruled by *vaidhṛta* (obstacle).

3. O Goddess ! I shall describe the good or bad (effects of the positions of planets) in the constellations of *Meṣa* and others. The Moon and Venus occupying the first house confer good when they leave (the same).

4. One has to forecast loss of property, absence of gain and reverses in the battle if the Mars, Sun, Saturn and Rāhu (occupy) the second house.

5-6. The second (house) occupied by the Moon, Mercury Venus and Jupiter confers good. Just as the Sun, Saturn, Mars and Venus in the third (house) confer good so also all the planets. Mercury, Moon and Rāhu yield benefits. Mercury and Venus in the fourth (house) are beneficial. All other planets are ominous.

7. Just like Jupiter in the fifth, the presence of Venus, Mercury and Moon yield the desired gains. The Sun is auspicious in the sixth (place).

8. O Goddess ! The planets Moon, Saturn, Mars and Mercury confer good (if they remain) in the sixth (place) from the native sign. One should avoid Jupiter and Venus in the sixth (house).

9. The Sun, Saturn, Mars and Rāhu in the seventh (house) (indicate) misery and Jupiter, Venus and Mercury (in the seventh house) indicate happiness. The Mars and Venus are

auspicious in the eighth (house).

10. All other planets (in the eighth house) (indicate) evil propensities. The Mars and Venus in the ninth (house) are auspicious. The other (planets) (in the ninth) (exercise) evil influences. The Venus and Sun in the tenth (house) confer gains.

11. The Saturn, Mars, Rāhu, Moon and Mercury bring good. All planets are good in the eleventh (house). One should avoid Jupiter in the tenth (house).

12. The Mercury and Venus in the twelfth (are beneficial). One should avoid all other planets in the twelfth. The twelve zodiacal signs exercise influence over the whole day (in order). I will describe them (now).

13-14. (It takes) four *nāḍis* for the Sun to traverse the (zodiacal signs). Pisces, Aries, Taurus and Gemini, six *nāḍis* (to traverse) Cancer, Leo, Virgo and Libra and five *nāḍis* (to traverse) Scorpio, Sagittarius, Capricorn and Aquarius. The (Zodiacal signs) Aries and others are respectively movable, fixed and of dual nature.

15. The Cancer, Capricorn, Libra and Aries are movable. One should do all acts involving movement and permanent victory, both good and bad.

16. The Taurus, Leo, Acquarius and Scorpio are the fixed signs and all acts of fixed nature (should be done in them). (A person going away under their influence) will not return quickly. (One who) falls sick (under their influence) will not get cured.

17. The Gemini, Virgo, Pisces and Sagittarius are of dual nature. These dual-natured (signs) are always auspicious for all acts.

18. One would get increase, victory and gains in sojourn, trade, battle, marriage and royal audience. One would get victory in battle.

19. (The asterisms) Aśvinī (consisting of) three stars is of the form of a horse. If it rains in this (asterism), it would rain for a night. If it rains in the asterism presided over by Yama (god of death) (Bharaṇī) it would rain for a fortnight.

CHAPTER ONE HUNDRED AND TWENTYEIGHT

The koṭacakra—a drawing to forecast results

The Lord said :

1. I shall describe *koṭacakra.* One should draw a square. One should draw another square inside that (square) and again another square inside the second.

2. The zodiacal signs Aries etc. (should be assigned) to the directions east etc. (in the three squares) which are the symbols of the three *nāḍis* (tubular organs in the body). The (asterism) Kṛttikā (is located) in the east and the (asterism) Āśleṣā in the south-east.

3. (Asterism) Bharaṇī should be placed in the south. Viśākhā should be assigned in the south-west. (Asterism) Anurādhā (should be located) in the west and Śravaṇa in the north-west.

4. (Asterism) Dhaniṣṭhā should be located in the north and Revatī in the north-east. These eight asterisms are located in the outer *nāḍi* carefully.

5. The asterisms Rohiṇī, Puṣya, (Pūrva) Phālgunī, Svātī, Jyeṣṭhā, Abhijit, Śatatārā and Aśvinī (are located) in the middle square in order.

6. I shall describe the *nāḍi* at the middle of the drawing. In that inner square, the (asterism) Mṛga(śīrṣa) (is located) at the east, and Punarvasu at the south-east.

7-8. The Uttaraphālgunī (is placed) in the south. (The asterism) Citrā (is located) in the south-west. Having placed Mūla in the west, the Uttarāṣāḍha in the north-west, the Pūrvabhādrapada in the north and Revatī in the north-east, the central square should be thus made to contain the eight asterisms.

9. (The asterisms) Ārdrā, Hasta, the four Āṣāḍha[1] and the three Uttara[2] should be placed inside the central square as four pillars.

10. Fortifications should be made thus. A belligerent coming from outside from the direction of lord (planet) (that presides over the day) and the asterisms (representing that

1. The Pūrvāṣāḍha and Uttarāṣāḍha.
2. The Uttaraphālgunī, Uttarāṣāḍha and Uttaraproṣṭapada.

quarter) is sure to get the benefits.

11. If the planets and asterisms at the innermost square are good, it is known that those remaining in the inner square would be victorious and defeat for that person coming (from outside).

12-13. One should enter the fort when the conducive asterism (rules) and one should come out under the influence of conducive asterism. One should know if the battle commenced when the planets Venus, Mercury and Mars leave their respective asterism one would face defeat. If the battle commenced when the asterism held auspicious for entering the castle was ruling, then that fort would be captured. One need not get surprised.

CHAPTER ONE HUNDRED AND TWENTYNINE

Guidelines for storing and selling grains

The Lord said :

1-2. I shall describe the quantity of food-grains to be gathered when there may be fall of meteors, earthquake, hurricane, eclipse, entry of foreign matter and conflagration in different directions in different months (of the year). If these occur in the (month of) Caitra (April-May), the ornaments etc. gathered (would become) four-fold (worth) in (the course of) six months.

3. All things collected in the (month of) Vaiśākha (May-June) would become six-fold (worth) in eight months. In the same way, the grains such as barley and wheat (stocked) in the (months of) Jyeṣṭha (June-July) and Āṣāḍha (July-August) (would fetch more).

4. (Similarly) one would get (increased returns) in the month of Mārgaśīrṣa (December-January) from ghee, oil etc. purchased in (the month of) Śrāvaṇa (August-September), apparels and grains in Āśvina (October-November) and grains (purchased) in Kārttika (November-December).

5. (One would get) profit by the purchase of saffron and perfumes in Puṣya (January-February), food grains in Māgha (February-March) and perfumes in Phālguna (March-April). Thus the *arghakāṇḍa* (section on storing and selling of grains and goods) has been described.

CHAPTER ONE HUNDRED AND THIRTY

Different spheres marked by asterisms indicating victory in battle etc.

The Lord said :

1-2. O Good-natured Goddess ! I shall describe the four kinds of spheres (to find) one's victory. (The asterisms) Kṛttikā, Maghā, Puṣya, Pūrva (phālguni), Viśākhā, Bharaṇī and Pūrvabhādrapadā belong to the sphere of fire. I shall describe its characteristic.

3-9. If the wind blows, holes (are noticed) in the disc of the Sun and Moon, earthquakes (occur), hurricanes (strike), (there be) the eclipses of Sun and Moon, smoky flames, conflagration in (different) quarters, and comets are sighted and (there be) blood-like red showers, heat waves and fall of meteorites (under these asterisms), (there would follow) epidemics of eye diseases and hiarrhoea. The fire would rage. The cows would yield reduced (quantity of) milk. The trees (would bear) lesser (quantity) of flowers and fruits. The food grains would get destroyed. One should foresee little rain. The four castes of people would be harassed. The entire humanity would suffer hunger. The inhabitants of (the regions of) Sindhu, Yamunā, Gurjara, Bhoja, Vāhlīka, Jālandhara, Kaśmīra and the Uttarāpatha as well as these countries would be destroyed when these portents are noticed. (The asterisms) Hasta, Citrā, Maghā, Svāti, Mṛga (śīrṣa) or Punarvasu, Uttaraphālgunī and Aśvinī are spoken as comprising the sphere of wind.

10-12. The people would become bereft of virtues. All would lament in despair. (The countries) Dāhala, Kāmarūpa, Kaliṅga, Kośala, Ayodhyā, Avanti, Koṅkaṇa and Āndhra would

get destroyed. (The asterisms) Āśleṣā, Mūla, Pūrvāṣāḍha, Revatī, Bhādrapada and Uttarā (form the regions where) water reigns supreme. If something unusual takes place under their influence, it should be spoken as resultant of their respective influences.

13-14. Cows would have plenty of milk and trees would abound with flowers and fruits. There would be good health. The earth would abound with grains. The grains would be highly valuable. The kingdom would be prosperous. There would be grave battles among kings.

15-19. (The asterisms) Jyeṣṭhā, Rohiṇī, Anurādhā, Dhaniṣṭhā, Uttarāṣāḍhā and Abhijit witnessing any unusual commotion are said to be related to celestial (region). The subjects would be jubiliant being free from all diseases. Kings would conclude treaties and the kingdom would be prosperous. The eclipses are known to be of two kinds—by the head or by the tail of Rāhu. If the Sun or Moon and ascending node of Moon are in the same sign, it is known to be eclipse by the head. If it is the *jāmitra* (the seventh sign of Zodiac) it is said to be by the tail. When the Moon stays at the fifteenth asterism from the one occupied by the Sun and if the lunar day begins and ends in between two sunrises, one should indicate the lunar eclipse.

CHAPTER ONE HUNDRED AND THIRTYONE

Diagrams known as Ghātakacakra, Naracakra and Jayacakra indicating failure or success in battle etc.

The lord said :

1-3. The vowels commencing with 'a' should be written in a circular form commencing from the east. One should write such circles for the months Caitra (April-May) and the other months. The vowels should be considered as representing the lunar days first to thirteenth. If the (names of) lunar days of first, full moon, thirteenth, fourteenth, eighth, eleventh and seventh in the circle of Caitra happened to be touched, one

should know about one's victory or gains. One should know that it augurs well if odd numbers (of vowels are present). It is said that it augurs bad if even numbers (of vowels are present).

4-5. When the name of a person is pronounced at the time of commencement of the battle, if one's name begins with a long vowel, he will always have victory even in dreadful battles. If the name of the warrior (commences with) short vowel, he would die without any prevention.

6. If the first letter is long and the middle letter is also long (both indicate) death. If two letters at the middle are first (among the letters), it would end in the death (of the person) without any doubt.

7. If there are vowels at the beginning and the end, one should know (impending) death (if the vowels are) short and victory (if the vowels are) long.

8. I shall describe *Naracakra* (the figure of a man) consisting of asterisms. A human figure is drawn first and the asterisms are arranged (in order).

9-11. Three asterisms are placed at the head (of the figure) one at its face, two at the eyes, four on the arms and two at the ears. Five asterisms (are placed) at the heart and six asterisms at the feet. The asterism for one's name should be found out and be placed at the centre of the drawing, at the eyes, head, right-ear, right-hand, feet, heart, neck, left hand, secret organ and feet (of the human figure).

12. One should know that fatality is certain at that asterism occupied by the Sun, Saturn, Mars or Rāhu (the ascending node).

13. I shall (now) describe the *Jayacakra* (the circle of victory). One should draw letters *a* to *ha*. One should draw thirteen lines (on a plane) and six lines obliquely.

14-15. The quarters, planets, sages, Sun, priest and the lunar days are placed (in the chambers above) in order. Stupefaction, remembrance, scriptures, asterisms etc. and the letters *a*, *ka*, *ḍa*, *ma* etc. (are written) below them. The Sun and other planets when placed in seven places, the planets are powerful at the end of the name. (The planets) Sun, Saturn and Mars (are) for victory and the planet Mercury for truce.

16-18. Twelve lines are drawn, six on the right and six on the left. Fourteen, twentyseven, two, one, fifteen, six, four, three and seventeen are known as weak points for wealth. The letters *a*, *ka*, *ṭa* and *pa* should be located below. After having assigned letters one by one the rest should be located as follows: the figure made up of letters comprising the name should be divided by eight.

19-20. The quotient if identical with the number represented by a crow (fourteen) would signify the diagram a strong one, while the same equal to the numbers represented by an ass, bull, elephant, lion, horse and camel would signify greater success respectively than the preceding one.

CHAPTER ONE HUNDRED AND THIRTYTWO

Description of Sevācakra and the indication of accrual of benefits

The Lord said :

1. I shall describe the *Sevācakra* that indicates the gain or loss from the father, mother, brother, husband or wife.

2. One should know from that from whom one would get benefits. One should draw six vertical lines and eight different lines obliquely.

3-4. Then there would be thirty-five chambers. The letters should be written in these (chambers). The five vowels are drawn and afterwards one should discard the three (consonants known as) hīnāṅga (diminutive) and write letters *ka* to *ha* in groups of *siddha*, *sādhya*, *susiddha*, *ari* and *mṛtyu*.

5. Names (which begin with letters) falling under (the chambers) *ari* and *mṛtyu* should be avoided in all acts by one's efforts.

6-7. (The letter) falling in the first place (should be deemed) as yielding good. The second place would be a supporter and the third one would confer materials. The fourth one causes one's own destruction, while the fifth one gives death. The chambers occupied by friendly, servile and related letters would indicate acquisition of wealth.

8. All the letters respectively occupying the *siddha*, *sādhya* and *susiddha* always yield fruits and the two *ari* and *mṛtyu*, should be rejected in all undertakings.

9. The vowels *a*, *i*, *u*, *e* and *o* are known as included in the term *akārānta* as told now. Now I shall describe the different species of beings for which the different groups of letters stand for.

10-11. The celestials occupy letters falling under the group of letter '*a*', the demons occupy letters of '*ka*' group, the serpents letters of '*ca*' group and the *gandharvas* (a kind of semi-divine beings) letters of '*ṭa*' group. The sages are stated to be in letters of '*ta*' group, the demons are known to be in letters of '*pa*' group, the goblins in letters of '*ya*' group and the men in letters of '*sa*' group.

12-13. Demons are stronger than celestials, serpents than demons, *gandharvas* than serpents and sages than *gandharvas*. Demons are stronger than sages, goblins than demons and men than goblins. One (under the influence) of a stronger species should avoid (contact with one of) the weaker.

14-18. Listen again duly (to the narration) about *Tārācakra* which indicates friendship. As before it is calculated from the star and the first letter of the name of a person. The nine stars which should duly be ascertained from the natal star of a person are—*janma*, *sampat*, *vipat*, *kṣema*, *pratyari*, *dhanadā*, *ṣaṣṭhi*, *nidhana*, *mitra* and *paramitra*. The star known as the *janma* is inauspicious. The star (known as) *sampat* yields extremely great result. The star (known as) *vipat* makes (one's attempts) futile. The star (known as) *kṣema* is favourable for all undertakings and *pratyari* destroys one's wealth. The star (known as) *dhanadā* gets the benefit of kingdom etc., and the *nidhana* makes all attempts futile. The effect of the star (known as)*mitra* is friendship and that of *paramitra* is conferring benefits.

19. O dear, the number of syllables which are the numerical equivalents of vowels in the names of two persons (to be related in any way), should be counted and added and (the total) be divided by twenty. The remainder indicates the result.

20. One should find the debt and credit between the two names from the debt being indicated by lesser number of

syllables and the credit by greater number of syllables.

21. Friendship (would grow between two persons) whose names stand in relationship of credit and indifference in the case of relationship of debt. This is said to be the *Bevācakra* which indicates benefits or the contrary.

22. (There would be) friendliness (between those born under the constellations) of Aries and Gemini as also between those of Gemini and Leo. There would be great amity (between the born under the constellations) of Libra and Leo as also between Sagittarius and Acquarius.

23-25. One should not accept the service of a person if his natal sign and that of the other person are in (relationship of) friendship. There is friendship between the following Taurus and Cancer, Cancer and Acquarius, Virgo and Scorpion, Capricorn and Scorpion, Pisces and Capricorn when they are respectively the third and eleventh signs. The constellations Libra and Aries would be in great friendship, Taurus and Scorpion would be in great enmity. There would be friendship between Gemini and Sagittarius, Cancer and Capricorn, Capricorn and Acquarius as also Virgo and Pisces.

CHAPTER ONE HUNDRED AND THIRTYTHREE

Different traits in infants and combinations indicating success in battle

The Lord said :

1-5. I shall describe the character (of an infant) from the nature of planets presiding over nativity. One would be born not extremely tall, neither lean nor stout, possess even loins, of a reddish yellow complexion, having reddish eyes and would be possessing good qualities and brave in the house of the Sun. One who was born in the house of the Moon would have good fortune and be of mild disposition. One who was born in the house of Mars would be flatulent and greedy. A person born in the house of Mercury would be intelligent, fortunate and respectable. A person born in the house of Jupiter would be ex-

tremely irascible and fortunate. One born when the Venus was rising would be charitable, enjoy comforts and fortune. A person born in the house of Saturn would be intelligent, fortunate and respectable. One born in a good-natured *lagna* (the rising point at the east at the time of one's birth) would be good-natured and one (born) in cruel-natured *lagna* would be cruel-natured.

6-11. O Gaurī ! I shall describe the effect of the presence (of the planets) in the sign of one's nativity according to one's name. The presence of Sun in such a position would get the native elephants, horses, wealth, grains, wide sovereignty and recovery of lost wealth. The period of Moon would get (the native) a damsel of celestial beauty. In (the period of) Mars one acquires land and happiness. One (gets) land, grains and wealth in (that of) Mercury. One (gets) elephant, horse etc. and wealth in (that of) Jupiter. In (that of) Venus one (is blessed with) plenty of food and drink and wealth. One is afflicted with diseases etc. in (that of) Saturn. (One is blessed with) good services with unguents etc. and good trade if Rāhu (ascending node of the Moon) is seen (in the nativity) even if the name of person contained odd number of letters or if it be in the flow of left *nāḍi*. Similarly, the presence of Saturn, Mars and Rāhu (in the left *nāḍi*) would make the native victorious in the battle. The presence of the Sun in the flow of the right *nāḍi* would augur loss in trade. A person would certainly be victorious in battle if his name contains even (number of letters). One should know victory in battle if the movement is downwards and death if the movement is upwards. *Om hūm om hrām om sphem* break down the weapons. *Om* break to pieces. *Om* rout all enemies. *Om hrūm om hraḥ phaṭ.*

12-14. One should place (the above) *mantra* (on his body) repeating seven times and should meditate on his self as lord Bhairava, auspicious, possessing four or ten or twenty hands, wielding in the hands a spike, a club, a sword, raised *kaṭṭāri*, devouring the army of others and having his back on his own forces. One should repeat this one hundred and eight times in front of the army of enemies. By the repetition of this and the sound of small drum the enemy force would run away abandoning their weapons.

15-24. Listen ! I shall again describe another application that breaks the army of others. After having collected the charcoal from the cremation ground and the excrements of owl and crow one should draw the image of Bhairava on a cloth. The name of the enemy together with the letters are to be written at nine places such as the head, face, forehead, heart, genital organ, feet, back and between arms. (The image) should be broken down at the time of battle with the repetition of the above sacred syllable.

I shall describe *Tārkṣyacakra* for the sake of victory and which is (known as) *trimukhākṣara* (three-faced syllable). Throw away. *Om* oblations. Tārkṣya is destroyer of enemies, disease and poison. It also sets right one possessed by an evil spirit or afflicted by diseases or grief-stricken. One would accomplish results proportional to his actions through the bird (Tārkṣya). All poisons such as those due to a plant, movable beings and spiders and artificial poison get destroyed by the look of an accomplisher. One should again contemplate on the great Tārkṣya having two wings and of the form of a man, having two arms and a curved beak, supporting an elephant and tortoise and coming in the middle of the sky having innumerable serpents at its feet. One would see the enemies being swallowed, eaten, hit and struck by the beak in the battle, some crushed by the feet, some crushed by being struck by the wings and some running away in ten directions. One who contemplates on Tārkṣya would be invincible in the three worlds.

25-26. I shall describe the work to be done to accomplish the sanctity of the bunch of peacock's feathers. *Om hrūm* bird ! Cast away ! *Om hūm saḥ* ! The most valiant and of great strength ! Devour all forces (of the enemy). *Om* trample down. *Om* break to pieces. *Om* melt away. *Om hūm khaḥ om* ! Bhairava may accept oblations. One should repeat this at the (time of) lunar eclipse and the bunch of peacock's feathers should be sanctified and waved in front of the army. Just as the one riding the lion would do the herds of deer, one would rout (the army of enemies) by the sound and contemplation on the elephant and lion.

27-33. I shall describe the invocation with the sacred syllable (which would rout the enemy force) from a distance by its

sound. Porridge should be offered to the divine mothers, especially to Kālarātrī. One should invoke (the goddess) from a distance with the flowers *mālatī* and *cāmari* together with the ashes from the cremation ground and the roots of cotton (plant). *Om ahe he* Mahendrī ! Break ! *hi om* discard ! Devour the enemy ! *lili kili om hum phaṭ* ! By this breaking sacred syllable (*bhaṅga-vidyā*) repeated from a distance the enemy would be destroyed. A mark on the forehead made up of *aparājitā* and *dhattūra* (should be made use of) together (with the *mantra*). *Om kili kili vikili icchākili* ! (Goddess) Umā ! Destroyer of goblins ! Śaṅkhini (woman fairy) ! Wielder of a club ! Ferocious ! Māheśvarī (Great goddess) ! Projecting meteors from the mouth ! Emitting fires from the mouth ! Possessing ears like the conch ! Possessing emaciated thighs ! One who vomits (Alambuṣa) ! Take away ! *Om* dug up all wicked persons. *Om* ! O Goddess ! whoever looks at me (you) stupefy them. *Om* ! the terrible (goddess) remaining in the heart of Rudra (Śiva) ! By your gracious disposition protect me then. Oblations. After having drawn the divine mothers surrounded by all their forms outside, the (above) sacred syllable, which accomplishes all desires, should be written on a betel leaf. It was worn by (gods) Brahmā, Rudra, Indra and Viṣṇu on the hand before. The celestials were adorned with this protective potent of (goddesses) Nārasiṁhī, Bhairavī, all goddesses of the form of Śakti, (goddess) Trailokyamohinī and Gaurī at the time of great battle between celestials and demons.

O auspicious one ! It is known as the protective amulet in which the letters consisting of the name (of the wearer) sanctified by the principle sacred syllable on the petals of a lotus (shaped diagram) and duly worshipped with the accessories.

34-41. I shall describe *mṛtyuñjaya* (conquering death). The name surrounded by *kalās* (syllables) should be in the midst of sacred syllable and preceded by the letter *sa.* The letter *ja* coupled with the dot and the syllable *om,* containing the letter *dha* at the middle and with the letter *va* together with the sanctified Moon at the middle that routs all the wicked (should be placed). Otherwise one should write the name and the object on the petals. The syllable *om* should be written on the petal

on the east, one's right and north. The syllable *hum* (should be written) on the south-east etc. and the (other) syllables on the sixteen petals. (The consonants) *ka* etc. (should be written) in the thirtyfour petals. One should write this sacred syllable of conquering death outside on a *bhūrja* leaf together with *rocanā* (yellow pigment), saffron, camphor and sandal. It should be enclosed with a white thread, covered by bee-wax and worshipped on a pitcher. By wearing this amulet one gets cured of his diseases and his enemies would perish. I shall explain the sacred syllable known as Bhelakhī that wards off separation and death. *Ām* Vātala (windy) ! Vitala (located in the lower region ! Cat-faced ! Daughter of Indra ! Born through the agency of wind god ! Obstruct. Come. *Hājā* in me, *Vāha ityādi duḥkha nityakaṇṭhoccairmuhūrtānvayā aha māṁ yasmahaṁ upādi* om Bhelakhi ! Om ! oblations. (Similarly) the sacred syllable of Navadurgā repeated seven times if worn on one's mouth paralyses the mouth (of the enemy). *Om hūm phaṭ* oblations. One undefeated in a battle with a word if held after repetition for seven times.

CHAPTER ONE HUNDRED AND THIRTY-FOUR

Sacred formula for the conquest of three worlds

The Lord said :

1-3. I shall describe (the formula) that conquers three worlds and crushes all (other) amulets. *Om hūm kṣūm hrūm om* obeisance. O Goddess ! Possessing (frightful) teeth ! Possessing fierce face ! One having a very fierce form ! *Hili, hili* ! Possessing red eyes ! *Kili, kili* ! Possessing great sound ! *kulu om* ! Possessing a tongue resembling the lightning ! kulu om ! One having no flesh ! *kaṭa kaṭa* ! Wearing the ornament of *gonasa* (a kind of gem) ! Cili cili ! One who wears the garland of dead bodies ! Drive away. *Om* ! One having a terrible form ! One who is clad in raw hide ! (You) gape ! Om ! Dance O goddess wielding the creeper-like sword ! One whose side glances have been hot with anger. One having the third eye ! One whose body has been besmeared with marrow and fat !

Kaha kaha om. Laugh. Be angry. *Om.* One possessing the colour of a blue cloud ! One who has made the garland of cloud as the ornament ! Shine ! *Om.* One having the body strewn by the sound of the bell ! *Om* ! One who rides the lion ! One of light-red complexion ! *Om hrām hrīm hrūm.* One of terrible form ! *Hrūm hrīm klīm om hrīm hrūm om.* Attract. Shake. *Om he haḥ khaū.* One who wields the club ! *Hūm kṣūm kṣām.* One who has the form of wrath ! Inflame. *Om.* Terribly frightening one ! Break. *Om.* One having a big body ! Cut. *Om.* One having a dreadful form ! Burrow. The mother of great goblins ! One who wards off all the wicked ! Victorious one ! *Om.* Victorious one ! *Om.* One who conquers the three worlds ! *Hūm phaṭ* oblations. One should propitiate the goddess of blue complexion, remaining on dead bodies and possessing twenty arms for (gaining) victory. After having located on the five parts of the body, red flowers should be offered (to the goddess). There would be routing of the (enemy) forces in the battle by the repetition of the formula (known as) conquering three worlds. *Om.* (Obeisance) to (the god of) manifold forms. Paralyse. *Om.* Stupefy. *Om.* Scatter away all enemies. *Om.* Attract (lord) Brahmā. Attract (lord) Viṣṇu. Attract (lord) Maheśvara (Śiva). *Om.* Make (the god) Indra tremble. *Om.* Make the mountains move. *Om.* Dry up seven oceans. *Om.* Cut through. Cut through. Obeisance to (the god) of manifold forms. One should then meditate (while pronouncing this formula) that the enemy is present in an image of a serpent made up of earth.

CHAPTER ONE HUNDRED AND THIRTYFIVE

Formula for success in battle

The lord said :

1. I shall describe the garland of words of the formula that gives victory in the battle. *Oṁ hrīm* (Goddess) Cāmuṇḍā (having a terrific form) ! One who dwells in the cremation ground ! One who holds in hand the club with a skull at the top !

One who is riding the terrific dead body (or the body in the form of universe at the time of deluge) ! One who is surrounded by the great vehicle in the form of the decaying universe ! The dark night at the destruction of universe ! One who is surrounded by the great attendant gods ! Goddess with a great mouth ! Possessing several hands ! (One who holds) the bell, the little drum and the small bell ! One who has a terrific laughter ! *Kili kili om hūm phaṭ*. One who makes (the world) dark by her fierce teeth ! One who makes many kinds of sounds ! One who is clad in the hide of an elephant ! One who is besmeared with flesh ! One whose terrific tongue is licking ! The great demoness ! One having the terrible teeth ! One who has frightening roar of laughter ! One who has the splendour of shining lightning ! Move. Move. *Om*. One who has the eyes like the *Cakora*[1] (bird) ! *Cili. Cili. Om*. One who has a lustrous tongue ! *Oṁ bhim*. One who has a frown on the face ! One who frightens by uttering the syllable *hum* ! One who wears the moon on the crown on her matted hair surrounded by the garland of skulls ! One who has the terrific laughter ! *Kili kili oṁ hrūm*. One who makes (the world) dark by her frightening teeth ! One who destroys all obstacles ! (Youṁ) accomplish this act. *Om*. Do it quickly. *Om phaṭ om* subjugate with (your) mace. Enter. *Om* Dance. Dance .Shake. *Om*. Make (the enemies) move. *Om*. One who is fond of blood, flesh and intoxicating drink ! Kill. *Om* trample. *Om* cut. *Om* kill. *Om* chase *Om* make the strong body (of the enemy) fall down. *Om*. Enter into the beings of three worlds whether wicked or not wicked, taken possession or not. *Om* dance. *Om* extol. One who has sunken eyes ! One having erect hairs ! One having the face of an owl ! One who holds skull (in the hand) ! *Om*. One who wears a garland of skulls ! Burn. *Om*. Cook. Cook. *Om*. Seize. *Om*. Enter into the middle of the circle (of the enemies). *Om*. Why do you delay ? Overwhelm (them) with the strength of (lords) Brahmā, Viṣṇu and Rudra and the strength of sages. *Om Kili kili om khili khili vili vili om*. One who displays an ugly form ! One whose body is enveloped by a black serpent ! One who subjugates all planets ! One who has a long lip ! One whose nose rests on the frowning eyes ! One who is

1. A fabulous bird supposed to live on the ambrosia of the Moon.

having a frightful face ! One having tawny matted hair ! Brāhmi ! Break. One whose mouth emits flames ! Yell. *Om.* Make (the enemies) fall down. *Om.* One having red eyes ! Roll the earth. Make (them) fall. *Om.* Catch hold of the head. Close the eye. *Om.* Catch hold of the arms and feet. Split open the posture (of the hands). *Om phaṭ om.* Pierce open. *Om.* Cut with the trident. *Om* kill with the mace. *Om* strike with the stick. *Om.* Cut with the disc. *Om.* Break with the spear. Stake with the teeth. *Om.* Pierce with the middle finger. *Om.* Seize with the goad. *Om.* Release. Release the possessive spirits like the Ḍākinī and Skanda and also the fevers occurring every day, second day , third day and fourth day (and the diseases of) the head and eyes. *Om.* Cook. *Om.* Destroy. *Om.* Make them fall to the ground. Om. Brahmāṇī ![1] Come. *Om* (goddess) Māheśvarī ! Come. *Om* Kaumāri ! Come. *Om* Vaiṣṇavi ! Come. *Om* Vārāhi ! Come. *Om* Aindri ! Come. *Om.* Cāmuṇḍā. Come. *Om* Revati ! Come. *Om.* Ākāśarevati. Come. *Om.* One who moves like the snow. Come. *Om.* One who has slain (the demon) Ruru ! One who annihilated the demons ! One who goes in heaven ! Bind. Bind with the noose. Pierce with the goad. Stand for the moment. *Om* enter the circle (of enemies) ! *Om.* Seize. Bind the face. *Om.* Bind the eyes, arms and feet. Bind the malefic planets. *Om.* Bind directions. Charm the cardinal points, the space below and all places. *Om.* Subjugate all with ashes or water or earth or mustard. *Om.* Make them fall. *Om.* (goddess) Cāmuṇḍā ! *Kili kili ām vicce hūm phaṭ* oblations. This is known as the garland of words that accomplishes all acts.

2-6. One gets victory in battle always by oblations, repetitions and reading of this formula. One has to contemplate (on the goddess) as having twenty-eight hands holding the sword, club, mace, stick, bow, arrow, clenched fist, hammer, conch, sword, banner, club, disc, axe, little drum, mirror, spear, dart, plough, mace, nose, an iron club, large drum, *paṇava* (a kind of musical instrument), conferring pose, clenched fist, threatening posture, killing the (demon in the form of a) buffalo in the pairs of hands. By making oblations one would conquer the enemies.

1. **From Brahmāṇī to Cāmuṇḍā are the eight divine mothers.**

The (above) oblations should be done with three sweet things (honey sugar and clarified butter). This incantation should not be disclosed to everyone.

CHAPTER ONE HUNDRED AND THIRTYSIX

The diagram of asterisms indicating the period for undertaking a journey

The Lord said :

1-6. I shall describe the diagram indicating good or bad results in journey undertaken. A diagram consisting of three columns should be drawn and (the asterisms) Aśvinī etc. should be represented therein (by their first letters). (The asterisms) Aśvinī, Ārdrā, Pūrvā (phālgunī), Uttaraphālgunī, Hasta, Jyeṣṭhā, Mūla, Vāruṇa (Śatabhiṣak) and Ajaikapāt (Pūrvabhādrapada) consist of first column. (The asterisms) Yāmya (Bharaṇī), Mṛgaśira, Puṣya, Bhāgya (Pūrvaphālgunī), Citrā, Maitra (Anurādhā), Āpya (Pūrvāṣāḍha), Vāsava (Jyeṣṭhā) and Ahirbudhnya (Uttarabhādrapada) (are located in the second column). (The asterisms) Kṛttikā, Rohiṇī, Ahiḥ (Āśleṣā) Citrā, Svātī, Viśākhā, Śravaṇa and Revatī are located in the third (column). One should know the good or bad results from the asterisms associated with three columns. This is known as the diagram of *phaṇīśvara* (lord of serpents) divided into three columns. The presence in Sun, Mars, Saturn and Rāhu (the ascending node) indicate bad luck and the rest good luck. The position is the same, such as the country or village, the brothers and wife indicate good. The twentyseven asterisms should be known as (represented by letters) *a*, *bha*, *kṛ*, *ro*, *mṛ*, *ā*, *pu*, *pu*, *ā*, *ma*, *pū*, *u*, *ha*, *ci*, *svā*, *vi*, *a*, *jye*, *mū*, *pū*, *u*, *śra*, *dha*, *śa*, *pū*, *u* and *re*.

CHAPTER ONE HUNDRED AND THIRTYSEVEN

Description of the formula known as Mahāmārī

The Lord said :

1. I shall describe the formula known as Mahāmārī (that which brings death) that routs the enemies. *Oṁ hrīm* Mahāmārī ! One having red eyes ! One having black complexion ! O One who commands the god of death ! One who destroys all beings ! Kill such and such a person. Kill. *Om* burn, hum. *Om* cook, cook. *Om* pierce, pierce. *Om* kill, kill. *Om* annihilate, annihilate. *Om* one who charms all good (beings) ! One who grants all desires ! *Hum phaṭ* oblations. *Om* Māri ! Obeisance to the heart. *Om Mahāmārī* ! Oblations to the head. *Om* Dreadful night (at the time of deluge) ! *Vauṣaṭ* to the tuft. *Om* possessing black complexion ! *Khaḥ* to the armour *hum*. *Om* one having starry eyes ! One having the tongue-like lightning ! One who frightens all beings ! Protect, protect in all my undertakings. *Hrām*. To the three-eyed *vaṣat*. *Om* Mahāmārī ! One who controls all beings ! Mahākāli ! To the weapons *hum phaṭ*. O Great goddess ! This is the rite of location to be performed by the votary.

2-3. After having collected from the dead body, the cloth of the shape of a square of three cubit's length, one should draw (the image of the goddess) of black complexion, having three faces and four hands, (and draw) on the cloth with different colours, (the weapons) bow, spear, scissor, staff with skull at its top and the eastern face having black colour.

4-6. By the fall of the sight (of this face) it would devour the man in front. The second (face) on the south (is) red-red-tongued, frightening, licking, dreadful and frightful with protruded lips through which a row of horrid teeth are visible. A look at this (face) is sure to devour the horses etc. (of the enemies). The third face of the goddess is of white colour and is the destroyer of the elephant etc. The western face (of the goddess) should be propitiated with incense, flower, honey and clarified butter etc.

7. By the remembrance of this sacred syllable the diseases of the eye, head and others (limbs) get destroyed. The *yakṣas*

(semi-divine beings) and demons come under one's control. The enemies get destroyed.

8. There is no doubt that by oblation made with the twigs of margosa tree mixed with the blood of a she-goat, the angry votary would kill (his enemies).

9. If the oblation is done for seven days in front of the army of the enemy, the army would be afflicted with diseases and the enemies get routed.

10. In whose name eight thousand oblations are made with (the same) twigs, he would die even if protected by Brahmā.

11. (If oblations are made) for three days with the twigs of *unmatta* (a kind of plant) with blood and poison for thousand times, the enemy would get destroyed together with his army.

12. One would rout the enemy by doing oblations of black mustard and salt for three days. The oblations made with the addition of the blood of an ass would make the enemy fly away.

13. The oblation made with the addition of the blood of a crow would cause annihilation of the enemy. Whatever (the votary) does as he wished for the destruction (of the enemy) (should be completed with an oblation performed with the same material).

14-18. Then at the time of battle the votary should ride an elephant accompanied by a couple of girls, his body having been sanctified by sacred syllables. He should then charm the musical instruments like the conch etc. at some distance (from the enemy) and should cut (the enemy forces) at the battle-field holding the cloth containing the figure of Mahāmāyā. He should show that great cloth against the army of the enemy. The girls should be fed therein and the lump (of food ?) should be carried round. The votary should then think that the army has become immobile like a stone, crest-fallen, broken and confused. This paralysing (formula) has been uttered by me. It should not be disclosed to everyone. The cloth described above (may also have the outlines of) Durgā, Bhairavī, Kubjikā, (different forms of the consort of Śiva), Rudra and Narasiṁha (man-lion) manifestation of Viṣṇu) besides those of (Mahā) māyā that conquers the three worlds.

CHAPTER ONE HUNDRED AND THIRTYEIGHT

The six accessory acts relating to all mantras

The Lord said :

1-5. I shall describe six acts (to be used) in all sacred syllables. Listen (to me). The *sādhya* (to be accomplished) should be written first being followed by the sacred syllable. This is known as the *pallava* (bud) and should be used in all incantations. First the sacred syllable (is written), then the *sādhya* and then the sacred syllable. This is known as the *yoga* (combination). This should be employed for the *utsādana* (extinction) of one's race. The sacred syllable is written first and the *sādhya* is added at the middle and again the sacred syllable at the end. This tradition is (known as) the *rodhaka* (that which arrests) and should be employed in *stambhana* (stupefying the faculties of the enemy). The *sādhya* should be added at the bottom and top, left, right and middle. This is known as the *sampuṭa* (casket) and should be employed in *vaśya* (subjugation) and *ākarṣa* (attraction).

6. When the letters composing any particular sacred syllable are of the category of *sādhya* letters, that sacred syllable is known to be the first class. It is capable of attracting and subjugating (another person).

7. Two of the letters constituting the sacred syllable are written first and one *sādhya* letter afterwards. This is known to be the *vidarbha* and should be made use of in attraction and subjugation.

8-10. The acts of *ākarṣaṇa* etc. as also (in subduing) high fever should be performed only in the spring. The term *svāhā* (oblations) is auspicious in attraction and subjugation. The term *namaskāra* (obeisance) should be employed for peace and prosperity. The term *vaṣaṭ* (should be made use of) for good health and in acts of attraction and subjugation. (The term) *phaṭ* would be (used) for creating dissension, causing death and to break an auspicious one. The term *vaṣaṭ* gives accomplishment in gains and initiation in sacred syllables.

11. You are Yama (god of death). You are the sovereign over the dead (Yamarāja). You are of the form of time. You

are the reign of righteousness. You quickly make dead this enemy offered by me.

12. The priest, who is the destroyer of the enemy, should say with pleased mind, "O Votary ! Be calm ! I shall kill (him) with (all my) efforts."

13-14. This gets accomplished after worshipping the god of death in white lotus and making oblations contemplating himself as Bhairava and Kuleśvarī (as remaining) at the centre. (The votary) would know in the night the result (of the incantation) on himself and the person (concerned). One would become the killer of his enemy by propitiating the (goddess) Durgā with the formula "O (goddess) Durgā ! Durgā ! You are the guardian !" One should kill the enemy by the repetition of letters "*ha, sa, kṣa, ma, la, va, ra* and *ya*" sacred to (the goddess) Bhairavī.

CHAPTER ONE HUNDRED AND THIRTYNINE

The names of sixty years of Hindu cycle and the good or bad results from them

The lord said :

1. Listen ! I shall describe the names of sixty years and the good or bad results from them. Sacrificial rites (would be done) in *Prabhava*. The people would be comfortable in *Vibhava*.

2. All grains (grow well) in *Śukla*. (People) rejoice in *Pramoda* (*Pramodāt*). There would be increase (of articles of comforts) in *Prajāpati* (*Prajotpatti*). (The year) *Aṅgirā* (*Āṅgirasa*) would increase comforts.

3. The people (population) increase in *Śrīmukha*. Thoughts flourish well in *Bhāva* (*Bhava*). (In the year) *Yuva* the life essence gets filled up. *Dhātā* makes the herbs sprout well.

4. *Īśvara* (gives) welfare and health. *Bahudāna* gives prosperity. In *Pramāthī* (there would be) moderate rains. There would be plenty of grains in *Vikrama*.

5. *Vṛṣa* (*Viṣu*) makes all things thrive. *Citrabhānu* sees many

wonderful events. *Svarbhānu* (gives) prosperity and health. The clouds are favourable in *Tāraṇa.*

6. (There would be) abundance of rains in *Pārthiva. Jaya* (*Vijaya*) (indicates) excessive rains. *Sarvajit* (indicates) good showers. *Sarvadhātrī* gives prosperity.

7. *Virodhī* destroys clouds. (*Vikṛti*) causes panic. Men become chivalrous in *Khara.* The people rejoice in *Nandana.*

8-9. *Vijaya* kills enemies. (*Jaya*) annihilates enemies and diseases. People suffer from fever in *Manmatha.* People become wicked in the cruel *Durmukha.* There will not be prosperity in *Hemalamba.* O great goddess ! the year *Vilamba* gives prosperity.

10. *Vikārī* causes the wrath of enemies. O Victorious one ! (The year) *Sarvadā* (*Śārvarī*) gives comforts to all. Water inundates (the earth) in *Plava.* O Good-natured one ! The people do auspicious things in *Śubhakṛt*[1].

11. The people (become) cruel in *Rākṣasa.* In *Ānala* (*Nala*) (there would be plenty of) different kinds of grains. (There would be) good showers in *Piṅgala* and destruction of wealth in *Kālayukti.*

12. All things are accomplished in *Siddhārtha* (*Siddhārthi*). Dreadful events take place in *Raudra* (*Raudrī*). (There would be) moderate rains in *Durmati. Dundubhi* causes welfare and (plenty of) grains.

13. It rains well in *Rudhirodgārī. Raktākṣa* and *Krodhana* (give) victory. In *Kṣaya* (*Akṣaya*) people get reduced to poverty. These are the sixty years.

CHAPTER ONE HUNDRED AND FORTY

Description of herbs used in charms

The Lord said :

1-3. I shall describe (drugs) used in charms. These should be written in eight squares. They are *bhṛṅgarāja, saha-*

1. The text then omits the names of 12 years and continues from *Rākṣasa*, the 49th year.

devi, *mayūraśikhā*, *putrañjiva*, *kṛtāñjali*, *adhaḥpuṣpā*, *rudantikā*, *kumāri*, *rudrajaṭā*, *viṣṇukrāntā*, white *arka*, *lajjālukā*, *mohalatā*, black *dhattūra*, *gorakṣa*, *karkaṭi*, *meṣaśṛṅgī* and *snuhī*.

4-5. The symbolical numbers of herbs are *ṛtvijaḥ* (priests) (16), *vahnayaḥ* (fires) (3), *nāgāḥ* (elephants) (8), *pakṣau* (wings) (2), *muni* (sage) (3), *Manu* (14), *Śiva* (11), *vasavaḥ* (vasus) (8) *dik* (directions) (10), *rasāḥ* (tastes) (6), *vedāḥ* (4), *grahāḥ* (planets) (9), *ṛtavaḥ* (seasons) (6), *Ravi* (Sun) (12), *Candramāḥ* (Moon) (1) and *tithayaḥ* (phases of the Moon) (15). The first four (of the above-said herbs) should be used to fumigate (the body of the votary) or in the burning sticks.

6. Collyrium should be made out of the third (in the list). Bathing should be done with the fourth. The unguent of four kinds should be made with the *bhṛṅgarāja* and the one following it (in the list).

7-8. (The herbs represented symbolically by) *muni* in the list should be used in unguent for the right side, by *yuga* for the left side, by *bhujaga* for the foot and *iśvara* for the head. Fumigation of the centre should be done with *arka* (12) and *śaśi* (1), in all acts. A body besmeared with these would be worshipped even by the celestials.

9. Incense sticks made of the sixteenth (herb in the list) should be burnt and taken round the house. (The herbs standing as) the fourth should be used in the collyrium and those (standing as) the fifth should be used in bathing.

10. (The herbs denoted by the number) eleven should be used for eating and fifteen for drinking. A mark on the forehead with (the herbs denoted by the numbers) *ṛtvik* (16), *veda* (4), *ṛtu* (6), *nayana* (2) captivates the world.

11. A lady being besmeared with (the herbs denoted by) *sūrya* (12), *tridaśa* (13), *pakṣa* (2) and *śaila* (7) gets captivated. Women get captivated by besmearing their genital organ with (herbs denoted by) *candra* (1), *Indra* (1), *phaṇi* (8) and *rudra* (11).

12. A pill made of (herbs denoted by) *tithi* (15), *dik* (8), *yuga* (4), and *bāṇa* (5) can subjugate. This pill should be given in eatables, food and drink as a charm.

13. (The herbs denoted by) *ṛtvik* (16), *graha* (9), *akṣi* (2) and *śaila* (7) if had on the face (are effective) in paralysing weapons. One can remain in waters by besmearing limbs

with (the herbs denoted by) *śaila* (7) *Indra* (1), *veda* (4) and *randhra* (9).

14. A pill of (the herbs denoted by) *bāṇa* (5), *akṣi* (2), *manu* (14) and *rudra* (11) removes hunger and thirst. A miserable woman would be made happy by besmearing with (herbs denoted by) *tri* (3), *ṣoḍaśa* (16), *dik* (8) and *bāṇa* (5).

15. One would (be able to) play with serpents by besmearing with (herbs denoted by) *tri* (3), *daśa* (10), *akṣi* (2), *dik* (8) and *netra* (2). A woman delivers a child comfortably by an application of the unguent of (the herbs represented by) *tri* (3), *daśa* (10), *akṣi* (2), *īśa* (11) and *bhujaga* (8).

16. One is sure to win in dice (by wearing) a cloth besmeared with (the herbs represented by) *sapta* (7), *dik* (8), *muni* (3) and *randhra* (9). Male child (would be born) by besmearing the penis with (the herbs denoted by) *tri* (3), *daśa* (10), *akṣa* (2), *abdhi* (7) and *muni* (3) before coition.

17. A pill made (of the herbs represented by) *graha* (9), *abdhi* (7), *sarpya* (8), *tri* (3) and *daśa* (10) would be able to charm. The efficacy of the herbs in the sixteen places has been explained.

CHAPTER ONE HUNDRED AND FORTYONE

Description of herbs used in charms, medicines etc.

The Lord said :

1. I shall describe the effect of the herbs arranged in 36 squares which were used by lords Brahmā, Rudra and Indra and which if used make men immortals.

2-5. (They are)—*harītakī, akṣi, dhātrī, marica, pippalī, śilphā, vahni, śuṇṭhi, pippalī, guḍūcī, vacā, nimba, vāsaka, śatamūlī, saindhava, sindhu-vāraka, kaṇṭakārī, gokṣurakā, bilva, paunarnavā, balā, eraṇḍamuṇḍī, rucaka, bhṛṅga, kṣāra, parpaṭa, dhanyāka, jīraka, śatapuṣpī, javānikā, viḍaṅga, khadira, kṛtamāla, haridrā,* and *siddhārtha* located in the 36 squares.

6-10. The herbs duly counted from one and placed in all squares are highly efficacious in curing ailments, making (men) immortal and cure wrinkles and baldness. Their crushed powder compounded and treated with mercury and used as an electuary with pieces of jaggery, honey or ghee or as an astringent or through the medium of ghee or oil taken by all would save their lives. One can take half a *karṣa*[1] or one *karṣa* or half a *pala*[2] or one *pala* and may live for 300 years although he may be pursuing an indisciplined way of life. There is no other combination more (efficacious) than this remedy reviving the dead.

11. One gets free from all diseases by the combination of the first nine (herbs). One gets free from aches by (the use of) second, third and fourth (herbs).

12. So also (one gets free from all diseases by the use of) six herbs from first to sixth as well as ninth.

13. One gets free from wind (affecting the body) by (the use of herbs) one to eight and from biles by *agni* (third) '*bhāskara* (twelfth), twenty-sixth and twenty-seventh.

14. One gets cured of (deranged) phlegm by (the use of herbs) *bāṇa* (fifth), *ṛtu* (sixth), *śaila* (seventh) *vasu* (eighth) and *tithi* (fifteenth). (Herbs denoted by) *veda* (four), *agni* (three), *bāṇa* (five) and six would be (efficacions) against (diseases caused by) charm.

15. One would get freed from (all afflictions due to) planets and being possessed (by goblins) by (the due use of herbs denoted by) one, two, three, six, seven, eight, nine and eleven.

16. There is no doubt that (they would also be cured by herbs denoted) by thirty-two, fifteen and twelve. This knowledge relating to thirty-six places should not be imparted to everyone.

1. One *karṣa* is equal to 16 *māṣas* where *māṣa* stands for the weight of a kind of grain.

2. One *pala* is equal to 4 *karṣas*.

CHAPTER ONE HUNDRED AND FORTYTWO

Description of medicinal incantations

The Lord said :

1-2. I shall describe the medicinal incantations and diagrams which yield all (desires). The number of letters composing the name of a thief should be doubled (and added to) the number of its syllables multiplied by four. (The total thus obtained) should be divided by (the number of letters in) the name (of a person) and if there be any remainder (he should be reckoned as) a thief. I shall describe (the process of reckoning) the birth (of a child). If there are odd numbers of letters in the question (put to the soothsayer), it indicates that the child in the womb would be a male.

3-4. (The child would be born) blind in the left eye if the letters in the name are even and in the right eye if the letters are odd. The number of letters composing the names of both the male and female should be multiplied by the number of their syllables and divided by four. (The quotient), if even, (would indicate the birth of) a female child and if odd, a male child. If there is no remainder, (it indicates) the death of the woman.

5. If there is no remainder in the former, (it indicates) the death of the husband first. In hoary science one should take the subtle *akṣara* in all divisions.

6-7. I shall describe the diagram of Saturn. One should avoid the aspect of that (Saturn) (at all times). (The Saturn in) its house has one hundred and fourteen (units) aspect at the seventh. It has one-fourth its aspect in the first, second, eighth and twelfth (places). One should avoid them. The lord of the day governs one eighth part of a day. The others govern half a *yāma* (three hours).

8-10a. One should avoid the period of Saturn during the battle. I shall describe the rule of Rāhu (the ascending node) on a day. It (lies) always at the east on Sunday, at south-east on Saturday, at the south on Thursday, at the north-west on Friday, at the south-east on Tuesday, and at the north on Wednesday, while the *Phaṇirāhu* lies enclosing at the north-east, south-east, south-west and north-west and kills one who sets on a journey against it.

10b.-13. I shall describe the position of Rāhu on different days of a month. Rāhu kills the enemy facing it on the full moon day at the south-east and on new moon day at the north-west. Rāhu will lie facing on the days represented by (the letters) *ka* to *ja* and, in the south on (the days of) *sa* to *da*, in the east on (the days of) *dha* to *ma* and in the north on (the days of) *ya* to *ha* and one should avoid those associated with Mars in the bright (fortnight). Three lines towards the east and three lines towards the south (should be written) and then one should write from *Sūryarāśi* onwards in the main division. (If battle is made) in the *rāśi* aspected by Rāhu there will be defeat and victory if otherwise.

14-18a. I shall describe the *viṣṭirāhu*. Eight lines should be drawn. The Rāhu, the great, moves with the *viṣṭi* (hell) from the north-east to the south, south to the north-west, from the north-west to the east, from the east to the west, from the south-west to the north, from the north to the south-east and then to the west and from the west to the north-east. The Rāhu kills the enemies on the third day (of a lunar month) in the north-east, on the seventh day in the south and so also in the dark and bright fortnights in the north-west. (One has to propitiate), Indra and others, Bhairava and others, brahmin and others and planets numbering eight in each class in the east and other (directions) and the *vāta-yoginī* (the presiding goddess) in (the directions) south and others. One should kill the enemy in that direction in which the wind blows.

18b-19. I shall describe (the rite) that strengthens one. (The herb known as) *śarapuṅkhikā* if worn on the neck, arm etc. on (a day ruled by the asterism) Puṣya would prevent the (enemy's weapon) striking at the neck. *Aparājitā* and *Pāṭhā*, the two (herbs) in the same manner would ward off the sword. (The following is the *mantra* to be used) :—*Om*. Obeisance. Goddess Vajraśṛṅkhalā ! Kill. Kill. *Om*. Devour. Devour. *Om*. Eat. *Ām*. Eḥ. Drink the blood with the skull O Red-eyed one ! One having the red cloth ! One having the body besmeared with ashes ! One wielding the weapon of mace ! One who is covered by the action of the mace ! Close, close the eastern direction. *Om*. Close, close the southern direction. *Om*, Close, close the western direction. *Om*. Close, close the northern

direction. Bind, bind the serpents. Bind, bind the wives of the serpents. *Om*. Bind, bind the demons. *Om*. Bind, bind the Yakṣas, demons and goblins. *Om*. Guard, guard (me) from the dead, goblins and *Gandharvas*, whoever troubles me. *Om*. Guard, guard above. *Om*. Guard, guard below. *Om*. Bind, bind the knife. *Om*. Burn. One of great strength ! Ghaṭi *ghaṭoi*: *Om Moṭi moṭi saṭāvali*. Fiery mace ! One who strikes with the mace ! *Hīm phaṭ hrīm hrūm śrīm phaṭ hrīm haḥ phūm phem phaū*. From all planets, from all diseases from all wicked afflictions, *hrīm* from all things guard, guard me. One should employ this in all acts such as those relating to the planets, fevers and goblins.

CHAPTER ONE HUNDRED AND FORTYTHREE

Mode of worship of Goddess Kubjikā

The Lord said :

1. I shall describe the mode of worship of (goddess) Kubjikā that accomplishes all comforts. (It is only by such worship) the celestials had conquered the demons together with their weapons and kingdom.

2-3. One should locate the *māyābija* (the secret basic *mantra* of the goddess) at the secret organ and the six (syllables) of the weapons on the hand. (One should say) Kālī, Kālī (and touch) the heart and Duṣṭacāṇḍālikā (vicious Cāṇḍālikā) (and touch) the head. "*Hrīm sphem ha sa kha ka cha ḍa* syllable *om* Bhairava" (is the *mantra* to be said to touch) the tuft. Bhelakī (for) the *kavaca* (armour) and Dūtī and Raktacaṇḍikā (for) the eyes.

4-5. (Then one should say) *guhya* Kubjikā (and touch) the weapon. One should worship (goddess Kubjikā) in the lotus at the centre and the seat at the south-east, the head at the north-east, the tuft at the south-west, the armour at the west, the eyes at the centre and the weapons in all directions of the circle in the thirty-two petals. The principal *mantra* (for the goddess Kubjikā is) *ha, sa, kṣa, ma, la, na, va, vaṣaḍ*."

6. (The eight goddesses) Brahmāṇī, Māheśī, Kaumārī,

Vaiṣṇavī, Vārāhī, Māhendrī, Cāmuṇḍā and Caṇḍikā (should be worshipped) in the directions east onwards.

7-8. One has to (locate and) worship (the subtle letters) *ra*, *va*, *la*, *ka*, *sa*, and *ha* at the (petals at the) north-east, east, south-east, south, south-west and west. A garland of flowers and the five mountains such as Uḍḍiyāna, Jālandhara, Pūrṇagiri and Kāmarūpa should be worshipped at the north-west, north-east, south-east and south-west and (goddess) Kubjikā at the centre.

9-10. The five Vimalas such as Anādivimala, Sarvajña-vimala, Prasiddhavimala, Saṁyogavimala and Samayavimala (should be worshipped at the tips (of the petals) at the north-west, north-east, south-west, south-east and north.

11-14. Khiṅkhiṇī, Ṣaṣṭhā, Sopamā, Susthirā and Ratna-sundarī (should be worshipped) in the north-east corner for (the worship of) Kubjikā. The eight Ādināthas—Mitra, Oḍīśa, Ṣaṣṭhi, Varṣa etc. (constituting) the jewels of heaven (should be worshipped) in the south-east, west and north-west and the *kavacaratna* (the excellent *mantras* serving as armour) in the west. (The syllable) '*brum*' (should be worshipped) in the north-west, north-east and south-east together with the five basic letters. The five gems (the divine mothers) (should be located and worshipped) at the south and south-east. Among these, the three, Jyeṣṭhā, Raudrī and Antikā are very old. They and other god-desses and others (should be worshipped) with the five *praṇavas* (syllable *om*). The worship is of two kinds—twentyseven and twentyeight.

15-17. Then (the god) Gaṇapati (lord of the attendant gods on Śiva and son of the latter) of the form of *praṇava* and a boy should be worshipped duly with (the *mantra om em gūm*. Gaṇapati should be worshipped in a square diagram on the south. The Vaṭuka (form of Gaṇapati) (should be worshipped) on the left. The sixteen preceptors—*nāthas* (tāntrik preceptors) and eighteen *nāthas* should be worshipped in the north-west and other (directions). Then the gods Brahmā and others (should be worshipped) around in the six angular points. At the centre the nine gods (should be worshipped). This is always the mode of worship of (goddesses) Kubjikā, Kulaṭā etc.

CHAPTER ONE HUNDRED AND FORTYFOUR

Mode of worship of goddess Kubjikā

The Lord said :

1. I shall describe the worship of glorious Kubjikā who grants righteousness, wealth and victory. One should worship her together with her attendants with the basic *mantra* : *Om aim hraum śrīm khaim hrem ha, sa, kṣa, ma, la, va, ra, ya, ūm* Goddess ! Mother ! *Hrāṁ hrīṁ kṣrīm, kṣauṁ kṣūm krīṁ Kubjikā* ! *Hrim om ṅa*, ña, *na*, *ṇa*, ma Aghoramukhi ! *Vām chrām chim kili kili kṣraum vicce khyoṁ śrīṁ krom oṁ hroṁ aiṁ* Vajrakubjini ! *Strīṁ* Trailokyā-karṣiṇi (One who subjugates the three worlds) ! *Hrīm* Kāmāṅga-drāviṇi (one who melts away the god of love) ! *Hrīṁ strīm* Mahākṣobhakāriṇi (the great agitator) ! *Aiṁ hrīṁ kṣraum aiṁ hrīṁ śrīm pheṁ kṣaum* obeisance. O Goddess ! *Kṣaum Kubjikā* ! *hrīṁ kraiṁ ṅa, ña, ṇa, na, ma* Aghoramukhi ! *Chrām chām vicce om kili kili.*

2-4a. After locating the *mantras* on the hand and the body, one should perform the worship of twilight (addressed to the goddesses) Vāmā, Jyeṣṭhā and Raudrī. (The following is the *mantra*)—May we know you as Kulavāgīśi. Let me contemplate on (the goddess) Mahākālī. May (goddess) Kaulī impel us to the same. There are five *mantras* such as *praṇava* etc. (The votary should say) "I am worshipping the sandals." The name (should be) at the middle, ending with (the term) obeisance with eighteen *bija* (letters). Then (the name of the goddess) in the sixth (declensional) case with (the term) 'obeisance' and the end. I shall describe all of them to be known.

4b-12. Kaulīśanātha, Sukalā, Kubjikā from the birth, Śrīkaṇṭhanātha, Kauleśa, Gaganānandanātha, Caṭulādevī, Maitrīśī, Karālī, Tūrṇanāthaka, Ataladevī, Śrīcandrādevī are their names. (These should be invoked) as stupefying the attendants of Śiva and the sandals should be worshipped. Then the sandal endowed with gems that excel the bliss in the world should be worshipped. Brahmajñānā, Kamalā and Paramā together with Vidyā (should also be worshipped). I shall describe the threefold purifications of *vidyā* (knowledge), Devī (goddess) and *guru* (preceptor). By means of the *ṣoḍānyāsa* (six ways of touching

the body with mystical letters) the following deities should be located in the body—Gagana, Caṭulī, Ātmā, Padmānanda, Maṇī, Kalā, Kamalā, Māṇikyakaṇṭha, Gagana, Kumuda, Śrī, Padma, Bhairava, Ānanda, Deva, Kamala, Śiva, Bhava, Kṛṣṇa, the nine and then sixteen *siddhas*—Candrapaūra, Gulma, Śubha, Kāma, Atimuktaka, Viraktaka, Prayoga, Kuśala, Devabhoga, Viśvedeva, Khaḍgadeva, Rudra, Asidhanya, Mudrāsphoṭa, Vaṁśapūra and Bhoja.

13-14. After having put flowers on the circle, the circles (of the deities) should be worshipped. Then one should worship Ananta, Mahānanta, sandals of Śiva, *mahāvyāpti* (the great pervading force), the void circle consisting of five principles, sandals of Śrīkaṇṭhanātha and Śaṅkara and Ananta.

15. One should worship within the circle Sadāśiva, Piṅgala, Bhṛgvānanda, Nāthaka, Rāṅgūlānanda and Saṁvarta.

16-18. Śrīmahākāla, Pinākī, Mahendraka, Khaḍga, Bhujaṅga, Bāṇa, Aghāsi, Śabdaka, Vaśa, Ājñārūpa and Nandarūpa should be worshipped in the south-west after making the offering (victim) (with the following *mantra*)—*Hroṁ khaṁ khaṁ hūṁ saum* (obeisance) to (god) Vaṭuka. *Aru aru* (you) accept, accept *argha* (water offered as token of respect), flower, incense, lamp, perfumes and *bali* (offering). Obeisance to you. *Oṁ hrāṁ hrīṁ hrūṁ kṣem* (obeisance) to the guardian of the ground. (You) descend, descend. One bearing the great grown matted hair ! One having a face shining with the flames in the three eyes ! (You) come. Come. Accept, accept worship with perfumes, flowers and *bali* (offering). *Khaḥ, khaḥ, oṁ kaḥ, oṁ laḥ om* oblations to the lord of great *ḍāmara* (uproar). The *trikūṭa* (the three groups) should be worshipped with (the syllables) *hrīṁ hrūṁ hāṁ śrīm* and the offering of the remnant of *bali* in the left, right and middle. The sandals of Niśānātha (are worshipped) in the south, Tandrinātha on the right and Kālānala in the front.

19-24. The mountains Uḍḍiyāṇa, Jālandhara, Pūrṇa and Kāmarūpa and the five gems Gaganānandadeva, Svargānanda, Paramānandadeva, the sandals of Satyānanda and Nāgānanda (should be worshipped) in the north. One should worship the six—the sandal of Suranātha (Indra), Śrīsamayakoṭīśa, Vidyākoṭīśvara, Koṭīśa, Bindukoṭīśa and Siddhakoṭīśvara in the north-

east. The *siddhacatuṣka* (four *siddhas*)—Amarīśeśvara, Cakrīśanātha, Kuraṅgeśa, Vṛtreśa and Candranāthaka should be worshipped in the south-east with perfumes etc. The *Vimalapañcaka* (five Vimalas)—Anādivimala, Sarvajñavimala, Yogīśavimala, Siddha (vimala) and Samaya (vimala) (should be worshipped) in the south.

25. One should worship the four gods Kandarpanātha and others, all the female energies already described and the sandals of (goddess) Kubjikā.

26. (The votary) should always worship the thousand-eyed and blemishless (god) Viṣṇu and (god) Śiva with the *mantra* of nine syllables or five *praṇava* (*mantras*).

27-37. Brahmā and other gods (should be worshipped) from the east to the north-east. (The goddesses) Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, Cāmuṇḍā and Mahālakṣmī should be worshipped from the east to the north-east. (The goddesses) Ḍākinī, Rākiṇī, Kākinī, Śākinī and Yākinī should be worshipped in the six directions (commencing) from the north-west. The goddess composed of thirty-two letters should be worshipped with five *praṇavas* or syllable *hrīm*. She should be contemplated upon as of dark complexion like the petals of blue lotus, having six faces, of six kinds, as eighteen kinds of *cicchakti* (faculties of the mind), possessing twelve arms, seated comfortably on the throne, remaining on the lotus of absolute dead (of primordial matter), and shining with the splendour of multitudes of *kulas*. She should also be contemplated as having Karkoṭaka (one of the eight principal cobras) as the girdle, Takṣaka (a cobra) above, Vāsuki (a cobra) as a garland on the neck, Kulika (a cobra) on the ears, the tortoise as the ear-stud, (the serpents) Padma and Mahāpadma forming the eye-brows, and having skull, a serpent, rosary, a club with a skull at the top, a conch and a look in her left (hand) and a trident, a mirror, a sword, a garland of gems, dart and a bow in the right (hand). The upper front face of the goddess (should be contemplated) as having a white complexion and elevated, the eastern face pale, the southern one angry, the western face of black colour, and the northern one of the colour of snow and jasmine. Moreover, Brahmā (should be imagined to be) as remaining at the foot, Viṣṇu at the buttocks, Rudra at

the heart, Īśvara at the neck, Sadāśiva at the forehead, Śiva as remaining above her. Kubjikā should thus be contemplated as whirling in all acts of worship.

CHAPTER ONE HUNDRED AND FORTYFIVE

Different kinds of mantras and the rites of locating them

The Lord said :

1. I shall describe different kinds of *mantras* preceded by *ṣoḍhānyāsa* (the six ways of touching the body with the *mantras*). There are three kinds of *ṣoḍhānyāsa*—the *śākta*, *Śāmbhava* and *yāmala* devoted to the goddess, lord Śiva and both).

2-3. In the *śāmbhava* (rite), the six terms would have sixteen knots. The three kinds of knowables are related to the *nyāsa* of this kind. It connotes the principles. The fourth (*nyāsa*) is of the *vanamālā* of twelve *ślokas* (letters). The fifth (*nyāsa*) (is known as) the *Ratnapañcātmā* (comprising the five gems) and the sixth one is said to be the *Navātmā* (comprising nine).

4-17. In the case of *śākta* (*nyāsa*), (the first one is) Mālinī (*nyāsa*) the second one (is) *trividyā*, the next one (third is the *nyāsa* of) the eight *aghoris*. The fourth one (is on) the twelve parts (of the body). The fifth one is (of) six parts. (The sixth one) is of the *astracaṇḍikā* of the form of *śakti* (goddess). *Krīṁ hrauṁ klīṁ śrīṁ krūm phaṭ* (are the *mantras* in the above) three, known as the fourth accomplishing everything. The *mālinī* would be from *na* to *pha*. The *nādinī* is known to be the tuft. The *agrasani* would be on the head. (The letter) *śa* (should be) like a garland around the head. (The letter) *ṭa* (representing) peace be (on) the head. (Goddess) Cāmuṇḍā (be) on the three eyes. (The letter) *ḍha* (denoting) pleasing look (should be) on the two eyes. (The goddess) Guhyaśaktinī (should be) on the nostrils. (The letter) *na* (standing for) (goddess) Nārāyaṇī (should be) on the two ears. (The letter) *ta* that stupefied (should be) on the right ear. (The letter) *ja* (representing) wisdom (should) remain on the left ear. (Goddess) Vajriṇī is known to be on the face. (The letter) *ka* (representing) (the goddess) Karālī (of horrible

features) (should be on) the right tooth. (The letter) *kha* (representing) (the goddess) Kapālinī (bedecked with human skulls) (should be on) the left shoulder. (The letter) *ga* (representing the goddess) Śivā be (on) the upper tooth. (The letter) *gha* (representing the goddess) Ghorā (should be on the left tooth. (The letter) *u* (denoting the goddess) Śikhā has her place on the tooth. (The letter) *ī* (representing the goddess) Māyā is represented by the tongue. (The letter) *a* should be (located) as (the goddess) Nāgeśvarī in the words. (The letter) *va* (representing the goddess) Śikhivāhinī (having peacock as the vehicle) (is located) in the throat. (The letter) *bha* (representing the goddess) *Bhīṣaṇī* (frightening) (is located) on the right shoulder. The letter *ma* (representing the goddess) Vāyuvegā (swift as the wind) (should be located) on the left (shoulder). (The letter) *ḍa* (denoting) *Nāmā* (should be located) in the right arm. (The letter) *ḍha* (representing the goddess) Vināyakā (remover of obstacles) on the left arm. (The letter) *pa* (denoting) Pūrṇimā (the full moon) (be located) on the two hands. The syllable *om* etc. should be (located) on the ring fingers. (The letter) *aṁ* (be represented by) Darśanī (one who exhibits) on the finger of the left (hand). (The letter) *aḥ* be (located) on the hand (representing) Sañjīvanī (the vitalising force). (The letter) *ṭa* (be located on) the skull (representing) Kapālinī (the goddess wearing garland of skulls). (The letter) *ta* (representing) Dīpanī (the goddess who illuminates) (be located) on the staff of the spear. (The letter) *ca* (representing) *Jayantī* (the goddess who is victorious) be (located) on the trident. (The letter) *ya* is remembered to be Sādhanī (one who accomplishes) (as representing) the process of growth. (The letter) *sa* known to be Paramā (the Supreme goddess) be (located) in the soul. (The letter) *ha* remembered to be (representing) Ambikā (the mother goddess) be (located) in the vital principle of life. (The letter) *cha* (representing) Śarīrā (the goddess with a visible body) (be located) on the right breast. (The letter) *na* (representing) Pūtanā (the demoness) (be located) on the left breast. (The letter) *za* (be looked upon as permeating) the breast milk. (The letter) *ā* (representing) the crushing Lambodarī (the big-bellied goddess) (be located) in the belly. (The letter) *kṣa* representing Saṁhārikā (the goddess of destruction) may be (located) on the navel. Mahākālī (the

most ferocious goddess) (be located) at the buttocks. (The letter) *sa* representing) Kusumamālā (the goddess wearing garland of flowers) (be located) in the arms. (The letter) *ṣa* (representing) Śukradevikā (the goddess of fertility (be located) in the semen. (The letter) *ta* (representing) Tārā may be (located) on the two thighs. (The letter) *da* (signifying) Jñānā (the goddess of knowledge) (be located) on the right knee. (The letter) *au* (representing) *u* Kriyāśakti (the energy of activity) may be (located) in the left (knee). The letter *ro* (denoting) Gāyatrī (the personification of the *mantra* of that name) be located in the groins. (The letter) o (representing goddess) Sāvitrī (be located) on the left groin. (The letter) *do* (representing) (goddess) Dohinī (be located) on the right (groin).

18-31. (The letter) *pha* (representing the goddess) Phetkārī (should be located) at the left foot. I shall describe the rite relating) to the *Mālini-mantra* of nine parts. (It is as follows). (The letter) *a* (denoting the god) Śrīkaṇṭha be (located) on the tuft. (The letter) *ā* (representing the god) Ananta be (located) on the face. (The letter) *i* (standing for the god) Sūkṣma be (located) on the right eye. (The letter) *ī* (signifying the lord) Trimūrti (of three forms) (be located) at the left (eye). (The letter) *u* (representing) Amarīśa (the lord of celestials) (be located) at the right ear. (The letter) *ū* representing Ardhāṁśaka[1] (one who has assumed half of the divine form) (be located) at the other ear (left ear). (The letter) *ṛ* (denoting) Bhāvabhūti (the lord of ensuing fortune) (be located) at the tip of the nose. (The letter) *ṛ* (denoting) Tithīśa (the lord of the day) (be located) on the left nostril. (The letter) l (representing) Sthāṇu (of the form of a pillar) should be (located) at the right cheek. (The letter) *ī* (signifying lord) Hara (should be located) at the left cheek. (The letter) *o* (standing for) Kaṭīśa (be located) at the rows of teeth. (The letter) *ai* (representing) Bhūtīśa (the lord of fortunes) (should be located) at the upper (row of) teeth. (The letter) *o* (denoting) Sadyojāta (one of the five forms of Śiva) (should be located) on the lower lip. (The letter) *au* (standing for) Anugrahīśa (one who confers blessing) (should be located) at the upper lips. (The

1. This may denote one half of either the combined form of Śiva and Viṣṇu or that of Śiva and his consort.

letter) *aṁ* (denoting) Krūra (the cruel one) be (located) at the back of the neck. (The letter) *aḥ* (signifying) Mahāsena (the lord of huge army) (be located) in the tongue. (The letters) *ka, kha, ga, gha, ṅa, ca, cha, ja, jha, ña, ṭa, ṭha, ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa, pha, ba, bha, ma, ya, ra, la, va, śa, ṣa, sa, ha and kṣa respectively* denoting *Krodhīśa* (lord of wrath), Caṇḍīśa (consort of Caṇḍī), Pañcāntaka (the destroyer of the five elements), Śikhī (tufted), Ekapāda (onefooted), Kūrmaka (manifest as the tortoise), Ekanetra (one-eyed), Caturvaktra (having four faces), Rājasa (possessing the quality of *rajas*—passion) Sārvakāmada (one who confers all desires), Someśa (lord of moon), Dakṣa (Able), Lāṅgalī (wielder of the plough), Dāruka (lord of woods), Ardhajaleśvara (lord of half the watery region), Umākānta (consort of Umā (Pārvatī)). Āṣāḍhī (holding a kind of wood), Daṇḍī (holding a stick), Bhida (one who breaks), Mīna (of the form of the fish), Meṣa (of the form of the ram), Lohita (of red complexion), Śikhī (tufted), Galaṇḍa(?),Dviraṇḍaka(?) Mahākāla (the great god of darkness at the time of deluge), Vāṇīśa (the god of speech), Bhujaṅgeśa (the lord of serpents), Pinākī (the wielder of the bow *pināka*), Khaḍgeśa (the lord of the sword), Baka, Śveta (Śiva's manifestation as the sage), Bhṛgu (a sage), Nakulīśa (a manifestation of Śiva) and Saṁvarta (lord of destruction).(may be respectively) (located) on the right shoulder, arms, elbow, right wrist, fingers, left shoulder, arms, elbow, wrist, fingers, buttocks, right thigh, right knee, leg from the ankle to the knee, fingers, buttocks, left thigh, left knee, left leg from the ankle to the knee, toes, right belly, left belly, the back bone, navel, heart, memory, blood, flesh, one's own self (soul), bones, marrow, semen, life force and sheaths (of human organism). One would get all things by the worship of the energy of Rudra with the syllable *hrīm*.

CHAPTER ONE HUNDRED AND FORTYSIX

Names of different goddesses

The lord said :

1. I shall describe the three parts (of mantras) relating to (the gods) Brahmā, Viṣṇu and Maheśvara. *Om* obeisance to the lord Rudra. Obeisance. Obeisance to Cāmuṇḍā. Obeisance to the (divine) mothers in the ethereal region who accomplish all the desired materials, who have unobstructed movement everywhere, who transform their forms, who are engaged in doing all deeds of *sattva*, *vaśikaraṇa*, *utsādana* and *unmūlana* (pacification, attraction, destruction and eradication). The secret (*mantra*) of all the divine mothers, the most accomplished one which nullifies the incantations of others and accomplishes the supreme (thing) ! (The following) one hundred and twenty-one (terms) are in the section of Brahmā. They are as follows : Om obeisance. Cāmuṇḍā (a terrific form of Durgā) ! Brahmāṇī (consort of Brahmā) ! Aghorā (not terrific) ! Amoghā (infallible) ! Varadā (conferer of boons) ! Viccā (one who shines) ! Oblations. Om obeisance. O Cāmuṇḍā ! Māheśvarī (consort of Lord Śiva) ! Aghorā ! Amoghā ! Varadā ! Viccā ! Oblations. *Om* obeisance. O Cāmuṇḍā ! (one having a maiden-form) ! Aghora ! Amoghā ! Varadā ! Viccā ! Oblations. *Om* obeisance. O Cāmuṇḍā ! Vaiṣṇavī (relating to Viṣṇu) ! Aghorā ! Amoghā ! Varadā ! Viccā ! Oblations. *Om* obeisance. O Cāmuṇḍā ! Vārāhī (the *śakti* of Viṣṇu in the form of the boar) ! Aghorā ! Amoghā ! Varadā ! Viccā ! Oblations. *Om* obeisance. O Cāmuṇḍā ! Indrāṇī (the consort of Indra) ! Aghorā ! Amoghā ! Varadā ! Viccā ! Oblations. *Om* obeisance. O Cāmuṇḍā ! Caṇḍī ! (name of Durgā) ! Aghorā ! Amoghā ! Varadā ! Viccā ! Oblations. *Om* obeisance. O Cāmuṇḍā ! Īśānī (related to the Īśāna form of Śiva) ! Aghorā ! Amoghā ! Varadā) ! Viccā ! Oblations.

2. The second part relating to Viṣṇu has equal number of terms (as follows). Om obeisance. O Cāmuṇḍā ! One who has erect hairs (on the head) ! One who has flames on her head ! One whose tongue is like lightning ! One whose eyes are sparkling like stars ! One who has tawny brows ! One who has uneven teeth ! The Angry one ! *Om*, One who is fond

of flesh, blood, wine and spirituous liquor ! (You) laugh, laugh. *Om* dance, dance. *Om* yawn, yawn. *Om* bind, bind, *Om* to all those thousands of sorceres who change the form of three worlds by their incantations ! *Om* thrash, thrash. *Om ciri ciri. Om hiri hiri. Om bhiri bhiri.* One who frightens and frightens. One who whirls round and whirls round. One who makes (something else) melt and melt. One who agitates and agitates. One who kills and kills. One who revives and revives. *Heri heri geri geri gheri gheri om muri muri om* obeisance to the mothers. Obeisance. Obeisance. Viccā. (There are) thirtyone terms for Śambhu (Śiva) and the syllables (are) one hundred and seventy-one.

3-21. One should repeat *trikhaṇḍī* (*mantra*) (*mantra* of three parts) (with the syllables) *he* and *ghaum* preceded and followed by the five *praṇavas* (*oṁkāras*) and worship. The sacred secret *mantra he ghaum* of (the goddess) Kubjikā should be added in between the terms. It should be in the middle of the three *akulādi*, the three *kulādi*, the three *madhyama* and the *piṇḍa* at the foot. It must have one and a half vowels and *praṇava* etc. (at the) tuft of Śivā. *Om kṣrauṁ* obeisance to Śikhābhairava. *Skhīm Skhīm Skhem* the three letters with the *bija* (basic) mantra). *Hrām hrīm hraim* without the *bija*, the three waters and the supreme thritytwo letters. The letters *kṣa*, *ka* are the *akula* (*mantras*) according to the order of Kula. (The goddesses of energy are) Śaśinī (goddess in the moon), Bhānavī (the energy in the sun), Pāvanī (the purifier), Śivā, Gāndhārī (whose essence is the letter) *ṇa*, Piṇḍākṣī (of round eyes), Capalā (fickle-minded), Gajajihvikā (tongue like that of an elephant). (The letter) *ma* represents (the goddesses) Mṛṣā (untruth) and Bhayasāra (the essence of fear). (The letter) *pha* (represents) (goddesses) Madhyamā (the middle one), Ajarā (without aging). (The letter) *na* represents (goddesses) Kumārī (maiden), Kālarātrī (dreadful night at the time of deluge). (The letters) *da* and *dha* respectively represent (goddesses) Saṅkaṭā (diffiiculty) and *Kālikā* (of dark complexion). (The letter) *pha* (represents) Śivā (consort of Śiva), *ṇa*—Bhavaghorā (the frightening god of the cycle of existence), *ṭha*—Bibhatsā (disgusting one),*ta*—Vidyutā (the goddess in the form of the lightning), *ṭha*—Viśvambharā (the sustainer of the universe). (The letter) *ḍha* (is the representation) of Śaṁsinī (the goddess of doubt), Jvālāmālā (gar-

land of flames), Karālī (ugliness), Durjayā (invincible), Raṅgī (sportive), Vāmā (beautiful), Jyeṣṭhā (the eldest) and Raudrī (terrible). (The letter) *kha* (represents) Kālī (the goddess of time), *ka*—Kulālambī (goddess regulating succession of events), *da*—Anulomā (of descending order) and Piṇḍinī (regulating the three primordial forces), *ā*—Vedinī (of the form of pain), *i* — Śāntimūrti (of the form of peace) and Kalākulā (embodying the arts), *ṛ*—Khaḍginī (the sword-wielding goddess), *u*—Balitā (strong), *l*—kulā (belonging to the *kula* class), *l*—Subhagā (fortunate), Vedanā (pains), ṛ—Karālī (dreadful), *aṁ*—Madhyamā (middle one) and *aḥ*—Apetarayā (unimpetuous). These goddesses of energy should be duly worshipped on the altar. *Skhāṁ skhiṁ skhaum* obeisance to the great Bhairava. (The (goddesses) Akṣodyā (uncrushable), Akṣakarṇī (eyes reaching up to the ear), Rākṣasī (demoness), Kṣapaṇakṣayā (indestructible), Piṅgākṣī (having tawny coloured eyes), Akṣayā (undecaying), Kṣemā (of the form of welfare), and Brahmāṇī (energy relating to Brahmā) are the eight (belonging to the group of Brahmāṇī). (The goddesses) Ilā (representing the earth), ṛilāvatī (sportive), Nīlā (blue-coloured), Laṅkā, Laṅkeśvarī, Lālasā (extreme desire), Vimalā (spotless) constitute the group of Māheśvarī (relating to Śiva). (The goddesses) Hutāśanā (fire), Viśālākṣī (large-eyed), Hrūṅkārī (of the form of syllable *hrūṁ*) Vaḍavāmukhī (having volkanic fires in the mouth) Hāhāravā (having wailing sound), Krūrā (cruel), Krodhā (angry), Bālā (graceful) and Kharānanā (having the face of an ass) had their origin from the body of (the goddess) Kaumārī (virginity). (They are) accomplishers of all things when worshipped. (The goddesses) Sarvajñā (omniscient), Taralā (tremulous), Tārā (shining), Ṛgvedā (the goddess of the Ṛgveda), Hayānanā (horse-faced), Sārā (essence), Sārasvayaṁgrāhā (one who herself absorbs the essence) and Śāśvatī (eternal one) (had their origin) in the family of (goddess) Vaiṣṇavī (relating to Viṣṇu). (The goddesses) Tālujihvā (of the form of a crocodile), Raktākṣī (red-eyed), Vidyujjihvā (lightning like tongue), Karaṅkiṇī (having the skull), Meghanādā (sounding like the cloud), Pracaṇḍogrā (terribly ferocious), Kālakarṇī (representing misfortune) and Kalipriyā (fond of strife) were born of the family of (the goddess) Vārāhī (relating to the boar form). They should be worshipped by those who seek victory.

(The goddesses) Campā, Campāvatī, Pracampā, Jvalitānanā (having flaming face), Piśācī (of the form of a demoness), Picuvaktrā and Lolupā (ardently longing) are born of (the goddess) Aindrī (relating to Indra). (The goddesses) Pāvanī, Yācanī, Vāmanī, Dāmanī, Binduvelā, Bṛhatkukṣī, Vidyutānanā Viśvarūpiṇī born in the family of goddess Cāmuṇḍā should be worshipped in the circle of victory. (The goddesses) Yama-jihvā (frightening tongue), Jayantī (victorious), Durjayā (unconquerable), Yamāntikā (one who subdues the god of death), Biḍālī (a female cat), Revatī, Jayā (victorious) and Vijayā (victorious) were born in the class of (goddess) Mahā-lakṣmī. Thus the eight (goddesses) in the eight groups of (god-desses) have been explained.

CHAPTER ONE HUNDRED AND FORTYSEVEN

Mode of worshipping the goddess Tvaritā and others

The Lord said :

1-2. *Om* Guhyakubjikā (Goddess Kubjikā of secret powers) ! *Hum phaṭ*. You destroy and destroy all my miseries and also whatever incantations of the form of *yantra* (written on a plate), *mantra* (repetition of some syllables), *tantra* (use of mystic sylla-bles) and *cūrṇa* (powders) done or made to do by some one, or being done, or would be done or would be made to do. O One possessing frightening teeth ! *Hraiṁ hrīṁ hum* oblations to Guhyakubjikā. *Hrauṁ oṁ khe voṁ* obeisance to Guhyakubjikā. *Hrīm*. One who subjugates all people ! One who attracts the people ! *Om kheṁ khyaṁ*. One who attracts all people be the stupefier of the people. *Om khyauṁ*. One who paralyses all people ! *aiṁ khaṁ khrāṁ*. Agitator. *Aiṁ* the basic syllable comprising the three principles, that which is excellent in the *kula* (system). The five-syllabled *mantra*. *Phaṁ śrīṁ kṣiṁ śrīṁ hrīṁ kṣeṁ O Jacchā* ! *kṣe kṣe hrūṁ phaṭ hrīṁ* obeisance. *Oṁ hrāṁ kṣe* Vaccā *kṣe kṣo hrīṁ phaṭ*. Thus the *tvaritā mantras* are of nine kinds. They must be known and they confer victory if propitiated.

3. The seat should be (offered) with (the *mantra*)* *hrauṁ* to the lioness. (The *mantra*) *hrīṁ kṣe* is said to be the heart. Vacchā ! Oblations to the head. This (*mantra*) of Tvaritā is remembered in the tuft.

4. *Kṣeṁ hrīṁ vauṣaṭ* be (the *mantra*) for the tuft. *Kṣeṁ huṁ* would be for the armour. *Hrūṁ vauṣaṭ* (be) for the three eyes ending with *hrīm* and *phaṭ*.

5. (The names of) the nine (goddesses of) energy (are) Hrīṁkārī, Khecarī, Caṇḍā, Chedanī, Kṣobhaṇī, Kriyā, Kṣemakārī, Hrīṁkārī and Phaṭkārī.

6-8. Now, I shall describe the envoys (companions) of the goddess Tvaritā), to be worshipped in the directions east and others. *Hrīṁ* Nalā ! possessing thick lips and who moves in the sky. *Hrīṁ* Khecarā (one whose region of movement is the sky) ! Embodied as glowing flames ! Burn, *kha khe cha che*. Frightening like the dead body ! *Ca che* O Caṇḍā (fierce) ! Chedanī (one who breaks) ! Karāli (dreadful) ! *kha khe che khe*. One whose physical constituents are (the letters) *kha*, *ra* and *ha*. *Hrīm kṣe va kṣe* O Kapilā (tawny-coloured) ! *Ha kṣe hrūṁ kuṁ* Jejovati (resplendant) ! Raudri (one in rage) ! O Mother ! *Hrīṁ uhe ve phe phe* Vakrā (crooked one) ! Varī *phe puṭi puṭi* ghore (frightening one) ! *Hrūṁ phaṭ* Brahmavetāli ! Middle one ! I shall again describe the secret *mantras* and principles relating to (the goddess) Tvaritā. *Hraiṁ hraṁ haḥ* are said to be (located) at the heart. *Haruṁ* and *ha* are remembered to be (for) the head. *Phāṁ* sparkle sparkle (is for) the tuft. *Vara ilā hraṁ huṁ kroṁ kṣūṁ śrīṁ* is said (to be for) the eye. *Kṣauṁ* (is) for the weapon. Or (the *mantras*) *phaṭ huṁ khe vacche kṣeḥ hrīṁ kṣeṁ huṁ phaṭ* (is said) then. O *Huṁ* for the head must be in the middle. *Khe* at the beginning. O Sadāśivā (ever benevolent one). *Va* (for) *Īśaḥ*, *che* (for) Manonmanī, *ma* and *kṣe* (for) the Garuḍa, *hrauṁ* for Mādhava, *kṣeṁ* (for) Brahmā, *huṁ* (for) Āditya. The (*mantra*) *phaṭ hrauṁ* is always remembered **as cruel.**

CHAPTER ONE HUNDRED AND FORTYEIGHT

Mode of worship for success in the battle

The Lord said :

1-7. *Oṁ ḍe kha khyāṁ*. Obeisance to Sun, the victorious in the battle, *hrāṁ, hrīṁ, hrūṁ, hreṁ, hroṁ, hraḥ*. These are the six *mantras* for the Sun, who confers success in the battle. *Oṁ haṁ khaṁ* oblations to Khakholka. *Sphūṁ hrūṁ huṁ krūṁ śrīṁ hoṁ kreṁ*. The eight attributes *prabhūta* (plenty), *vimala* (spotless), *sāra* (essence), *ārādhya* (to be worshipped), *parama* (supreme), *sukha* (happiness), *dharmajñāna* (knowledge of righteousness) and *vairāgya* (firm resolve) should be worshipped. Then the seats *anantāsana* (having ananta, the serpent as the seat), *siṁhāsana* (the lion seat), *padmāsana* (lotus seat) (should be worshipped). Then the pericarps *N* (of the mystic diagram) consisting of the spheres of sun, moon and fire such as Dīptā (luminous), Sūkṣmā (subtle), Jayā (victorious), Bhadrā ! (conferring safety), Vibhāti (fortune), Vimalā (spotless), Amoghā (infallible), Vidyutā (lightning) and Sarvatomukhī (having face every side), the ninth one, should be worshipped. Then one should worship (the qualities) *sattva, rajas* and *tamas, prakṛti* (the source of the material world) and *puruṣa* (the soul), one's soul, one's inner soul and the supreme soul. All the endowed with the *bindu* and *māyānila*. One should worship Uṣā (dawn), Prabhā (lustre), Sandhyā (twilight), Sāyam (evening), Māyā (mysterious), Balā (strong), Bindu (dot) and endowed with Viṣṇu. The eight attendant gods at the entrance such as Sūrya, Caṇḍa, pracaṇḍa and others should be worshipped with perfumes etc. One would be victorious in the battle etc. by the worship, meditation and oblation.

CHAPTER ONE HUNDRED AND FORTYNINE

Mode of performing lakṣa and koṭihoma

The Lord said :

1. A *homa* (oblation) performed after having practised the

prāṇāyāma (control of breath) hundred times and purifying with the rite of *kṛcchra*, confers victory in battle, gets kingdom and destroys obstacles.

2-5. After having repeated *gāyatrī* (*mantra*) (remaining) in the water, one should perform *prāṇāyāma* sixteen times. Oblation of *havis* (clarified butter) should be made into fire in the forenoon. One should eat only that which has been procured after begging or eat only fruits and roots. One should take only single morsel of food such as milk or flour or ghee. O Pārvatī ! as soon as the (rite of a) lakh of oblations concludes, one should give cows, clothes and gold as fees. (The oblation should be done) by fifteen brahmins in the case of all disasters that befall. There is no disaster in the world that does not get warded off by this oblation.

6-10. There is no such benevolent (rite) that could excel this (rite). A king, whosoever, arranges to do the rite of *koṭi-homa* (making a crore oblations) as before (employing) the brahmins, his enemies cannot face him in battle any time. There cannot also be any disease in his country that would kill him. (By its virtue) excessive rainfall, deficient rainfall, mice, crickets, parrots demons and others get controlled. So also the enemies (get controlled) in the battle. One should employ twenty or a hundred or a thousand brahmins for the performance of *koṭihoma*. One would get fortunes as much as one desired. A brahmin or a king or a tradesman, whoever may perform the *koṭihoma*, would get whatever was desired by him. (Moreover) he would go to heaven with his mortal frame.

11.15. By the performance of this *homa* with the *gāyatrī* (*mantra*), or the *mantras* of planets, or those used in the (rite known as) *kuṣmāṇḍa* or those addressed to the Fire God or the gods of directions east, west, north-west, south and south-east or the *mantras* relating to (lord) Viṣṇu or the goddesses or Śambhu (Śiva) or Sun, one would get lesser benefits (if it is done) for ten thousand times. One who does *homa* a lakh times would be able to get rid of all distress. The all-yielding *koṭihoma* (is done) for the destruction of all aflictions. The following materials should be used for oblations—barley, paddy, sesamum, milk, ghee, *kuśa*, *prasātikā* (a variety of rice), petals of lotus, *uśīra* (the fragrant root of a plant) and *bilva*. In the *koṭihoma* the fire-pit should measure eight cubits. Half

its measure is laid down in the oblation for a lakh times. Thus the mode of performance of oblation ten thousand lakh and crore times have been explained.

CHAPTER ONE HUNDRED AND FIFTY

Names of different Manus, different sages and others during their periods

The Fire-god said :

1-5. I shall describe the Manu periods. Svāyambhuva is (the name of) the first Manu. Agnīdhra and others (were) his sons. The celestials (were) known as Yama[1]. Indra (was a performer of) hundred sacrifices. In the period of (the second Manu) Svārociṣa, the seven sages (were) Aurva and others. Indra (was) Vipaścit. Pārāvatas and Tuṣitas (were) the celestials. Urja, Stambha and others (were) the brahmins. Caitra, Kimpuruṣa and others (were) the sons. The third Manu (was) Uttama. Indra (was) Suśānti. Sudhāma and others born in the family of Vasiṣṭha (were) the seven sages. Aja and others (were) their sons. Tāmasa Manu was the fourth. Svarūpa and others (were) the celestials. Śikhi[2], Jyotirddhāma and others (were) the sages and Navakhyāti and others his sons.

6. In the (period of the fifth Manu) Raivata, Vitatha[3] (was) the Indra, Amitābhas were the celestials, Hiraṇya[4]-romā and others were the sages and Balabandha and others were his sons.

7. In the (period of the sixth Manu), Cākṣuṣa, Manojava (was) the Indra. Svāti and others (were) the celestials, Sumedhā and others (were) the sages and Puru and others (were) the sons.

8-15. Śrāddhadeva, son of Vivasvān (Sun) (was) the next Manu. Ādityas, Vasus and Rudras (were) the celestials. Purandara (was) the Indra. Vasiṣṭha, Kāśyapa, Atri,

1. For their different names see *Vi.P.* I,vii. 7-21 and III. i-ii.
2. *Vi.P. III.* i. 17 reads Śibi.
3. *Vi.P.* III.i. 20 reads Vibhu.
4. *Vi.P.* III.i. 23 reads Balabandhu.

Jamadagni, Gautama, Viśvāmitra and Bharadvāja (were) the seven sages. Ikṣvāku and others (were his sons). Lord Viṣṇu was manifest with a part (of his energy in each one of these periods). He was born as Mānasa in the (period of) Svāyambhuva and Ajita in the next one (that of Svārociṣa). Then (he was born as) Satya, Hari, Devavara, Vaikuṇṭha and Vāmana (in the respective Manu periods which followed). The eighth Manu would be born as the son of Sūrya and Chāyā. As he would be a cognate of his predecessor, this eighth Manu to come (would be known as) Sāvarṇi. Sutapā and others (would be) the clans of celestials. Dīptimān Drauṇi (Aśvatthāmā) and others (would be) the sages. Bali (would be) the Indra. Viraja and others (would be) the sons. The ninth (Manu would be) Dakṣasāvarṇi. Pāra and others (would be) the celestials. Adbhuta (would be) the Indra. Savana and others (would be) the sages. Dhṛtaketu and others (would be) (his) sons. The next (Manu would be) Brahmasāvarṇi. Sukha and others (would be) celestials. Śānti (would be) their Indra. Haviṣya and others (would be) the sages. Sukṣetra and others (would be) the sons of that (Manu).

16-19. (The eleventh Manu would be) Dharmasāvarṇi. Vihaṅga and others (would be) the celestials then. The Indra (would be Vṛṣa)[1]. Niścara[2] and others (would be) the sages. The sons of Manu (would be) Sarvatraga and others. Rudra Sāvarṇi would be (the twelfth) Manu. Ṛtadhāmā (would be) the Indra and Harita and others (would be) the celestials. Tapas and others (would be) the seven sages. Devavān and others (would be) the sons. The thirteenth Manu (would be) Raucya. Sutrāmaṇa and others (would be) the celestials. Divaspati (would be) their Indra who routs the demons etc. Nirmoha and others (would be) the seven sages. Citrasena and others (would be) the sons.

20-22. The fourteenth Manu (would be) Bhautya. Śuci would be the Indra. Cākṣuṣa and others (would be) the celestials. Agnibāhu and others (would be) the sages. Uru and others (would be) the sons of Bhautya, the fourteenth Manu. The seven sages (would descend) to the world from the heavens

1. Cf. *Vi.P.* III. ii.29.
2. *Vi.P.* III.ii.30 reads Nissvara.

and propagate the *Vedas*. Then (the respective) celestials would partake the oblations of sacrifices and the earth would be protected by the sons (of Manus). O Brahmin ! Fourteen Manus (will reign) in the course of a day of Brahmā.

23. Lord Hari (Viṣṇu), who preceded the Manus, divided the *Veda* at the end of the *dvāpara*[1] (*yuga*). The first *Veda* had four parts consisting of a lakh (of verses).

24-26. The *Yajurveda* originally a single work was divided into four. The sage (arranged) the office of an *adhvaryu*[2] priest (to be done) with the *Yajurveda*), the *hotra*[3] with the *Ṛks*, the *audgātra*[4] with the *Sāmans* and *brahmatva*[5] (relating to omissions and antedotes) with the *Atharvan*. Paila, the disciple of Vyāsa and proficient in the *Ṛgveda* imparted the first (*Veda*) to Indra-pramiti and the *saṁhitā* (part) to Bāṣkala. He also (divided) that *saṁhitā* into four parts and gave it to Bauddhya and others.

27-30. The great man of intellect Vaiśampāyana, the disciple of Vyāsa, divided the tree of *Yajurveda* into seven branches. The Kāṇvas, Vājasaneyas and others are known to be (the branches founded) by Yājñavalkya and others. Jaimini, the disciple of Vyāsa, divided the tree of *Sāmaveda* into branches and Sumantu and Sukarmā received one part of the *saṁhitā*. Sukarmā had received one thousand *saṁhitā* text. Sumantu, the disciple of Vyāsa, divided the tree of *Atharvaveda*. He imparted it to thousands of Paippalāda, his disciples. Sūta made the *Purāṇa-saṁhitā* by the grace of Vyāsa.

CHAPTER ONE HUNDRED AND FIFTYONE

Description of duties laid down for different castes

The Fire-god said :

1. Puṣkara narrated to Paraśurāma the duties which the

1. The third among the four *yuga* periods of time, equal to 8,64,000 years of men.
2. The priest of the *Yajurveda* who attends to the needs of the sacrifice.
3. The priest of the *Ṛgveda* who does the oblation.
4. The priest of the *Sāmaveda* who sings the *sāman* melodies.
5. The priest of the *Atharvaveda*.

Manus practiced and had enjoyment and emancipation as described by lord Varuṇa to him.

Puṣkara said :

2. I shall describe the laws of conduct relating to the castes, stages of life etc. spoken by the Manus and others, that would give all (benefits) and please (lord) Vāsudeva (name of Viṣṇu in his manifestation as Kṛṣṇa) and others.

3-9. O Excellent one among Bhṛgus ! abstaining from killing, truthfulness, compassion, kindness towards all beings, visiting sacred places, munificence, celibacy, not jealous, doing service to god, brahmins, preceptors and others, listening to all laws of conduct, worship of the manes, veneration towards the king, sustained interest in good scriptures, mercy, forbearance and theism are the general good and bad conduct for all castes and stages of life. The duties of a brahmin should be pointed out as performing religious rites, officiating as priests at the sacrifices, munificence, imparting vedic knowledge, accepting gifts and engaging in the study. The duties of a *kṣatriya* (warrior class) and the *vaiśya* (tradesman) are said to be munificence, engaging in the study and perform sacrificial rites as laid down. Protection and suppression of the wicked are special (duties enjoined) on a *kṣatriya*. Agriculture, protecting the cows and trade are spoken to be (the duties) of a *vaiśya*. (The duties) of a *śūdra* (the fourth class of men) (are) to serve the brahmins or (to practise) handicrafts.

10. Since the binding of the girdle of the muñja grass (at the time of investiture of the sacred thread), the brahmins and others (are supposed to) take a second birth. One's caste is decided from that of the mother in the natural order of castes.

11. Contrary to the natural order the son of a brahmin woman through a *śūdra* (is known as) *Caṇḍāla*, from a *kṣatriya* (as) *sūta* and from a *vaiśya* (as) *devala*.

12. A son born to a *kṣatriya* woman and a *śūdra* contrary to the natural order would be (known as) *pukkasa*. Similarly (a son born to a *kṣatriya* woman) and a *vaiśya* would be *māgadha* and from a *śūdra* as *āyogava*.

13. There are thousands of *pratilomas* (born to higher caste woman and lower caste man) among the *vaiśyas* from the order contrary to natural one. Therefore a marriage (should be done)

only between (members of) the same class and (should not be) with (members of) either the higher or the lower class.

14. The killing of those condemned to death by law and living by means of women are laid down as the duty of a *caṇḍāla*. (The duty) of a *vaidehaka* is said to be their protection.

15-18. To be a charioteer (is the duty) of the *sūtas*, and hunting (is the duty) of the *pukkasas*. (The duty) of the *māgadhas* is singing panegyrics. (The duty) of an *āyogava* is said to be the profession of an actor and living by handicrafts. It is laid down that a *caṇḍāla* should live outside the village, wear the clothes of the dead and should not be touched by others. One, who belongs to any one of the other community, discards his life for the sake of a brahmin or a cow or a woman or child in distress, gets accomplished.The mixed castes should be known from the work done by the father or mother.

CHAPTER ONE HUNDRED AND FIFTYTWO

Duties of a householder

Puṣkara said :

1. A brahmin should live following the code of conduct laid down for him or those of the *kṣatriya* or *vaiśya* or *śūdra*. But he should never live by doing such acts exclusively (laid down) for a *śūdra*.

2. A brahmin may engage himself in agriculture, trade, keeping cows and usury. But he should abstain from taking milk, jaggery, salt and meat and using red-dye.

3. One gets purified from the sin accruing from ploughing the earth and cutting the plants and killing insects and ants by doing a sacrifice. The cultivator (gets free from the sin) by worshipping the god.

4. A virtuous man (should yoke) eight bullocks, one who lives by any means six bullocks, wicked men four bullocks and those who have transgressed rightful living two bullocks.

5. One should live by picking grains in the field and on alms got without solicitation. (One may live) on alms got by solici-

tation or got without solicitation a second time. Otherwise (one may live) by truth and false (i.e., trade). But (one should never (live) on servitude.

CHAPTER ONE HUNDRED AND FIFTYTHREE

Duties of a Student

Puṣkara said :

1-6. Listen ! I shall describe the righteous (way of living for those in (different) stages (of life), which yields enjoyment and emancipation. The mensus flow for women lasts for sixteen nights. Among these the first three are censured. One who desires for a male child should cohabit on even (nights). When the conception is explicitly known, the rite favouring conception is prescribed. The rite to be performed with the intention to get a male child is done even before the embryo (in the womb) begins to move. The (rite of) parting of the hair (should be done) in the sixth or eighth (month). The asterism relating to the name should be such that it confers a child (good) and is auspicious. (The rite known as) the *jātakarma* (performed soon after the birth of a child) should be done by wise men before the separation of the umbilical cord. The rite of naming the child should be done after the period of pollution is over. The name of the child of a brahmin is said to end with (the word) *śarmā*, of the warrior class to end with (the word) *varmā*, of the tradesmen and *śūdra* with (the words) *gupta* and *dāsa* respectively. (After the birth of a child) the child should be brought to the father (of the child by the other) with (the words) "This is your son".

7-10. The tonsure ceremony (is laid down) according to one's family (custom). *Upanayana* (the rite of investiture of sacred thread) should be done in the eighth year from that of the conception or in the eighth year of the child for a brahmin. (The same is to be done) in the eleventh year from that of pregnancy for the warrior class and in the twelfth year from that of

pregnancy for a tradesman. It should never be done after the sixteenth year (for any one). The *mauñjya* (the girdle to be worn after the above rite) is known to be (made) of *muñja* (grass) or bark. The hides of deer, tiger or goat (should be worn) by those in the student life. The sticks are said to be from the *parṇa* (*palāśa*), *pippala* (fig) and *bilva* tree. They should be (long enough to reach) upto the hair, forehead and face respectively (for the three classes). All the sticks should be having the barks and should not be having bends or be burnt ones.

11-12. The sacred thread (should be made of) cotton, silk or wool respectively (for the three classes). The three classes are indicated by the (repetition of the word) *bhavati* (address to the housewife) at the beginning, middle or end while begging food. One should seek food first at such a place where one would be certain about getting food. The above rites are performed without (the repetition of) *mantra* in the case of female children. But the marriage (should be done) with (the repetition of) *mantra*.

13. After investiture of the sacred thread, the preceptor should instruct his pupil first with cleanliness and then with codes of conduct, the worship of fire and the worship of twilight.

14. Eating facing the eastern direction is conducive to (one's) longevity, the southern direction brings fame. Eating facing the western direction gives wealth. Eating facing the northern direction gets rightful living.

15. Offering to fire should be made in the morning and in the evening. (One should) not (offer) impure things or with separated hands. One should abstain from (drinking) intoxicants, (eating) flesh, singing and dancing with men.

16. (One should also eschew) violence, spreading scandal about others and especially speaking unpleasant words. (The student), whose stick (and other things) get damaged, should throw them in water and have another.

17. (He) should learn the scripture (from the preceptor), pay fees to the preceptor and perform the bathing (ceremony marking the completion of one's study). But the *naiṣṭika brahmacāri* (one who has taken a vow of life-long abstinence) should remain with the preceptor till his (own) death.

CHAPTER ONE HUNDRED AND FIFTYFOUR

Rules of Marriage

Puṣkara said :

1. The brahmin should marry four wives, the warrior class three wives, the tradesmen two wives as they desire. The last class should marry only one wife.

2-3. All the righteous acts should not be done in the company of women not belonging to one's own community. One should marry only from his own community. (At the time of marriage) the warrior class should hold the arrow, the tradesmen should bear the toad and then the last community the fringe of a garment. A girl should be given (in marriage) only once. One who abducts such a girl deserves the same punishment as for a thief.

4-7. No atonement is laid down for one who sells his children. Marriage is said to consist of four kinds of acts such as *kanyādāna* (giving the girl as a gift), *śaciyāga* (rite relating to the wife of Indra), marriage and *caturthikā* (the fourth one). Women are allowed to have another husband in the following five adversities—if (the first husband is) lost, dead, has become an ascetic, impotent or fallen morally. If (the husband) is dead, (she) should be given to the brother (of the deceased). In the absence (of a brother) (she should be given) as one wished. The three *pūrvas* (*pūrvā*, *pūrvāṣāḍhā*, *pūrvaproṣṭapadī*), *āgneya* (*kṛttikā*), *vāyavya* (*svāti*), the three *uttarās* (*uttarā*, *uttarāṣāḍhā*, *uttarāproṣṭapadī*) and *rohiṇī* are the asterisms always commended for copulation.

8-11. O Bhārgava (Paraśurāma) ! One should not choose (the bride) from the same *gotra* or born in the line of same sage. (One may choose) from (descendants of) more than seven (generations) on the paternal side and more than five (generations) on the maternal side. Having invited a person endowed with good conduct and belonging to a good family and giving a girl as a gift is known as *brāhma* (type of marriage). The lustre due to the offering of a girl as a gift always elevates men. Then the marriage accompanied by the offer of the gift of a pair of cows is spoken to be the *ārṣa* (variety of marriage). The offer made to one after solicitation (is known to be) *prājā-*

patya (variety of marriage) for the purpose of righteousness. It is *āsura* (type of marriage in which the girl is offered) along with the purchase money. (It is considered as) the lowest. The marriage by mutual consent (is known as) *gāndharva*. (Marriage) by abduction after a battle (is known as) *rākṣasa* (variety of marriage). (It is known as) the *paiśāca* (variety) if the girl is married after deceiving her.

12. An image of Indrāṇī (wife of Indra) should be made with potter's earth on the marriage day. She (that image) should be worshipped at a pond and (then) the bride should be taken inside the house accompanied by music.

13-14. The marriage should not be done when lord Keśava (Viṣṇu) sleeps[1] and also in (the months of) *Pauṣa* (December-January) and *Caitra* (April-May), on Tuesday and on the days of *riktā*[2] and *viṣṭi*.[3] (The marriage should also) never (be done) when Venus and Jupiter are not to be visible and the Moon has been eclipsed. (So also it should not be done) in asterisms ruled by (the planets Sun, Saturn and Mars and days afflicted by *vyatipāta*.[4]

15. The asterisms (suitable) for (the performance of) a marriage (are) *Mṛgaśirṣa*, *Maghā*, *Svāti*, *Hasta*, *Rohiṇī*, the three *Uttaras* (*Uttara*, *Uttarāṣāḍhā* and *Uttaraproṣṭapadi*), *Mūla*, *Anurādhā* and *Revati*.

16-19. The ascendant and the *aṁśa* (subdivision of the stellar house) relating to a mortal are auspicious. (The planets) Sun, Saturn and Mercury in the third, sixth, tenth, eleventh and eighth (houses) are commendable. Mars in the eighth (is) not (commendable). All the other planets are commendable in the seventh, twelfth and eighth (houses). Even among them, Venus in the sixth from the sixth house is not commendable. (Just as the worship of Indrāṇi is done) in the asterism on the marriage day, the *caturthikā* (the rite on the fourth day of the marriage) should also be done in the asterism of the marriage. The marriage should not be performed if four planets are in the

1. The four month period commencing with the eleventh day of the bright half of the month of Āṣāḍha (June-July).
2. The fourth, ninth and fourteenth days of a lunar fortnight.
3. An adverse period.
4. The day of the new Moon occurring on a Sunday and when the Moon is in a particular asterism.

same house. One should cohabit his wife only on days other than the *parva* (days) (the eighth and fourteenth days as well as the full-moon and newmoon days). When a truthful (girl) is given in marriage (there would be) pleasure always.

CHAPTER ONE HUNDRED AND FIFTYFIVE

The code of conduct

Puṣkara said :

1-12. After getting up in the *brāhma muhūrta* (about 48 minutes prior to sunrise), one should contemplate on the gods Viṣṇu and others. One should pass both urine and stools facing the north during the day time, facing the south during the night and as in the day during the two twilight periods. One should not do on the roads, water, streets and on the grassy surface. After having purified oneself with earth, one should sip water three times and then cleanse the teeth. Bathing is said to be six kinds such as daily, casual, performed with some desire, part of a purificatory rite, removing the bodily dirt and at the time of obsequies. The religious act done without bathing yields no result. Hence one should bathe in the morning. Among the waters of a sacred place, a river, a tank, flowing water, water present in the well and water drawn (from the well), the preceding one is more meritorious than the succeeding one in order. The waters of (the river) Ganges are always meritorious. After having cleansed the impurities (on the body), one should remain submerged in (the waters of) the tank. After having touched waters one should sprinkle them (on his body) three times with the (repetition of the *mantra*) *hiraṇyavarṇā*[1], then with (the *mantra*) *śanno devī*[2], three times with *āpo hi ṣṭhā*[3], and then with *idam āpa*[4]. Then one should remain in the water of the tank and mutter (sacred syllables) (remaining) in the water. One should

1. ṚV. 5.87.1a.
2. *Śrīsūkta. ṚV.* 10.9.4a.
3. *ṚV.* 10.9.1a.
4. *ṚV.* 1.23.22a.

either recite the *aghamarṣaṇa*[1] hymn or the *drupadā*[2] or *yuñjate mana*[3] or the *puruṣasūkta*[4]. The *gāyatri* (*mantra*) should be recited especially. *Bhāvavṛtta* is the deity, Aghamarṣaṇa is the sage and *anuṣṭubh* is the metre for the *aghamarṣaṇa* hymn. Lord Hari (Viṣṇu) is remembered to be Bhāvavṛtta. After squeezing the garment (one should) offer (respectful) waters of oblation to the gods and manes. One should offer waters of homage with the palms with the recitation of the *puruṣasūkta*. Then one should offer oblation to fire and make gifts befitting one's capacity.

13-14. Then one should worship lord (Śiva) for the sake of one's prosperity. One's seat, bed, vehicle, wife, children and water-vessel are pure for one's self. (But they) are not pure for others. Even preceptors should leave way for pregnant women afflicted by the weight.

15. One should not look at the rising or setting Sun or in the waters. One should not look at naked woman. One should not peep into the well and look at a dog, or drinking house and a sinner.

16. One should not tread on cotton, bones, ashes and that which is despised. (One should not enter) the apartments of women or treasury. One should not go as an emissary of another person.

17. One should not board an uneven boat, or (climb) a tree or a mountain. One should then be interested in sciences relating to acquisition of wealth.

18. One who tramples on clod of earth, one who cuts the grass and one who eats the nail would perish. One should not desire to raise sounds with the mouth. One should not stir out in the night without a lamp.

19. One should not enter a house not having a door. One should not change the colour of the face. One should not interrupt in the midst of a conversation. One should not wear other's garments.

20. One should always say good. One should never utter that which does not please others. Seat made of *palāśa* (wood) is prohibited. One should move in the shade of gods etc.

1. *ṚV*. 10.190.
2. *AV*. 6.115.3a.
3. *ṚV*. 5.81.1a.
4. *ṚV*. 10.90.

21. One should not go in between revered people. One should not look at the broken (and falling) asterism. One should not utter the name of another river (while standing) in one river. One should not gargle with two hands.

22. One should not cross the river without propitiating the forefathers and gods. One should not throw impurities like feces in the waters. One should not bathe remaining naked.

23. Then one should worship lord Īśvara (Śiva) for the sake of welfare and prosperity. One should not remove one's garland oneself. One should avoid the dust of an ass and other animals.

24. One should not ridicule mean (people). One should not go (with them) and live with them. One should not also reside at a place devoid of a physician, a king and a river, a place ruled by other races, women and many men.

25. One should not converse with women in their monthly menstrual courses or otherwise fallen. One should contemplate on lord Keśava (Viṣṇu) (if happened to converse with the above). One should not laugh, yawn and sneeze without covering the mouth.

26. A wiseman should avoid disrespect shown to his master and his own self. One should guard the words of one's self and his master. One should not yield to (the dictates of) his organs. One should not control the natural impulses of the body.

27. O Bhārgava ! One should not ignore a disease like an insignificant enemy. One should always sip waters (for purification) whenever one goes in the street. One should not carry water and fire.

28. One should not utter *hum* to a good and venerable person. One should not tread over one foot with the other. One should not speak something unpleasant to someone either in his presence or his absence.

29. One should refrain from abusing the scriptures, king, sages and gods. One should not envy women and one should avoid having faith in them.

30. One should hear righteous things, have devotion to gods and adhere to righteous path. One should worship Soma (moon) as well as gods and brahmins in the natal star.

31. One should avoid bathing with the application of oil on the sixth, eighth and fourteenth (days of the fortnight). (One should pass) urine and stools far away from the house. One should not have enmity with great men.

CHAPTER ONE HUNDRED AND FIFTYSIX

Purification of things

Puṣkara said :

1-2. I shall describe the (mode of) purification of things. Earthen vessel made impure by contact with urine or feces would become pure by heating again. A copper and gold vessel similarly made impure (may be made pure) by melting or the copper one by water or acid. (The vessels made) of bell-metal and copper (may be purified) with acid. (Those made) of pearls (get purified) by washing.

3-5. Lotuses, vessels made of iron, vegetables, ropes, roots, fruits and cane (could be made pure by washing). The sacrificial vessels (are made pure) by sprinkling (water) with hand at the sacrificial work. Those made of oily things (such as wax) could be purified with hot water being sprinkled in the house. Muddy water may be purified by straining it through a cloth, or by sprinkling on many cloth. Wooden (things) get purified that moment (by sprinkling with water).

6-7. Liquid materials which have become solidified (would become pure) by sprinkling or by leaping up. A bed, seat, vehicle, winnowing basket and cart would become purified by sprinkling (water), as also in the case of straw and fuel. (Things made) of the horn and tusk (may be purified) by a paste of white mustard.

8. A vessel (containing) flesh (may be purified) with cow's tail. Bones have to be (purified) as in the case of horns. Molasses of jaggery and solution of salt (may be purified) by drying.

9. Safflower, flowers, wool and cotton (may be purified) in the same manner. The flowing water of a river is pure. So also the water that remains spreads out.

10-15. A cow is pure except in its mouth. The mouths of a horse and goat are impure. The mouths of women, calves of cows, birds and of dogs (are pure). While hunting a dog dripping water from its mouth is always pure. One should sip (water thrice for purification) after eating, sneezing, sleeping, drinking (water), having had a dip in the water, walking on the street and having changed the dress worn. The cat is pure because it moves (here and there). A women in her menstrual courses (becomes pure) after bathing on the fourth day. She becomes eligible (to take part) in rites relating to gods and manes. (In impurity) due to the *apāna* (one of the airs in the body) five parts of mud (should be used), fifteen parts in purification after urine and seventeen parts in impurity due to feces. One should apply one part of mud to the penis and three times two parts (of mud) on both hands. For the *brahmacārins* (students), the foresters and ascetics (it is laid) as four times. Silken cloth (are purified) with *śrīphala* (emblic myrabolan), white cloth with white mustard. It is said that the hairs of animals would be purified by sprinkling water. Flowers, fruits etc. would get purified by sprinkling water.

CHAPTER ONE HUNDRED AND FIFTYSEVEN

Pollution and Purification

Puṣkara said :

1. I shall describe purification after death and after the birth (of a child). The pollution due to the death of a *sapiṇḍa*[1] is prescribed for ten days.

2-7. O Excellent among Bhṛgus (descendants of Bhṛgu) ! So also purification (from pollution) is after birth in the case of brahmins, after twelve days for the warrior class, after fifteen days for the tradesmen, and after a month for *śūdra* (fourth class). If the dead belongs to the higher class, the pollution for the servant (of the lower class) would be as for

1. A kinsman connected by offering the funeral rice-ball to the manes of certain relatives.

the master. A brahmin or a person of the warrior class who had his biith through the warrior, tradesman or *śūdra* gets purified after six or three or one day in order. O *Paraśurāma* ! if born of a tradesman and *śūdra* purification would be after six or three nights (respectively) and if born of a *śūdra* and tradesman purification would be) after six (nights). (If one's child dies) before the formation of teeth, one become pure at once, (if it dies) before tonsure, (the parent) has pollution for a night, if before the *vratabandha* (vow relating to investiture of thread) pollution lasts for three nights, and ten nights if afterwards. If a *śūdra* dies at less than three years of age, the purification should be after five days. If aged more than three, purification would be after twelve days, if aged six years, the purification would be after a month.

8-9. If a female (child) (dies) before tonsure, the purification would be after a night. Similarly, the relatives of female children dying after tonsure get purified in three days. No pollution is laid down for the parental side if (a female dies after marriage. If a woman delivers a child in her parent's house, the relatives get purified after a night.

10-14. A woman after childbirth gets purified after ten days) and not otherwise. There is no doubt that if a married girl dies in her father's house, the relatives get purified after three nights. If two pollutions take place and the second one is equal or inferior to the first one, the pollution ends with the first one, and ends with the second one if the second is not equal. These are the words of Dharmarāja[1]. One who lives abroad happening to hear (the news about) the death of his kinsmen would be impure only for the remaining part of the ten days (of impurity). (If it is known) after ten days, impurity would last for three days. Then if one year had elapsed, one would become pure after bathing. (One has to do as before) if either the maternal grandfather or the preceptor dies.

15-16. One gets purified after abortion after the same number of nights proportionate to the months (period) of pregnancy. O Bhārgava (son of Bhṛgu)[2] whoever of a *sapiṇḍa*[3] of a brahmin caste may die the pollution ends after ten days for all with-

1. The lord of righteous living; may mean any upholder of a code.
2. Denotes Paraśurāma.
3. See 157. fn 1.

out any distinction. So also for a warrior (class) (it would end) after twelve days, the tradesmen after fifteen days and the *śūdras* after a month.

17. A ball should be made and offered from the remnants of the ceremony and placed in front. One who does the deed should then declare the name and clan of that person (dead).

18-24. After the excellent brahmins had partaken food, were well honoured with gifts and had blessed with unbroken rice and water with the recitation of the name and clan (of the doer), one should dug up three pits of four cubits breadth and depth and of twelve cubits length. Near the pits one should kindle three fires. O Rāma (Paraśurāma) one should offer oblations to Soma, Agni (Fire god) and Yama four (handfuls) three times each. Balls of rice should be offered separately (in each one of these)as before. One should fill (pits) with cooked rice, curd, honey and flesh. If an inter-calary month occurs this should be done in addition. Or (this ceremony) should be completed in twelve days. If an inter-calary month occurs in the middle of the year, then there would be extra rites at (the time of doing) the twelfth ceremony. After the completion of one year the ceremony should be done as the annual ceremony.

25. If one dies balls of rice should be offered to the ancestors of the three past generations. Likewise the fourth is brought together.

26. O Bhārgava ! After having worshipped and offering (ball of rice) with (the recitation of syllables) *pṛthvī samānā*[1], the ball of rice (intended) for the dead should be united with those (intended) for the other (ancestors).

27. So also the vessel for the dead should be united with the vessels (for the ancestors). This rite of uniting the vessels should be done one by one.

28. This rite is laid down without (the recitation of) syllables for the *śūdra*. The rite of *sapiṇḍīkaraṇa*[2] should be done in the same way for women.

29-30. If one dies, a potful of cooked rice should be offered for a year and the ceremony should be done every year. One

1. *cf. pṛthvī samā HG.* 2-11-4.

2. The rite of uniting the ball of rice for the dead with those for the ancestors.

may be able to count the sand particles in the Ganges or the rain drops as Indra rains. But one may not be able to count in this world the past ancestors. In the ever-moving time there is no permanence. Hence, one should do the deeds.

31-32. The dead would get the results of ceremony whether (they are) in heaven (or) in hell. No benefit would accrue to the dead if one is only mourning (the death). There is no pollution due to the death of a person by (falling from) a cliff, (burnt) by fire, in a trap, by (drowning in) the water or by suicide. (There is no pollution on account of the death) of those fallen (from their caste) and those killed by lightning and weapons.

33. Ascetics, those who have undertaken vows, student-celibates, kings, sculptors and those initiated for religious ceremonies and those under the command of the king should bathe, if they had followed the dead body.

34. Immediate bathing is laid down after copulation and (coming across) smoke from (a burning) dead body. A *śūdra* should never carry the dead body of a brahmin.

35. So also a brahmin should not carry (the dead body) of a *śūdra*. There would arise sin from these. One would reach heaven by carrying the dead body of a destitute brahmin.

36-41. One who gifts fuel for burning the (dead body of a) destitute person would get victory in battle. (One who performs the cremation of the dead) should solemnly vow that he is a relative and then circumambulate the funeral pyre in the anti-clock direction. (After the completion of cremation rite) all should get out and bathe with their clothes. Then handful of water should be offered thrice for the dead. After that one should enter the house after placing the foot on a stone at the entrance (to the house). Unbroken rice should be offered to the fire and margosa leaves should be eaten. All should sleep separately on the floor. One should eat light food that has been bought. The learned one who offered the ball of rice becomes pure after shaving, bathing with white mustard and sesamum and wearing different clothes on the tenth day. Neither cremation with fire, nor the rites of offering waters should be done in the case of the death of children who had not grown teeth and in the case of abortion. The gathering of the bones (of the cremated) should be done on the fourth day. It is laid down that one may

touch (the polluted person) after (the rites of) gathering of bones have been done.

CHAPTER ONE HUNDRED AND FIFTYEIGHT

Kinds of pollution

Puṣkara said :

1-4. I shall describe the pollution due to abortion accepted by Manu and others. In the case of abortion (pollution lasts) so many nights proportionate to the period of pregnancy (for the mother). If the abortion is after four months (the pollution lasts) for three days, after five months for ten days. It lasts for four nights in the case of royal people, and for five days in the case of tradesmen. It lasts for eight days in the case of *śūdra* and for twelve days in the case of others. Purification has been prescribed for women. But the father (of the abortive) (becomes pure) by bathing alone. No bathing has been laid down for those who are *sapiṇḍas*. (If the abortion) occurs in the seventh or eighth (month), (pollution lasts) for three nights. In the case of the death of a child after the appearance of the teeth, the *sapiṇḍas* become purified immediately.

5-7. (If the death of a child occurs) before the tonsure, the pollution is for a night, and before the undertaking of the vow (for the investiture of sacred thread) (it lasts) for three nights (for *sapiṇḍas*). For the mother and father (the pollution) lasts for ten nights. (For those who are not *sapiṇḍas*), if the child dies before the appearance of the teeth, or after the tonsure, (the pollution) lasts for three nights. If the child dies before it is three years old, one becomes pure after a night. In the case of a warrior class purity is after two days, and three days in that of the tradesman. A *śūdra* becomes pure after five days. (If the death occurs) before marriage, (the pollution lasts) for twelve days.

8. In the circumstances in which the pollution for brahmins is noted as three nights, in such cases a *śūdra* (would have)

for twelve days and the warrior class and tradesmen (would have) for six and nine (days respectively).

9. If (a child) dies (when) two years old no cremation (be done). It should be buried in the ground. No water of libation need be given even if it had been named. Or it should be done if the child had grown teeth. (If death occurs) after the investiture of sacred thread (one has pollution) for ten (days). A brahmin who propitiates the fire and is well versed in the scriptures becomes pure after a day.

10. (The pollution) lasts for three or four days if one is inferior or still less inferior in his (learning).

11. One who has neglected the worship of fire (would become pure) after five days. One who has neglected the duties of a brahmin (would become pure) after ten days.

12. A warrior gets pure after nine days and a brahmin possessing qualities after seven days. A tradesman possessing qualities (becomes pure) after ten days. A *śūdra* (gets pure) after twenty days.

13. (The normal period of pollution) would be ten days for a brahmin, twelve days for the warrior class, fifteen days for the tradesman and one month for the *śūdra*.

14. If there be excellent qualities (the normal pollution) for ten days would become three days, for three days would become a day, for one day would become immediate purity. One has to infer in this way in all the cases.

15. The pollution for the servant, pupil, hired servant and disciple, residents of same place will be as that of their masters. But the pollution for the death would be separate.

16. In the case of pollution due to the death of a person who performs sacrifices etc., the obsequial rites should be commenced after doing purification before the cremation is done.

17. One may touch a person (polluted) after one-third (of the period of pollution) is over in the case of all the castes. (The period after which) one may touch (the polluted) is three, four, five and ten days for the (four) castes respectively.

18. The gathering (and immersion) of the bones should be done on the fourth, fifth, seventh and ninth day (after the death) for the (four) castes in the successive order.

19. (Pollution) would be for a day in (the death of) girls not given in marriage and three days in (the death of) girls

after marriage. A night and two days enclosing it has been laid down (as the period of pollution) in the (death of) married sisters and others.

20. The *gotra* for the unmarried girls would be that of the father, and for the married girls that of their husbands. The water of libation (should be offered) to the father on both sides in the case of the married.

21. (The pollution) for the parents (would be) for three days after ten days in (the case of) the death of the daughter. O Brahmin ! the *sapiṇḍas* would become pure immediately in (the death of the boy) before the tonsure is done.

22. (The pollution would be) for one day in (the death of a girl) before the marriage (had been done) and three days after the girl had been given in marriage. (The pollution lasts) for a night and two days enclosing it in (the death of) the brother's son and immediately for the *sapiṇḍas*.

23. A brahmin becomes pure after ten days in the death or birth through the brahmin woman. So also (a brahmin becomes pure in the death or birth) through the warrior, tradesman and *śūdra* respectively after six or three days or one day.

24-27. This should be known as (applicable) to the *sapiṇḍas*. I shall describe (the pollution) in (the case of the death of) illegitimate (children). It is said that there would be purity after three days in (the case of the death of) the illegitimate children adulterous wives and women who had former husbands. No water of libation (need be given) for those born in the mixed castes and, those gone abroad and those committing suicide. Pollution for those having one mother and two fathers and brothers having illegitimate wives; would be one day for birth and two days in (the case of) death. (I have described) the pollution for *sapiṇḍas*. I shall describe (the pollution) for those having relationship by the libation of waters.

28. One becomes pure after bathing with the dress worn at the death of a person who is not a *sapiṇḍa*, whether the dead be a boy or has died abroad.

29. But *sapiṇḍas* would become pure only after ten days in the case of both birth and death. The members of the same family (distant relatives) (would become pure) after three nights. Those belonging to the same clan would become pure after bath.

30. The relationship of *sapiṇḍa* would cease after the seventh (generation) in the case of males. The status of being eligible for waters of libation would cease after the fourteenth generation.

31-33. If details about one's birth are not remembered he is said to belong to another clan. One who hears about the death of a person abroad within ten days after the death, pollution would last only for the remaining period of the days. (If it is heard) ten days after (the death) pollution would be for three days. (If one hears) after one year had elapsed, one becomes pure after touching waters. (The pollution lasts) for a night enclosed by two days (in case of death) of the maternal uncle, a night (in case of death) of the pupil, priest and relatives.

34. Only bathing is laid down in (case of) the death of son-in-law, daughter's son, nephew (sister's son), brother-in-law and the son of the latter.

35-38. (The pollution would last) for three days in (case of) the death of maternal grand-mother, preceptor and maternal grand-father. It is laid down that one becomes pure (in the following cases): (Death at the time of) a famine, the decadence of kingdom, a calamity has befallen, in case of death due to misfortune (or at the time of eclipse), in the death of) knower of brahman by means of fire, (in case of the death of) one who constantly performs sacrifice, one who observes a vow, a celibate, in (case of death at) battle and national calamity, while gift is being made, a sacrifice is being performed and the marriage is being conducted. An atonement in the form (of discarding life) by entering fire or water has been laid for those who kill a brahmin, a cow, and the king as also those who (attempt to) commit suicide, and one who has an incurable disease and one who is incapable of doing *svādhyāya*[1].

39-41. If a woman or a man dies by hanging one's self on account of disgrace, anger, affection and insult, somehow he (or she) would live for a lakh (of years) in an impure hell. If an old man who has neglected the ritual enjoined by the scriptures and code books, discards his life, (the period of) pollution is for three days. The collection of bones (after cremation) is done on the second day. Water of libation is to be done on the

1. Study of one's own branch of the *Veda*.

third day. The *śrāddha* (annual ceremony for the dead) should be done on the fourth day.

42. In the death of people struck by lightning or by fire, pollution lasts for three days for the *sapiṇḍas*. Women who had taken to heretic path and those who had killed their husbands are not eligible for water of libation.

43. If one's father or mother had died (in the above described manner), one should wear wet clothes, and fast. After one year had gone, the obsequies should be done as laid down.

44. If one, who is an *asapiṇḍa*[1], carried the dead body, he becomes pure after bathing with the dress, touching the fire and taking ghee.

45. If one eats food from them, he becomes pure only after ten days. If not eaten food there, he becomes pure that day itself. Then one should not stay in that house.

46. The brahmins who carry the dead body of a destitute brahmin, get the benefits of a sacrifice at their each step and would become pure after bathing alone.

47-49. A brahmin who accompanies the dead body of a *śūdra* becomes pure after three days. After having mourned the death of a person along with the relatives, one should avoid making any gifts or doing *śrāddha* etc. will-fully for a day. If a *śūdra* woman delivers (a child) or dies in one's house, the vessels should be discarded and one becomes pure after three days by sweeping the floor (of the house with water). The dead brahmin should not be made to be carried by a *śūdra* when the same (caste men) are available.

50. After bathing the dead body, it should be cremated after being worshipped with flowers. Never should the (dead) body be cremated naked. A part (of the body) should be left (uncovered).

51-53. One who is born in the same clan should lift and place (the dead body)on the funeral pyre. A brahmin who had consecrated the sacred fire should be appropriately cremated with the three fires[2]. One who has not consecrated the sacred

1. Not a *sapiṇḍa*.

2. Sacrificial fire of three kinds *gārhapatya*, *āhavanīya* and *dakṣiṇa*—the fire perpetually maintained in the house, a consecrated fire taken from the previous, the sacred fire lit on the south.

fire (should be cremated) with one (among these three fires). The others (should be cremated) with the ordinary (fire). The son should place the fire at the face with the words, "You were born from this. May this be born from you again. This is for the heaven". The relatives (should utter) the name and clan (of the dead) and sprinkle water once.

54. The water of libation (should be done) in this way in the death of the maternal grand-father, and the preceptor.The water of libation is optional in (the case of) the death of the girl friend, sister's son, father-in-law and priest.

55-56. The son should offer the water of libation for ten days (with the syllable) *apo naḥ śośucad.*[1] Ten balls of rice should be offered (at the death) of a brahmin. Twelve (balls of rice) are remembered (to be offered) for a warrior. Fifteen (balls) are spoken to be for a tradesman. It is said that thirty (balls) (should be offered) for a *śūdra*. A son or daughter or anybody else may offer the balls of rice like the son.

57-59. After biting the margosa leaves, becoming self-controlled and sipping water at the entrance to the house, all should touch fire, water, cowdung, white mustard and place foot slowly on a stone and enter (the house). Till the pollution goes pungeant and saline food should not be taken. Flesh should not be eaten and all should sleep on the floor. After bathing, food bought from outside should be eaten. The same person, who did the first day rite, should do rites for ten days. In the absence (of that person), a brahmacāri may offer the balls of rice and waters of libation

60. Just as the pollution for the *sapiṇḍas* at the death (of their relatives) has been laid down, so also it would be in regard to birth for those who desire for purification.

61. The pollution due to death is applicable to all. But the pollution due to birth is only for the father and mother. Pollution would be for the mother only and the father would become pure after touching water.

62. If it had been decided that *śrāddha* should be done on the day of birth of the (dead) son, cow, gold and dress should be given as gift on that day.

63. The pollution due to death (goes) with (another)

1. *ṚV.* I.97.1a.

pollution. The pollution due to birth (goes) with (another) pollution. Even between them one gets pure with that which occurs first.

64. If a pollution due to death occurs while there is pollution due to birth and vice-versa, the pollution is based on that of death only and not on that of birth.

65. If one pollution occurs when there is already another pollution, if the two are equal or the latter is less equal then the pollution should be completed with the former. If the two are unequal, it should be completed with the second according to the words of Dharmarāja.

66. If death occurs at the end of another death, there is purification after the end of first pollution. The greater one always affects the lighter one. But the lighter one never affects the greater one.

67. If the pollution due to death or birth occurs in the midnight when there is already a pollution due to death or birth, all would become pure with the remaining part of pollution. That is that part of the night added to two days.

68. If the pollution occurs in the morning, one becomes pure after three days. In both cases one should not eat food from that family.

69. One should refrain from making any gifts. If one happened to die, he should do rites of atonement. There is no sin if it is done unknowingly in the former. Otherwise, it would be for a day for the one who dines.

CHAPTER ONE HUNDRED AND FIFTYNINE

The merits of the offer of libation and the performance of good deeds

Puṣkara said :

1. One would reach heaven whether the cremation is done or not done if Lord Viṣṇu is remembered. The dead gets redemption if the bones are immersed in the waters of the Ganges.

2-4. One remains in heaven till (the period) his bones remain in the waters of the Ganges. No cremation (is laid down) for those committing suicide and those fallen (from righteous living). Even for them it is beneficial to drop their bones in the waters of the Ganges. The waters and food offered for them would be absorbed in the sky. The (rite of) *Nārāyaṇabali*[1] should be done with great compassion for the dead fallen (from righteousness). Hence, that person would enjoy favour.

5. The lotus-eyed (Viṣṇu) is without decay. That which is offered there will not perish. Lord Janārdana (Viṣṇu) is the vessel because that protects from falling.

6. It is certain that (Lord) Hari (Viṣṇu) is the only (god) who confers enjoyment, emancipation etc. for the fallen. Seeing the people dying one should do the helpful righteous deeds.

7. Even after the death (of a person), the relatives would not be able to follow the dead person. The path of death is different for all others except the wife.

8-15. Only the deeds accompany one wherever one may go. One should do today the work of tomorrow and in the forenoon that of the afternoon. The death does not wait to see whether (the work) has been done or not done. One who is attached to the plot, market and house and has his mind drawn towards something else, death takes him and goes away like the she-wolf seizes the ram. No one is dear, nor one is an enemy of time. When the life (period) and one's work are over, (it) endures and takes away the people. Even if pierced with hundred arrows one does not die at the inopportune time. One does not live if the destined time has come even if he has been touched only by the tip of *kuśa* (grass). Medicines and sacred syllables and others cannot save one who is destined to die. Certainly one's past actions find the doer like (the cow finding its) calf. That which precedes one's birth and that which succeeds one's death is not explicit. Only that which is in between is explicit in this world. Just as we have the boyhood etc. for the body, so also another body is got. Just as the body wears another new dress, so also the soul (gets another body). (The soul) is always indestructible. Hence one should discard grief.

1. A particular funeral ceremony.

CHAPTER ONE HUNDRED AND SIXTY

Duties of a brahmin leading life in the forest

Puṣkara said :

1-2. Listen to me ! I shall describe the duties of an anchorite leading life in the forest. He should have matted hair, worship fire, sleep on the ground and wear the hide of an antelope. He should live in the forest. He should maintain his life with milk, roots, *nivāra* (rice growing uncultivated) and fruits. He should not take alms. He should bathe thrice a day. He should observe celibacy.

3. The duty of an anchorite is to worship gods and guests. A householder after having seen the grandchild should resort to the forest.

4-5. The third part of one's life (should be spent in the forest) either alone or with the wife. One should do severe penance in the midst of five fires in the summer, under the clouds as the shelter in the rainy season, with wet dress in the winter. One should resort to a life of not expecting (any thing from anybody) and go on straight in (different) directions.

CHAPTER ONE HUNDRED AND SIXTYONE

Duties of an ascetic

Puṣkara said :

1. I shall describe the duties of an ascetic which confer knowledge and release (from cycles of birth and death). When one reaches the fourth part of his life, he should renounce contact (with men).

2-3. One should renounce on that very day when he gets disinterested (in worldly activities). A brahmin should leave the house after performing the *Prājāpatya*[1] rite, worship of

1. Giving away the whole of one's property before entering the life of an ascetic.

all gods along with the (appropriate) fee and invoking fires in one's own self. One should move alone daily. One should resort (to the village) only for a morsel of food.

4-5. The ascetic should be indifferent and should not acquire wealth. A bowl, roots of a tree, tattered clothes and equanimity towards everything are the characteristics of a liberated soul. One should neither welcome death nor life.

6-8. One should await only the time just like a servant (waiting for) the command. One should set his foot (at a place) purified by his look, drink water purified with a cloth, utter words purified by truth, do (things) (that are considered to be) purified by the mind. A vessel made of gourd or wood or earth or burnt ashes (are the symbols) of an ascetic. An ascetic should seek alms daily (from the house) when the smoke has ceased, the pestle has been set aside, the charcoal has been put out, the inmates have eaten, the food vessel has been kept inverted after eating.

9. Begging is of five kinds—collected from different places like a bee, unintended (not already fixed), that has already been fixed, temporary (arranged just when the ascetics seek alms) and (food) made ready and brought (to him).

10. (The alms) may be (received) in the vessel in the hand or transferred from the vessel to the vessel. He has to examine the state of men (from whom alms are received) due to their discreditable conduct.

11. One should pursue righteousness entertaining purity of thought in whichever order of life he may be interested. He should treat all beings equally. The cause of righteousness does not lie in the symbol (associated with the different orders of life).

12. Although the fruit of the *kataka* tree purifies the water, the water cannot become pure by the mere mention of its name.

13. An honest person, eunuch, lame, blind and deaf person associated with the wicked on account of ignorance get liberated by pious men.

14. If an ascetic kills any being unknowingly during the day or night he should bathe for purification and do the *prāṇāyāma* six time

15-16. (The ascetic) should discard his body having bones as the pillar, united with sinews, besmeared with flesh and blood, covered with skin, full of foul smell of

urine and feces, subject to old age and grief. (It is also) the abode of diseases and afflictions, emotional and non-eternal.

17. Firmness, forgiveness, self-restraint, not-stealing, purity, control of senses, modesty, learning, truthfulness and absence of anger are the ten characteristics of righteousness.

18. The ascetics are of four types—*kuṭīcaka*, *bahūdaka*, *haṁsa* and *paramahaṁsa*. Each succeeding one is superior.

19-26. An ascetic would be liberated, whether he is an *ekadaṇḍin* (holder of one stave) or *tridaṇḍin* (holder of three long staves tied (together). Abstaining from killing, truthfulness, not stealing, celibate life, and non-possession of things are the five moral observances for an ascetic. Purity, gratifying, penance, study of vedic texts of one's school and worship of the deity are the (five) self-imposed moral observances. The *padmaka*[1] and others are the postures. The *prāṇāyāma* (the controlled breathing) is of two types—*sagarbha* and *agarbha*. The *garbha* type is that associated with the repetition and contemplation (of a sacred syllable) and *agarbha* is the opposite. Each one of these is again of three kinds—inhalation (filling), retention and exhalation (emptying). The breath is said to be filling as it fills up, retention as there is no movement, and emptying on account of emptying. It is also of three kinds on account of difference in the (period of) measure, such as twelve, twenty-four and thirtysix *mātrā* respectively. One *mātrā* is the time (taken) for (pronouncing) a short vowel. One should repeat syllables like the *praṇava* (*oṁ*) slowly. The *pratyāhāra* (restraining the organs) is (only) for those who repeat (sacred syllable). *Dhyāna* is the contemplation on god. The firmness of mind is the *dhāraṇā*. *Samādhi* is the state of continuous existence in *brahman*. This self is the supreme *brahman* (of the form of) truth, knowledge and bliss. I am that supreme *brahman*, effulgent self, the (lord) Vāmadeva (Śiva) liberated *oṁ*.

27-28. (I am) devoid of a body, sense organs, mind, intellect, life and ego. (I am) free from (the states of) waking, dreaming and deep sleep, (and I am) the *brahman* of the fourth (state). (I am) eternally pure, realised, liberated, truth, bliss and without

1. The posture of sitting erect with crossed legs, the right foot resting on the left loin and the left foot on the right loin.

a second. I am the *brahman*, the supreme effulgence, undecaying (and) all-pervading lord Hari (Viṣṇu).

29. That person who (is in the) Sun, that I am, the undivided, *oṁ*. (I am) one who is devoid of all beginnings, equal towards grief and pleasure and having forbearance.

30-31. A person would become *brahman* being pure in one's thought and after having pierced the primordial egg. One should perform the vow of *cāturmāsya*[1] on the full moon day of *āṣāḍha* (June-July). Then one should move out on the ninth day etc. One should have the shave at the junction of two seasons. The atonement for ascetics are contemplation, (doing) *prāṇāyāma* and (the practice of) *yama*, (moral observances).

CHAPTER ONE HUNDRED AND SIXTYTWO

The code of laws

Puṣkara said :

1-2. I shall describe concisely the code of laws as narrated by Manu, Viṣṇu, Yājñavalkya, Hārīta, Atri, Yama, Aṅgiras, Vasiṣṭha, Dakṣa, Saṁvarta, Śātātapa, Parāśara, Āpastamba, Uśanas, Vyāsa, Kātyāyana, Bṛhaspati, Gautama, Śaṅkha and Likhita. You listen to that which would yield you enjoyment and emancipation. The path of action adhering to the Vedas is of two kinds—taking active part in worldly life (*pravṛtta*) and abstaining from worldly acts (*nivṛtta*).

3-5. An act performed for (getting) particular object would be taking active part in worldly life. Abstaining from worldly acts is preceded by true knowledge. The study of the *Vedas*, penance, knowledge, control of senses, non-injury and service to the preceptor all confer extreme pleasure. But the knowledge of one's own self is the most superior to all.

6-7. It is the leading one among all knowledge. One gets ambrosia from that. A learned man who studies his own self

1. A period of four months during which an ascetic has to stay at the same place.

and sees equally his own self in all beings and all beings in his own self attains identification of his own self with the *brahman*. One should make equal efforts in (the acquisition of) knowledge about self and in the study of *Veda*.

8-10. This is the same for all the twice-borns and it is specially (laid down) for brahmins. One who knows the scriptures and sciences and their import is set for becoming identical with brahman even as he is living in this world and remaining in different stages of life. The commencement of vedic study of one's own school should be in the month of *śrāvaṇa* (July-August) in the (asterism) *śravaṇa*. (It can also be done) in the (asterism) *hasta* or Monday or fifth day (of the lunar fortnight) in the (month) of *śrāvaṇa*, or in the (asterism) *rohiṇī* in the month *pauṣa* (January-February), or in the *aṣṭakā* (the three days 7th to 9th).

11-18. The study of *Veda* should be commenced as laid down outside on the banks of a tank. There would be cessation of vedic study for three days at the death of the pupil or the officiating priest or the preceptor or the relative. So also (there would be cessation of vedic study) at the beginning and conclusion of the vedic study if a person well-versed in one's own branch of *Vedas* (dies). If there is thunder at the (time of) twilight or a hurricane or earthquake or fall of meteor (cessation of study is laid down). Even if the study has been completed and the ceaseless study has been made in the forest (there would be cessation of study). So also (there would be cessation of study) on the fifteenth, fourteenth and eighth days of a lunar fortnight, at the time of eclipse (of the sun or moon), at the junctions of seasons, after having dined at a *śrāddha* and after having received a gift. (There would be cessation of study) for a day and night if a hare or frog or mongoose or dog or serpent or cat or pig goes in between (the preceptor and the pupil). It is the same if there is lightning or rising of planets. If the sounds of a dog or a jackal or ass or owl (are heard) once, five times or six times or at a place impure, or associated with a corpse, *śūdra*, or an *antya* (the fifth caste), cremation ground or a person fallen from righteous living, (there is cessation of study). (So also there is cessation of study) in evil asterism, and when there is lightning, thunder and floods. (So also there is no study) after eating, with wet hands, remaining in waters, at midnight, (and on

the days when there is) excess of wind, dust storm, morbid heat, the fall of snow and at the time of twilight and while having other fears. (So also there is no study) while running or being disturbed by animals or when a great person has come home or while climbing a mule, camel, vehicle, elephant, horse, boat and tree. These are known to be the thirtyseven temporary (instances) of cessation of the vedic study.

CHAPTER ONE HUNDRED AND SIXTYTHREE

Mode of performance of a śrāddha

Puṣkara said :

1-2. Listen to me. I shall describe the procedure for (the performance of) annual ceremony that yields enjoyment and liberation. After having invited brahmins the previous day, they should be welcomed in the afternoon, worshipped and seated on the seat. Two (brahmins are invited) in the ceremony intended for gods and one by one in the ceremony intended for departed forefathers. They (are made to sit) facing the east in the ceremony for the gods. There may be three or one (brahmin) in the ceremony for forefathers.

3-7. The same (procedure is followed) in regard to the ceremonies) of the maternal forefathers also. (I shall describe the procedure for) the *vaiśvadeva*[1]. After having given (waters) for washing hands and *kuśa* (grass) for the sake of seat and having obtained permission (from brahmins) (all gods) should be invoked with the syllables, *viśvedevāsaḥ*[2]. After having spread the barley then, and pouring water in the vessel containing *pavitraka* (the purifying *kuśa*) with (the syllables) *śanno devī*[3] and then the barley with (the syllables) *yavo'si*[4], the

1. An offering made to gods.
2. ĀpŚ. S. 3-10-1 d.
3. ṚV. 1ú.9.4a.
4. ĀpŚ. S. 7.9.10.

libation is placed on the hand with the sacred syllables *yā divyā*[1]. Then, after having offered waters, fragrance, flowers, incepse and lamp, and shifted the sacred thread to (rest on) the right (shoulder), the forefathers should be circumambulated. The forefathers should be invoked with the syllables *uśantastvā*[2] extending two *kuśa* (grass). After having been permitted by them, one should recite (the syllable) *ā yantu naḥ*[3].

8-15. Sesamum should be used in the place of barley. Respectful offering of water should be made as before. After having done it, the remains of libation should be collected in a vessel as laid down and the vessel is turned upside down with the (syllable) *pitṛbhyaḥ sthānamasi*[4]. Then the cooked rice covered with ghee should be taken (in hand) and asked, "shall I offer it to the fire?". Being permitted (to do so saying) "Do it", one should offer it to the fire as in the ceremony (done) for the manes. The remnants of offering should be given with devotion in vessels secured according to one's status or especially in silver (vessels). After having offered food the vessel should be consecrated with (the sacred syllable) *pṛthivipātraṁ*[5]. Then the thumb of the brahmin should be placed therein with (the recitation of the sacred syllable) *idaṁ viṣṇuḥ*[6]. After reciting *gāyatri*[7] together with the *vyāhṛtis*[8] and the hymn *madhuvātā*[9] it should be stated "(eat) comfortably". They should also eat controlling their speech. They should be served the cooked rice and the clarified butter after the repetition of (sacred syllable) of purification. Then cooked rice should be taken (and shown and enquired) : "Are you satisfied ?". The remaining cooked rice should be scattered on the ground and water should be sprinkled one by one. The cooked rice (that was scattered) should be gathered together with sesamum and as in the case of the ceremony for the manes the balls of rice should be offered

1. ĀpŚ.S. 22.28.13.
2. ĀpŚ.S.8.14.18.
3. *cf. ā yantu naḥ* V. Sam. 19.58 a.
4. Y.Dh. 1.234.
5. Y.Dh. 1.237.
6. Y.Dh. 1.237. Āp.Ś. 2-6-1.
7. *Oṁ bhūrbhuvassuvaḥ tatsaviturvareṇyaṁ* etc.
8. *Oṁ bhūḥ* etc.
9. ĀpŚ.S. 16-25-1. ṚV. 1-90-6a.

remaining facing the south in the proximity of the place where the food was eaten (by the brahmins).

16-20. (It is done) in the same way for the maternal forefathers also. Then water for sipping is offered. Then the words of benediction should be uttered. So also the undecaying waters (should be offered). After having paid fees befitting one's capacity, the syllable *svadhā* should be pronounced. After having been permitted to say, (the words) *svapitṛbhyaḥ svadhā*[1] (*svadhā* to my forefathers) should be said. When (the brahmin) says let *svadhā* be (repeated), it should be done so. Then water should be sprinkled on the ground. Water should be offered with the (repetition of the syllables) *priyantāṁ*[2] or *viśve devaḥ.*[3] After having said "Let our donors, the *Vedas* and the progeny flourish. Let not our earnestness dwindle. Let us have plenty to give"[4] and uttering sweet words (the brahmins) should be allowed to go. The satisfied manes should be bade adieu after (repeating the syllable) *vāje vāje*[5] .

21-23. The vessel in which the remnants of libation had been poured earlier, that vessel of the manes should be made upright and the brahmins should be bade adieu after following them in such a way as circumambulating. After having eaten (remnants of) the food partaken by the forefathers, one should observe continence that night in the company of brahmins. After having done the circumambulation of the manes in the *nāndi*[6] in connection with the impurity caused by the birth of a child, they should be worshipped with the balls of barley mixed with curd and (fruit of) jujube.

24. The *ekoddiṣṭa*[7] (ceremony) (is done) without (the worship of) (Viśve)devas. There would be only one libation and one purificatory rite. The (offering should be made) in the

1. MS. 1.6.1.45.
2. MS. 11.9.2.
3. See p. 457, vv 3-7.
4. Y.Dh. 1.245.
5. ṚV. 1.30.7b.
6. The ceremony performed in memory of the manes, preliminary to any festive occasion such as marriage etc.
7. The rite performed for one individual deceased not including other ancestors.

āvāhana fire without the instrumental (syllable) with the sacred thread lying on the right shoulder.

25.. One should say 'let you get up' in place of 'imperishable' and 'may you be satisfied' in place of bidding adieu to the manes (in the former). They should say "We are satisfied"

26-27. Four vessels containing fragrant waters and sesamum should be kept apart, the vessel of the dead person should be sprinkled with (waters), the waters of libation from the vessels of the forefathers with the two (sacred syllables) beginning with) *ye samānā*[1]. The remaining (acts) should be done as before. When this *ekoddiṣṭa*[2] becomes the *sapiṇḍikaraṇa*[3] (it should be done adding the (dead) woman also.

28. If the *sapiṇḍikaraṇa* has to be performed for a (dead) person within a year (after death), the food for him should be given to a brahmin the whole year together with a vessel filled with water.

29. The ceremony should be done on the day of death for every month in a year and should be done for every year as the food (offered) every month.

30-31. (The forefathers would be satisfied for) a month with cooked rice and a year with *pāyasa* (sweet liquid made with flour, rice, sago etc.). The forefathers get pleased by a month more with (the offer of) flesh of the fish, deer, ram, bird, sheep, spotted antelope, black antelope, *ruru* deer, boar and hare in the succeeding order.

32-33. The offer of any one of the following—the flesh of a buffalo, of a kind of sea crab, cooked rice with honey, the flesh of the red goat, *kālaśāka*, the flesh of a rhinoceros while at Gayā would (please the manes) immensely. So also (the offer made) on the thirteenth day in the asterism of *maghā* in the rainy season (would) no doubt (please the manes).

34-35. One who does the (annual) ceremony always makes grow the prosperity of his daughter, progeny, attendants, animals, chief among the sons, ghee, agriculture, trade, animals-cloven-footed and not cloven-footed, sons possessing the lustre of *brah-*

1. ĀpŚ. S. 1.9.12 a; T. Dh. 1.253.
2. See p. 453. fn. 7.
3. The rite performed to merge the soul of the dead person with the ancestors.

man, gold, silver and the excellence of the relatives. He will also get his desires fulfilled.

36. The ceremony is to be done on all days from the first lunar day except the fourteenth day. (The ceremony) is to be done on that day (fourteenth) for the sake of those who were killed by weapons.

37-39. One who does the ceremony as laid down gets heaven, progeny, radiance, valour, land, strength, excellence of sons, progeny with prosperity, importance, sons, unimpeded sovereignty, trade, lordship, unimpaired health, fame, absence of grief, excellent state, wealth, learning, the accomplishment of a physician, silver, cows, small cattle, horses and long life.

40-41. (If the ceremony) is done in the asterisms commencing with *Kṛittikā* and ending with *bharaṇi* one gets all these desires fulfilled. The Vasus, Rudras, Ādityas, the deities in the form of manes get pleased with the men who satisfy the manes with (the performance of) ceremony. The forefathers being pleased confer on men long life, progeny, wealth, learning, heaven, liberation and comforts.

CHAPTER ONE HUNDRED AND SIXTYFOUR

The propitiatory rite for the planets

Puṣkara said :

1. One should commence the propitiatory rite for the planets if one desires for prosperity or appeasement (of planets) or rains, long life, or nourishment or exorcising for malevolent purpose s.

2-3. Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu (the ascending and descending nodes of Moon referred to as planets) are known to be planets. (The images of) these planets should be made of copper, crystal, red sandal, gold, silver, iron and lead respectively.

4-7. Otherwise (the images may be made) of gold and worshipped. Or their figures may be drawn in the circles drawn with

fragrant materials. The dress and flowers should be offered matching their respective colours. Lines made of perfumes and *guggulu* as the incense should be offered. *Caru*[1] should be offered to each god along with the sacred syllables (as follows) :*ā kṛṣṇena*[2] *imaṁ devā*[3], *agnirmūrddhā divaḥ kakut*[4] and *udbudhyasva*[5] are said to be the syllables in order. *Bṛhaspate atiyadaryaḥ*[6], *annāt parisrutaḥ*[7], *śaṁ no devī*[8], *kāṇḍāt*[9] and *ketum kṛṇvan*[10] are the (syllables).

8-9. The *arka*, *khadira*, *apāmārga*, *pippala*, *udumbara*, *śamī*, *dūrvā* and *kuśa* are the twigs in order. Each one of these should be offered to fire one hundred and eight times or twenty-eight times together with honey, clarified butter and curd.

10-12. Rice boiled with coarse sugar, rice boiled with milk or water, cooked food, dish of liquid rice and milk, curd rice, ghee, small round cakes made of flour, flesh and rice mixed with coconut and other things should be offered to the planets in the respective order. A wiseman should feed the brahmins according to one's capacity after having worshipped them as laid down according to one's knowledge. Cow, conch, ox, gold, dress, horse, black cow, iron and goat are the things to be given as gifts in order.

13-14. One should worship a planet with great effort if that planet remains in a bad house at that time for that person. They were blessed by lord Brahmā (that they should be) worshipped (by the people). The rise and fall of the people are subject to the planets. They are the existence and the non-existence of the world. Hence the planets ought to be worshipped.

1. An oblation of rice, barley and pulse boiled.
2. Y.Dh. 1.299.
3. Y.Dh. 1.299.
4. ĀPŚ. S. 5.28.11.
5. ĀPŚ. S. 3.13.1.
6. ĀPŚ. S. 17.21.7.
7. V. Saṁ. 19.75a.
8. Y.Dh. 1.300. ṚV. 10.9.4a...
9. ĀPŚ. S. 16.24.1.
10. ĀPŚ. S. 20.16.3. ṚV. 1.6.3a.

CHAPTER ONE HUNDRED AND SIXTYFIVE

Code of conduct

Fire-god said :

1. One should contemplate the soul, the lord that remains in the heart like a lamp, having his mind, intellect, memory and the senses not resting on any other object.

2. One should give things got from a cow, curd, ghee, and milk. Saffron, *masūra* (a kind of pulse), *vārtāku* (egg-plant) and *kodrava* (a species of grain) should not (be given).

3. When the son of *Siṁhikā* (Ketu) swallows the Sun (that is, there is an eclipse of the Sun due to the descending node of the Moon) at the junctions of the lunar fortnights, it is known to be *hasticchāyā*. The ceremony and gift made then (yield) undiminishing (benefits).

4. When the Moon is in (the asterism) *paitrya* (*maghā*) and Sun in (the asterism) *kara* (*hasta*), the day is known as *Vaivasvatī* and the shadow is that of *kuñjara*.

5. The remnant of that offered unto the fire should not be given in the (rite of) *vaiśvadeva*. The fees should be paid on the hand of the brahmin in the absence of fire.

6-9. A woman is not defiled by a paramour and also a brahmin (who has defaulted) from vedic rites. A woman enjoyed by employing force or fallen into the hands of an enemy should be abandoned. She becomes pure after the menstrual period. Earlier, women were enjoyed by the celestials such as the Moon, *Gandharvas* and Fire. The men enjoy them later. (Hence) they do not get defiled by any one. If a woman is impregnated by one not belonging to the same caste, that woman becomes impure till the extraneous matter is not discharged. When the extraneous matter had come out, she then becomes pure by her menstrual flow.

10-12. Whoever does not see another as different from his own self, becomes here the *brahman* itself. One who rejoic es in his own self is (said to be) free from impurity. Some describe union as the union of objects and senses. Verily unrighteousness has been taken as righteous view by those ignorant (people). Others (say) that the union of the soul and mind as the union.

13. After having restrained the mental activity and unifying one's soul with the Supreme Being, one gets released from bondage. This union (is said to be) the outstanding one.

14. It is a collection of five family members. The sixth one is extremely great. It cannot be conquered by the celestials or demons or mortals.

15. All those (the senses) which look externally should be made (to look) inward. The collection of senses (should lie) in the mind. The mind should be united in the soul.

16. One's soul that is free from all feelings should be fixed in the *brahman*. This is the knowledge and meditation. Everything else that remains would be elaborating the text.

17. That matter which (one thinks) as non-existent in all the worlds is spoken to be as present. That which is spoken (as being present) does not remain in the heart of another (other than a *yogi*).

18. As a virgin (does not know) the happiness of a woman so also that *brahman* is really unknowable. One who is not a *yogin* never knows it just as a born-blind person (does not know) the pot.

19. Having seen a renouncing brahmin, the Sun moves from his position (thinking that) "This person would pierce my orb and reach the Supreme Brahman".

20. (One would get as) a fruit of that what one would get by fasting, vow, bathing, sacred spots, the fruit of penance and the gaining of a brahmin.

21. Supreme Brahman is the single letter. The control of breath is the supreme penance. There is nothing more purifying than the (sacred syllable) Sāvitrī (addressed to the Sun-god).

22. One who eats even from an outcaste would get pure by contemplation. The meditator is the soul, the meditation is the mind, the object of meditation is lord Viṣṇu and the fruit is lord Hari.

23-28. Just as the *Paṅktipāvana*[1] purifies in a ceremony so also the ascetic (gets) imperishable worlds (for others). I do not find an atonement that purifies a brahmin if he slips after entering the state of abstinence. He is the killer of (his) soul.

1. One who purifies a party of diners by his presence. He would be a learned person and follower of codes of conduct.

Those who are the progenitors through their wives after having renounced, (their progeny) become outcastes known as *bindulā*. There is no doubt. An eagle dies after hundred (years). A dog (lives) for twelve (years). A vulture (lives) for twenty years. Then the pig (dies) after ten (years). A tree without flowers becomes fruitless and is surrounded by thorns. Then having been burnt by forest fire it becomes a dry trunk on a peak. Then it remains a lifeless matter for eight hundred years. After one thousand years are over it becomes a *brahmarākṣasa* (spirit of a brahmin indulging in sinful deeds). One gets liberation from this either by deluge or the annihilation of the family. One should always resort to (the practice of) *yoga*. There is no other sacred syllable that removes sin.

CHAPTER ONE HUNDRED AND SIXTYSIX

Duties of different castes

Puṣkara said :

1-5. I shall describe the codes of conduct (laid down) by the scriptures and codes of law. (The codes of conduct) are of five kinds. That is known to be the codes of conduct of the castes in which the authority rests on the caste alone. A thing that is laid down resting on the stages of life is said to be the code of conduct of the stages of life. The codes of (the above) both which are made prevalent by a motive is known to be *naimittika* (occasional or produced by a cause) like the codes of atonement. O King ! the student, the householder, the forester and an ascetic are said to be the codes of conduct of stages of life. The fourth one is the practical code and the fifth one is the metaphysical code. It is said to be the practical code which has its say in the six qualities.

6. This is of three kinds. According to Manu *mantra* (mystic syllable) and *yāga* sacrifice (are) metaphysical codes. Those which belong to the two classes are justice and administration of justice.

7. Even for the same kind of things it is said that there would

be option due to *yāga* (sacrifice). The same duty is laid down in the codes also as in the scriptures.

8. Followers of Manu (declare) that the code brings forth repetition for the purpose of the work undertaken. Otherwise the repetition is specially for the quality of limitation.

9. Followers of Manu (state) that this (repetition) is only a special practical code for the result. One would reach the world of Brahmā by doing the forty-eight purificatory rites.

10-19. (They are) the impregnation[1], causing the birth of a male child[2], the parting of the hair[3], rites done at the birth of a child, naming the child, the first rice-feeding of the child[4] the tonsure[5], investiture of the sacred thread, the collection of four vedic observances—the completion of one's studies, marriage, the collection of five devotional acts—towards the gods, manes, mortals, beings and sages, seven simple domestic sacrifices—the *aṣṭakā* and *pūrvaṇasrāddha*, *śrāvaṇī*, *agrahāyaṇī*, *caitrī*, and *āśvayujī*, then the *haviryajñas* (such as) the *agnyādheya*, *agnihotra*, *darśapaurṇamāsa*, *cāturmāsya*, *āgrahāyaṇyeṣṭi*, *nirūḍhapaśubandhaka* and the *sautrāmaṇi*, the seven *somasaṁsthās*—commencing with *agniṣṭoma*—*atyagniṣṭoma*, *uktha*, *ṣoḍaśī*, *vājapeyaka*, *atirātra* etc. and the eight basic human qualities—compassion, forbearance, freedom from malice, absence of exertion, propitiation, charity and absence of desire. Whoever possesses these attains the supreme. One should observe silence in the six (acts)—evacuation of bowels, copulation, passing urine, cleaning the teeth, bathing and eating. One should avoid making a gift again (of an article received as a gift) drinking separately the ghee and milk in the night, removal of teeth and hotness in the seven (kinds of) flours. One should not gather flowers without bathing. It is said to be unfit for the (worship of) gods.

20. If a person not belonging to the same *gotra* and not related does the cremation of a dead person, he has to complete ten day rites by offering balls of rice and water.

1. Is done when the conception is known.
2. Is done before the embryo begins to move.
3. Is done in the eighth month after pregnancy.
4. Is done in the six months after the birth of a child.
5. Is done in the third y ear of a child.

21. If one has to dine with unequal persons there is no defiling of the row if (the two) are separated by water or grass or ashes or door or pathway.

22. The five oblations to the (five breaths) (at the commencement of taking food) should be done with the union of the ring-finger and the thumb.

CHAPTER ONE HUNDRED AND SIXTYSEVEN

Propitiatory rite for the planets

Fire-god said :

1. I shall again describe (the mode of performing) the propitiation of the planets for the sake of prosperity, peace and success. The propitiation of planets is of three kinds—oblations ten thousand times, lakh times and crore times.

2-7. After having invoked planets in a circle at the north-east of the fire-pit with the sacred syllables, Jupiter (should be located) at the north (of that circle), Mercury at the north-east, Venus at the east, Moon at the south-east, Mars at the south and the Sun in the middle. Saturn (should be located) at the west, Rāhu, the ascending node at the south-west and Ketu, the descending node at the north-west. Iśa (lord Śiva), Umā, Guha, Viṣṇu, Brahmā, Indra, Yama (god of death), Kālaka and Citragupta[1] are the presiding deities (of the places where the planets have been located). The fire, water, earth, Hari (lord Viṣṇu), Indra, the presiding deity of the east, Prajeśa (the lord of men), Serpent (god) and Brahmā are the subordinate deities respectively. Gaṇeśa, Durgā (the consort of Śiva), wind, sky and Aśvinī gods (are also the gods). They should be worshipped with their respective basic vedic syllables. The twigs of *arka, palāśa, khadira, apāmārga, pippala, udumbara, śamī, dūrvā* and *kuśa* should duly be offered in the fire mixed with honey, clarified butter and curd one hundred and eight times.

1. An inmate of the world of Yama recording the vices and virtues of mankind.

8. After having filled one, eight and four pitchers, the final oblation (should be made). Then the *vasordhārā*[1] should be offered and the fees paid.

9-10. The sacrificer should be anointed with (the waters of) the four (pitchers) along with sacred syllables. (The following benediction should be made)—"May the celestials—Brahmā, Viṣṇu, Maheśvara, Vāsudeva, Jagannātha, lord Saṅkarṣaṇa Pradyumna and Aniruddha be for your victory."

11-13. May Indra, Fire-god, Yama, Nairṛta, Varuṇa, Pavana (wind), Kubera (lord of wealth), Śiva, Śeṣa (the lord of serpents) along with Brahmā and the gods of the directions always protect you all. May the (divine) mothers, the chaste wives Kīrti, Lakṣmī, Dhṛti, Medhā, Puṣṭi, Śraddhā, Kriyā, Mati, Buddhi, Lajjā, Vapus, Śānti, Tuṣṭi and Kānti who have gathered here anoint you.

14. The planets Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu, who have been appeased, anoint you.

15-18. May the celestials, demons, *gandharvas*, *yakṣas*, *rākṣasas*, serpents, sages, Manus, cows, the divine mothers, the wives of gods, trees, serpents, progeny of Diti, heavenly nymphs, attendant gods, weapons, scriptures, kings, vehicles, herbs, gems, the constituents of time, rivers, oceans, mountains, holy waters (places), clouds and the west-flowing rivers all these anoint you for the attainment of all desires. After having adorned, one should then give gold, cow, food, earth etc.

19. O Rohiṇī ! The Tawny-coloured ! You are to be worshipped by all gods and hence you are made up of all holy spots and gods. Hence you give me tranquillity.

20. O Conch ! You are the meritorious among all merits, auspicious among all auspiciousness. You are borne by lord Viṣṇu always. Hence (you) give me tranquillity.

21. O Righteousness ! You make the universe rejoice in the form of the bull. You are the location of eight forms.[2] Hence you give me tranquillity.

1. A profuse oblation of ghee offered in the fire through a long bamboo or plough.

2. Relating to Śiva, being the five elements, sun, moon and the sacrificer.

22. O Golden embryo of the Fire god or Sun that is lying imbedded inside the golden egg ! You give me appeasement that yields limitless meritorious fruits.

23. The pair of yellow cloth is the favourite of lord Vāsudeva. Hence lord Viṣṇu (would be pleased) by making a gift of the same. Hence give me tranquillity.

24. You are lord Viṣṇu in the form of Fish from which the nectar has come. You have the moon and the sun as the vehicle always. Hence you get me tranquillity.

25. O Cow of the colour of (lord) Keśava (Viṣṇu), on account of the fact that you are the entire earth that always removes the sin, you give me tranquillity.

26. (O Iron) On account of (the fact that) all deeds as well as weapons such as the plough are always subject to your control, you get me tranquillity.

27. On account of (the fact that) you are always the origin of fire and remain as a constituent of all sacrifices, you get me tranquillity.

28. Because the fourteen worlds remain in the limbs of the cow, let me have good in this world as well as in the next.

29. On account of the fact that the beds of Keśava and Śiva are not empty let my bed also be not empty in every birth being given (now).

30. Just as the celestials are established in all gems so also let the celestials get me tranquillity by my gift of gems.

31. Just as the other gifts are not equal to one-sixteenth (of the merit) of making a gift of land, may I have peace by the gift of the land.

32-41. (The performance of) sacrifice (to appease) the planets with ten thousand oblations with the payment of the fee (secures) victory in battle. At the time of marriage, festivities, sacrifices, rites for the installation and for the fulfilment of desires, it is said (that one should do) the two—the oblations a lakh times and crore times. In the (oblation) ten thousand times a pit of one cubit length and another pit having a girdle and hole (should be made ready) at (the exact spot for building) the house and pavilion. (There should be) four sacrificial priests. In the (oblation for a) lakh times there may

be the self alone. These are ten times meritorious. (The pit may be a square of) four cubits or two cubits (long). Here Tārkṣya (the bird vehicle of lord Viṣṇu) should be worshipped more. (He should be addressed as) "You are the vehicle of highly adorable god and your body is composed of the sound of *sāman* (melodies). You are always the remover of things. Hence you get me tranquillity. As before the sacrificial pit should be sanctified and the oblation lakh times performed. The *vasordhārā*[1] should be given then. (Then) bed, ornaments and other things should be offered (as gift). There may be ten or eight sacrificial priests in the performance of oblations lakh times. (By the performance of this) one would get sons, food, kingdom, conquest, enjoyment and liberation. One who performs oblation a crore times after making different gifts, would kill his enemy as a result of it. The sacrificial pit (may be a square) of four or eight cubits and there may be twelve sacrificial priests. (There may be) twentyfive or sixteen (priests) and four (?)[2] on a cloth at the entrance. One who does oblation crore times gets the desired things and reaches the world of lord Viṣṇu. The oblation (may be done) with the sacred syllables of planets, or the *gāyatrī* or those of Viṣṇu, or those addressed to the fire god or those of Śiva or the well-known vedic (hymns). One gets the benefit of (doing) *aśvamedha* (sacrifice) by (making oblations with) sesamum, barley, ghee and grains.

42-44. (In the oblations intended) to cause enmity or sorcery the sacrificial pit should be a triangular one. The twigs (should be offered) with the left hand together with bones of the eagle and fire by (those) who contemplate evil for their enemy and who have red dress and untied hair. "Let the person who hates have enemies. *Hum phaṭ*". This is the (sacred syllable). The image (of the enemy) made of flour should be cut with a knife and the enemy should be killed. Or one ball of rice should be offered. One who does so would go to heaven.

1. See p. 468 fn. 1.
2. The text is cryptic. The exact significance is not known.

CHAPTER ONE HUNDRED AND SIXTYEIGHT

Kinds of major sins

Puṣkara said :

1. The king should punish the men who do not perform atonement (for their own misdeeds). One should perform atonement (irrespective of the fact that the misdeed was done) with one's wilful desire or not.

2. One should never eat (food) from intoxicated, angry and sick men. (One should not eat food) touched by great sinners and that touched by a woman in her courses.

3-9. (One should) also (not take) food (prepared) for a group of persons, food from the courtezan, an usurer, a singer, a cursed person, an eunuch, a (woman) having a paramour in the house, a washerman, a noxious person, a panegyrist, a cheat, a false ascetic, a thief, one who has undergone a punishment, one who is born to an adulterine, one who is born to a widow, one who is controlled by a woman, one who sells scriptures, an actor, a weaver, and food from an ungrateful person. One should avoid food from the blacksmith, hunter, washerman of sarees, falsely renounced person, a harlot, an oilman, one who had ridden (on a horse etc.) and fallen and one's enemies. So also (one should not eat food) from a brahmin, being not invited by that brahmin. So also a *śūdra* should not eat food from a brahmin even if invited. If one happens to eat unknowingly from the other among these, one has to fast for three days. After having eaten knowingly one should observe the *kṛcchra*.[1] One who had eaten food from a Caṇḍāla and śvapaca and the semen, feces and urine, should observe the *cāndrāyaṇa*.[2]

10-11. One should observe *taptakṛcchra* after having eaten food within ten days of pollution, food intended for the dead or that is smelt by a cow or the remnant of that eaten by a *śūdra* or a dog and the food from a fallen person. (When the food has been taken) at the time of pollution one should observe *kṛcchra*. Whoever eats food from a person having pollution also becomes impure.

1. A simple expiation of fasting etc.
2. Fast regulated according to the phases of the moon.

12. An excellent brahmin who had drunk water from a well into which a five-nailed dead animal (had fallen) or containing feces, should observe fast for three days.

13-21. In all the cases the *śūdra*, *vaiśya* and *bhūmipa* (the ruling class) (would have fasting) one fourth, half and three-fourth (of days prescribed for the brahmins). A brahmin who has partaken the urine and excreta of a bird, boar, mule, camel, jackal, monkey and crow should observe *cāndrāyaṇa*.[1] One gets purified by (observing) *taptakṛcchra*[2] after having eaten dry flesh, food (intended) for the dead, (flesh of) *karaka* (a species of bird) (and also after eating the flesh) of a carnivorous animal, boar, camel, jackal, monkey, crow, cow, man, horse (and) camel and after having eaten mushroom, the village cock as well as the flesh of an elephant. So also a *brahmacāri* having eaten at the *āmaśrāddha*[3] and consumed honey or garlic or onion etc. get purified by (doing) *prājāpatya*[4] etc. So also one should do *cāndrāyaṇa*[5] after having eaten flesh made ready (cooked) by himself. So also *pelugavya*[6] and *peyūṣa*[7] which cause excess of phlegm and *vṛtā-kṛsarasaṁyāva*[8], *pāyasa*[9], cakes, fried eatables made of flour, flesh of animal not prepared for a sacrifice, food intended for the gods, oblations and all (kinds of) milks except (those) of cows, she-buffaloes and goats are prohibited as well as their waters ten days old. The hare, porcupine, *godhā* (a kind of an alligator), rhinoceros and tortoise are (those among) the (animals having) five nails (whose flesh) could be eaten. The remaining ones are prohibited. One may eat fish such as the *pāṭhīna* (a kind of sheat-fish), *rohita* and lion-faced fish.

1. See note 2 on p. 471.
2. Drinking water with milk and ghee once in three days for twelve days.
3. An ancestral rite in which uncooked food is offered.
4. A kind of fast for 12 days, eating food in the morning for the first three days, in the evening for the next three days, only if given as alms the next three days and a plenary fast the rest of the days.
5. See note 2 on p. 471 above.
6. The exact meaning is not known.
7. The milk of the cow within seven days after calving.
8. Food consisting of wheat flour, rice and sesamum not prepared for any religious purpose.
9. Rice boiled with milk or sugar.

22-23. (Having eaten) all (eatables) made of barley and wheat and (all) transformations of milk, *vāgaṣāḍgavacakra* (?) and others, that which is oily and (the food) kept overnight, a brahmin should do the *agnihotra*[1], kindle the fire and as desired observe *cāndrāyaṇa*[2] for a month. The posture of *virāsana*[3] is said to be conducive.

24-25. The killing of a brahmin, drinking of wine, stealing and copulating with preceptor's wife are said to be great sins. The association with them, pleasure in untruth, miserliness in a king, speaking ill of the preceptor are equivalent to the killing of a brahmin.

26. Neglecting the *Vedas*, censuring the *Vedas*, bearing false witness, killing of a friend, eating forbidden food and clarified butter are the six equivalents to the drinking of wine.

27. The stealing of the entrusted such as a man, horse, silver, land, gems like diamond are remembered to be equivalent to the stealing of gold.

28. Cohabiting with consanguineous girls, (women) of low caste, wife etc. of the son of a friend are known to be equivalent to cohabiting with the wife of the preceptor.

29-40. Killing of a cow, doing a sacrifice for an outcaste, adultery, selling oneself, forsaking the preceptor, mother, and father as well as one's vedic study, the fire-worship and the son, marrying before the marriage of one's elder brother, getting one's daughter married to a person whose elder brother is unmarried, conducting a sacrifice for them,seducing a girl, practising usury, breaking of a vow, selling a tank, garden, wife and son, becoming an outcaste by the non-performance of the religious rites, forsaking the relatives, teaching the servant taking instruction from a servant, selling of things prohibited for sale, exercising control over all the mines, instituting a potent amulet, destroying herbs, living by means of a woman, disregarding one's work, felling of unwithered trees for fuel, taking many wives, associating with those who despise women, commencing some action for the benefit of one's own self, eating of censured food, not invoking the

1. A daily oblation to the fire.
2. See note 2 on p. 471.
3. Posture of squatting on the thighs, the lower leg being crossed over each other.

sacrificial fires, indulging in stealing, not discharging the debts, studying of false scriptures, bad conduct, (doing) deeds harmful (to others), stealing grains, metal and cow, cohabiting woman fond of drinking, killing a woman, a *śūdra*, a *vaiśya*, or a *kṣatriya* and atheism are all minor sins. Causing injury to a brahmin, the act of smelling something that should not be smelt or the wine, deceitfulness, and cohabiting with men are known to be the acts to make one an outcaste. The killing of a dog, mule, camel, lion, goat, ewe, fish, snake and mongoose are known to be *saṅkīrṇakaraṇa* (mixed acts). Getting money from the defamed, doing trade, serving a *śūdra*, and speaking untruth are known to be *apātrīkaraṇa* (doing unworthy acts). The killing of insects, worms and birds, taking food followed by drinking wine, stealing fruits, fuel and flowers and cowardice are also defiling (acts).

CHAPTER ONE HUNDRED AND SIXTYNINE

Atonements for various offences

Puṣkara said :

1-4. (I) shall describe the atonements for the sins described so far. A killer of a brahmin should live in a forest for twelve years in a hut. For the sake of one's purity one should seek alms carrying the skull of the dead person on a staff. Or one should throw oneself in the kindled fire thrice with head downwards. Otherwise one should do the *aśvamedha*, *svarjit* or *gosava*. Or one should recite one of the *Vedas* and walk one hundred *yojanas*[1]. Otherwise one should give away all (his wealth) to a brahmin, learned in the *Vedas*. The impurity due to the great sins gets destroyed by these observances.

5-10. One who is possessed of minor sins (such as) killer of the cow should drink (only water along with) barley. After having had a shave he should live in the cowshed covering himself with the hide of that (cow killed by him). He should

1. A *yojana* is equal to eight or nine miles.

eat a little without alkaline things and salt in the fourth part (of the day). He should bathe in cow's urine for two months controlling his senses. He should follow the cows during the day and consume the dust rising (from their feet) standing with raised (face). After having taken and observing a vow, he should make a gift of eleven bulls and a cow. In the absence of these one should make a gift of all his possessions to those learned in the scriptures. Having caused obstruction to the movement (of a cow) one should do a fourth (of the above atonements) and two-fourth if (he had) kept (the animal) bound. It would be a fourth less (i.e., three-fourth) if yoked and in full if (a cow) has been killed. If some mishap has occurred (to the cow) in the forests, mountains, inaccessible (terrain) and (due to) sickness, one fourth (of the atonement) is laid. If it dies on account of the tying of the bell or ornament, half the above (atonement) should be prescribed.

11. A quarter less (of the above expiation) should be observed if (the cow or ox) dies on account of taming (goading) or chaining or confining or yoking to a cart or (while being tied) to the pillar, chain or rope.

12-15. When the horn or the bone (of a cow) has been broken or the tail has been cut off, one has to drink barley (water) till the cow becomes healthy. One should repeat the *gomatī-vidyā*[1] and the hymn on the cow and contemplate on the *gomatī* (*vidyā*). If a herd of cows has been killed accidently, one fourth (atonement) should be practised separately for every killing. There will not be any sin if any mishap occurs when some help is rendered (with good intention). Those subject to minor sins except those who have violated the vow of continence should observe this vow or the *cāndrāyaṇa*.

16-18. One who has broken the vow of continence should worship Nirṛti in the night at the cross-road with the performance of *pākayajña* (a domestic sacrifice) with a black ass. After having kindled the fire as laid down, a wiseman should offer oblation to the Moon, Indra, Jupiter, Fire-god and others with twigs, vedic hymns and clarified butter. Otherwise one should wear the hide of an ass and roam about in the world. One should

1. A vedic hymn to be repeated while observing an expiation for having killed a cow.

observe the vow for killing a brahmin after having killed an ass unknowingly.

19. Having drunk wine, through ignorance, a brahmin should drink wine of the colour of fire, or cow's urine of the colour of fire or water alone.

20-21. A brahmin, who has stolen gold should approach the king and confess his act and say, "Let you punish me". The king should take the club and kill with one stroke the person who had himself come. The expiation for the thief is by death. A brahmin (gets purified) by doing penance.

22-24. Having violated one's preceptor's bed, one should cut off the penis and testicles himself, hold (them) in the folded palms and move towards the south-west until he does not fall down. Then he should observe *cāndrāyaṇa* for three months controlling his senses. After having done wilfully one of the acts making one an outcaste, one should practise the *sāntapana*[1]. The expiation (known as) the *prājāpatya* (is laid down for the same done) unwillingly. For acts causing mixture of castes, the expiation of *cāndrāyaṇa* (should be observed) for a month.

25-29. For acts which defile one (drinking of) boiled barley (water) for three days would be (the expiation). A fourth part (of the expiation) for the killing of a brahmin is prescribed for killing of a warrior class, an eighth part (for killing) a tradesman and a sixteenth part (for killing) the fourth class. Having killed a cat, a mongoose, a blue jay, a frog, a dog, *godhā* (a kind of allegator), an owl, and a crow one should practise the expiation as for killing the *śūdra*. For having killed an unsteady woman belonging to any one of the four castes and for having killed a woman unintentionally one should observe the expiation as for killing the fourth class. Doing breath-control is the expiation for killing all (beings) not having bones. One should practise the expiation *sāntapana* for having stolen things of little value from another's house. One becomes pure after completing the vow.

30. The five products got from a cow are the purification

1. The expiation in which cow's urine, cowdung, milk, curd, clarified butter or water with *kuśa* is taken and fasting is observed for one night.

for the stealing of eatables, food, vehicle, bed, seat, flowers, roots and fruits.

31. Fasting for three nights would be (the expiation) for (having stolen)grass, log of wood, tree, rice in the husk, molasses, saree, hide and flesh.

32. One should be eating a small quantity of food for twelve days (having stolen) gems, pearls, corals, copper and silver.

33. (One who had stolen) the cotton or silk or woollen rope of cloven-hoofed or whole-hoofed (animal), a bird, perfume and herb (shall take) only milk for three days.

34. One who had cohabited with a woman related by blood or with the woman, or daughter of the son of a friend as well as a woman belonging to the low caste should practise the expiation for that of violating the bed of his preceptor.

35. One should practise *cāndrāyaṇa* for having cohabited father's sister's daughter, (one's) sister, mother's sister's daughter or (the daughter) of mother's brother or a friend.

36. One should practise the *kṛcchra sāntapana* for having (emitted semen) in an unnatural way or (having gone) to a menses woman or having emitted semen in the water.

37. A brahmin who had intercourse with a woman in the bullock-cart or in the water or during the day should bathe together with his dress.

38. A brahmin cohabiting a woman of the *caṇḍāla* or the low caste and having eaten (food therein) and having received a gift (from them) unknowingly gets defiled. But (done) knowingly becomes in par (with them).

39. The husband should keep the woman defiled by a brahmin confined in a room. That which a male should observe for having cohabited other's wives, the same vow should be made to be practised by her.

40. If she is defiled again being advised by a person of the same (character), only *kṛcchra cāndrāyaṇa* is remembered to be the purification for her.

41. That which a brahmin does in one night by resorting to a low-caste woman, gets rid of it by eating only that collected

as alms and by repeating (the sacred syllables) daily for three years.

CHAPTER ONE HUNDRED AND SEVENTY

The description of expiations for association with major sinners

Puṣkara said :

1. I shall describe the expiations (to be practised) by those who associate with major sinners. A man having associated with a degraded person for a year would himself be degraded.

2-3. A person who officiates as a priest or teaches or has marital relationship or travels in the same vehicle or eats together or shares a seat and has thus association with a degraded person should do that vow (relating to that act) for the purification from such an association. The water of libation should be offered (for that person) in the company of *sapiṇḍas*[1] and relatives.

4-9. On the day of degradation, a servant (of that person) should throw around a pot with water in the presence of the relatives, priest and preceptor at evening (time) as if he was dead. One should fast the whole day and observe pollution along with the relatives. (The relatives) should cease to talk with him and seize the share (of the paternal property) as the eldest. The share of the property as the eldest would be got by the younger brother excelling him in moral qualities. After the expiation has been done (the relatives) should bathe in the sacred waters of a tank and fill a new pot with water and drink water along with the degraded person. The same procedure has to be followed in the case of degraded women also. They should be supplied with dress, food and drinks and they should live near the houses (of their husbands). The hymn of Sāvitrī[2] of those brahmins (who officiate as priests for the degraded) become degenerated. (A brahmin who) has officiated so should practise

1. Those eligible to have the same rice-ball offering.
2. The *gāyatrī mantra* is called so as it is addressed to the Sun god.

three *kṛcchra*[1] (observances)and as laid down should be invested with the brahminhood. (Those brahmins) who do not practise the rites enjoined on them become outcastes and the same procedure is to be prescribed also for them.

10. One gets free (from the sin) of accepting a gift from a vile person by repeating the *sāvitrī* (*mantra*) for three thousand times and drinking milk at the cow-shed for a month.

11. For having forsaken a person who had sought refuge and having violated the *Veda*, a brahmin gets rid of that sin by taking limited food for a month.

12. One who has been bitten by a dog, jackal, mule or carnivorous village animals, or a man, camel or horse or pig gets pure by doing *prāṇāyāma*.

13-19. In the (case of) breaking the vow of *snātaka*[2] and neglecting) his duty (one should) fast. Having uttered the syllable of *huṁ* to a brahmin and (having made) familiar address to the elder, one should bathe and abstain from food the rest of the day and appease (the offended person) after prostration. One should practise *kṛcchra* and *atikṛcchra*[3] respectively for having assaulted and assaulted fatally (a brahmin). One should observe *kṛcchrāti-kṛcchra*[4] for having caused blood to come out from a brahmin. If a *cāṇḍāla* and others happen to stand at the house (of a person) unknowingly, purification should be done from the time it was known explicitly, *Cāndrāyaṇa* or *parāka*[5] are the purificatory (rites) for a brahmin. *Prājāpatya* is (laid down for the fourth class of men. The rest follow this. If the jaggery or flower (safflower) or salt or grains etc. (get polluted) they should be kept in the house and at the entrance and they should be put into the fire. It is laid down that (the polluted) earthen vessel should be discarded.

1. Consists of taking urine or dung or milk or curd or butter of a cow or the *kuśa* immersed water and fasting for a night.

2. The observance marking the completion of one's study.

3. A kind of severe penance to be finished in 12 nights.

4. Eating for nine days the quantity of water one can hold in the hand and fasting for three days. But compare the explanation given in the next chapter.

5. Fasting for twelve days.

20-29. Purification of the materials is laid down in the case of materials which are remnants. Those who have become polluted by drinking (water) from the same well and by touch get pure by fasting or by the five things got from a cow. A brahmin who eats as desired after having touched a *caṇḍāla,* should do the *cāndrāyaṇa* or the *taptakṛcchra*. One becomes pure after six nights after having eaten or drunk from a vessel in a melee defiled by *caṇḍāla* and others of vile (caste). Those of the twice-born communities after having eaten the remnants (of food) eaten by the low-castes should do the vow of *cāndrāyaṇa* and a *śūdra* (should do it) for three nights. A brahmin who had unknowingly drunk water from a well or pot (used by) a *caṇḍāla* should do the *sāntapana*[1] and a *śūdra* should fast for a day. A brahmin who drinks water after having been touched by a *caṇḍāla* (should fast) for three days and a *śūdra* should fast for that day. A brahmin who has been touched by a dog, a *śūdra* or by the remnants (of food) becomes pure after fasting a night and by taking the five products obtained from a cow, and (if touched) by a tradesman or a warrior should bathe (that) night. A brahmin beginning a journey and discharging urine at a forest where there is no water holding cooked food on his lap without placing it anywhere should cleanse himself, sprinkle (water on the food) and show it to the sun and fire.

30-32. I shall describe the mode of purification for travellers for having taken food both permitted and prohibited in a place habited by aliens and robbers. After having returned to one's native place (one should do) in the natural order of the castes. At the end of the *kṛcchra* a brahmin is again to be given the *saṁskāra* (purificatory rite). A warrior (class) (gets purified) after three-fourths (of the above rite), a tradesman after half of it and the fourth class after doing a quarter and gets purified after making a gift.

33. A woman in her courses touched by another woman in her courses belonging to the same caste no doubt gets purified by bathing that day itself.

34. A woman in her courses having been touched by a

1. Drinking milk, ghee or water heated once every three days.

woman of the lower caste should not eat until she gets pure. She gets pure by the purificatory bath.

35. A man having discharged urine passing through a road and drinking water forgetfully becomes pure after fasting a day and night and by taking the five products got from a cow.

36. A brahmin having discharged urine and eaten forgetfully without having cleansed himself becomes pure after drinking barley (water) for three nights.

37-38. I shall now describe the mode of purification for the brahmins who have renounced the life of a mendicant and the life of detachment. They have to do three *kṛcchras*[1] or *cāndrāyaṇa*.[2] Then they should be purified by purificatory rites such as the *jātakarman*[3] and others.

39. One whose face comes into contact with the sandal or impure thing, the means of purification for him are the earth, cow-dung or the five things got from a cow.

40. A brahmin who had shaved or sold or wears blue coloured cloth etc. for the purpose of austerity becomes pure by (doing) three *kṛcchras*.

41. A woman in her courses having been touched by a low caste or a *caṇḍāla* becomes pure on the fourth day. She has to observe (a vow for) three nights.

42. One who has touched a *caṇḍāla* or *śvapaca* or the discharge from a delivered woman or a dead body or a person who has touched it (dead body) becomes pure immediately after bathing.

43-45. A brahmin gets purified by bathing with oil after touching the bone of a man. One who had a vomitting or purging becomes pure after (smearing) with street mud and water below the navel, bathing and taking ghee. One who had done the shaving (gets pure) by bathing, One who eats food at the time of an eclipse (gets purified) by doing the *kṛcchra*. One who has eaten food with an outcaste (becomes pure) after taking (the five) things got from a cow. One who has been bitten by a dog, one who has been bitten by an insect and one who commits suicide (gets purified) by (doing) *kṛcchra*,

1. A kind of simple expiation.
2. See note 2 on p. 471.
3. Rite performed immediately after the birth of a child.

repetition (of *mantras*) and (offering) oblations. All sinners get purified by repentance and by doing oblation etc.

CHAPTER ONE HUNDRED AND SEVENTYONE

Description of certain subtle expiations

Puṣkara said :

1. I shall describe certain subtle expiations which are highly purificatory. One's sins would get destroyed by the repetition of the *puruṣasūkta*[1] for a month.

2. By the repetition of the *aghamarṣaṇa*[2] thrice one gets free from all sins. The repetition of the vedic (*mantras*) such as the (hymns of) *vāyu*, *yama* and *gāyatri* and the observance of the vow destroys all sins.

3-7. In all the (expiations called) *kṛcchras* (there would be) shaving, bathing, offering of oblations and worship of Hari (Viṣṇu). After getting up, one should stand during the day and sit during the night (when practising the expiations). This is said to be the *vīrāsana*. One who does the *kṛcchra* in that (posture) gets rid of sins. (Eating) eight morsels (of food) everyday is known as *yati-cāndrāyaṇa*. (Eating) four (morsels) in the morning and in the evening is known to be *śiśucāndrāyaṇa*. Eating two hundred and forty balls (of food) in any manner in a month is *suracāndrāyaṇa*. One should drink hot water for three days and hot milk for the (next) three days. (Then) drinking hot ghee for three days, one should be consuming (only) wind for three days. This is said to be *taptakṛcchra*. It is said to be *śīta* (*kṛcchra*) by the (use of) cold (things).

8-10. *Kṛcchrātikṛcchra* (is that of maintaining) with water for twentyone days. (Drinking) cow's urine, cow dung, milk, curd, clarified butter and water with *kuśa* (for a day) and fasting one night is known to be the expiation *sāntapana*. The same if practised every day is known to be *māhāsāntapana*. If each

1. ṚV. X. 90. 1a.
2. ṚV. X. 190.

one of these is taken for three days, it is known to be *atisāntapana*. The expiation known as *parāka* would be (the practice of) fasting for twelve days.

11-14. Practising eating (food) once a day for three days and (eating food obtained) unsolicited in the night (is known to be) *prājāpatya*. A quarter (of the *kṛcchra*) is the *pādakṛcchra*. (Maintaining) with fruits for a month (is known to be) *phala* (*kṛcchra*) and with *bilva*, is said to be *śrī-kṛcchra*. (Similarly, one may maintain) with lotus seeds and myrabolans. (Maintaining) with flowers (is known to be) *puṣpakṛcchra*. *Patrakṛcchra* (would be) with leaves, *toyakṛcchra* with water, and *mūlakṛcchra* with roots. (So also one may maintain) with curd, milk and butter-milk. It would be *vāyavyakṛcchra* if one eats food (every day) for a month that he can hold in the hand. The expiation (known as) *āgneyakṛcchra* (is) by (the eating of) sesamum for twelve nights. It destroys one's disease.

15-16. (Eating) a handful of fried grain (every day) for fifteen days would be *brahmakūrcca*. One should fast on the fourteenth day and then eat the five things got from a cow on the full-moon day and twice-cooked food thereafter. A person who does so twice in a month gets free from all sins.

17. One who desires to be prosperous and wealthy and one who wishes to attain heaven and to have all sins destroyed should be intent on propitiating god. One who performs the expiations would get all things.

CHAPTER ONE HUNDRED AND SEVENTYTWO

The hymn which destroys sins

Puṣkara said :

1. When the minds of men indulge in (coveting) other's wives or other's property or in doing harm (to others) the expiation for that is the extollation (of the god).

2. Obeisance to that all-pervasive (four times repeated) always. I salute the All-pervasive who resides in the mind, and that lord Hari (Viṣṇu) who is the sense of my ego.

3. (Obeisance to) that lord who remains in the mind and who is unmanifest, endless and unconquered. (I salute) lord Viṣṇu (all-pervasive), the adorable by one and all, one without an origin, endless and lord of all.

4-5. Let my sin get destroyed by my contemplation on that only lord Viṣṇu, who remains in my mind, intellect and ego and that lord Viṣṇu, who is well-established in me and who makes the immovable and movable beings as made of their acts.

6. I (bow) to that Upendra[1], (lord) Viṣṇu and (lord) Hari that removes the distress of the worshipper, and who removes the sin seen in one's dream or due to imagination.

7. I salute that supreme lord Viṣṇu who is the supporting hand for one who is sinking down in the supportless dark world.

8. O Lord of all lords ! Lord of all ! Supreme soul ! One who has under him the thunderbolt ! O Lord of the senses ! (repeated three times) (My) obeisance to you.

9. O Man-lion-formed ! Endless one ! Cow-herdsman ! An Efficient cause of all beings ! One having handsome hair ! (My) obeisance to you ! You subdue the sin, the wicked (words) spoken, wicked (deeds) done and (wicked) thoughts.

10. O Keśava (one having handsome hair) ! You put down the wicked thoughts of mine under the influence of the mind and that very fierce and unworthy (act of mine).

11. The Sacred god ! Cowherdsman ! Devoted to the sublime truth ! The Lord of the universe ! The creator of the world ! O Decayless one ! Subdue (my) sin.

12-13. Let my sins done in the forenoon, midday, afternoon and night with the body, mind or speech unknowingly or knowingly or in dream get destroyed by the repetition of the three names—O Hṛṣīkeśa (lord of the senses) ! Lotus-eyed ! Consort of Lakṣmī !

14. O Lord of the senses ! Lotus-eyed ! Consort of Lakṣmī ! You destroy my sins done by my body or speech. O Consort of Lakṣmī !

15-16. Whatever sin I have committed while eating, sleeping, standing, going and remaining awake by my body, mind

1. Viṣṇu in his manifestation as the dwarf was known to be the brother of Indra and was called as Upendra.

or speech, whether little or big which brings forth a wretched birth or stay in hell, let all that be subdued by the pronunciation of the word Vāsudeva[1].

17. That which is the Supreme Brahman, the Supreme Abode, the Holiest, the Supreme, when that Lord Viṣṇu is praised let my sin get destroyed.

18. Let that position of Viṣṇu reaching which the learned never return and which is devoid of smell, touch and other (qualities), subdue all my sins.

19-21. Whoever either reads or hears this hymn, which destroys the sins, would become free from sins done by the bodies, minds and speeches. One reaches the supreme place of lord Viṣṇu (released) from all evil planets. Hence one should repeat this hymn that destroys the sin when a sin has been done. This hymn is an expiation for multitude of sins. This is the excellent one for a person practising a vow. Sin gets destroyed by expiations, repetition of hymns and vows. Then one has to do them for the sake of perfection and for enjoyment and emancipation.

CHAPTER ONE HUNDRED AND SEVENTYTHREE

Different expiations for different sins

The Fire-god said :

1. I shall describe the expiation as told by Brahmā that would alleviate the sin. That action which results in the separation of the soul from the body (death) is known to be killing.

2. One who kills a brahmin on account of anger, hate or by one's own or other's fault, would become a killer of a brahmin.

3. If one is a killer among many who are engaged in the same act and who bear weapons, all of them are considered to be killers.

4. If a brahmin dies on account of being censured or beaten or is hurt by means of wealth that person (who caused death) is said to be the killer of that person.

1. An appellation of Lord Viṣṇu in his manifestation as lord Kṛṣṇa, son of Vasudeva.

5. When some help is rendered such as (the supply of) medicine there is no sin if the recipient dies. There is no sin when the son or pupil or wife dies when chastised.

6. One should examine carefully the place, time, age, ability and sin and lay down expiation when no expiation has been indicated.

7. One should give up his life at once for the sake of a cow or a brahmin. One gets free from (the sin of) killing a brahmin by throwing himself into the fire.

8. One who kills a brahmin should hold the skull on the banner and seek alms proclaiming the act (done by him) for twelve days, eating moderately. He would become pure.

9. A man who had killed a brahmin becomes pure by doing good deeds for six years. Twofold (expiation) is laid down for a motivated action as that of an unmotivated one.

10-12. The expiation would be for three years in the (case of a brahmin) who has attempted to kill. If a warrior kills a person (the expiation would be) twofold. A tradesman or the person of the last class (doing that crime has to observe) thrice that twofold (expiation). In the case of a brahmin (causing the death) of a warrior (the expiation) would be a fourth less (of that prescribed for the death of a brahmin), and half a quarter in the case of (causing the death of) a tradesman. In the death of a warrior caused by a warrior and (the death) of an old man, woman, child and sick it would be one fourth of that for killing a brahmin. In (the death of) a tradesman (it would be) one-eighth part (of that) and it would be known to be one-sixteenth in commencing (to kill) the last caste.

13-20. One should practice the vow (prescribed) for killing the last caste for having killed a woman not wicked. A killer of a cow should drink five things got from a cow and have (the senses) subdued for a month. (He) should lie down in a cowshed, follow a cow and he becomes purified by giving a cow as a gift. It will be a quarter less in the *kṛcchra* or *atikṛcchra* for the kings and others. A brahmin who has killed a very old or very emaciated or very young or sickly cow should practice half the vow as mentioned above. He should feed the brahmins according to his ability and should give away gold, sesamum etc. It should be declared as killing a cow if the cow had been struck with clenched fist or by the elbow or the horn had been

broken or had been struck with the club or stick. In the event of the death of a cow while being subdued or chained or yoked to a cart etc. or (being tied) to a post, chain or rope, one should do three-fourth (expiation of the above). One should practise *sāntapana* (if the death is due) to a log of wood, *prājāpatya* (if due) to a lump of earth, *taptakṛcchra* (if due) to a stone and *atikṛcchra* (if due) to a weapon. One who has killed a cat or an alligator or a mongoose or a frog or a dog or a bird should drink milk for three days and practise expiation (called) *cāndrāyaṇa*. (If the sin has been done) in secret, the expiation (should be done) in secrecy and (if done) explicitly, (expiation should be done) explicitly.

21-25. One should do hundred *prāṇāyāma*[1] for dispelling all sins. Beverages, grape juice, date juice, palm juice, sugarcane juice, spirituous liquor got from the flower of *madhūka*, *ṭaṅkamādhvika* (a kind of liquor), *maireya* (a kind of intoxicating drink) and coconut juice are not (classified as) intoxicating drinks although (they are) intoxicating. Only those which are mainly made of flours are known to be *surā* (wine). Drinking (of wine) is prohibited for the three castes. After drinking so one should do penance and become pure (by drinking) water. Then he may eat small quantity of food for a year or oil-cake once in the night. For dispelling (the sin due to) drinking of wine one should wear woollen dress, have matted hair and hold a staff. Having eaten unknowingly the excreta or urine or something which has come into contact with wine, the three castes of twice-borns require to be purified again by the performance of rites. One who has drunk water kept in the vessel for wine should observe a vow for seven days.

26. One who has drunk water belonging to a *caṇḍāla* should practise a vow for six days. One should practise *sāntapana* for having drunk water from the well or vessel belonging to a *cāṇḍāla*.

27-28. A brahmin (becomes pure by eating) the five things got from a cow for three nights for having drunk the water belonging to the last caste. (One who has eaten) fish, thorn, snail, conch-shell, shell and a small shell and has drunk fresh water becomes pure by (taking) five things got from a cow. One

1. Breathing regulated by the repetition of *gāyatrī mantra* and the *vyāhṛtis*.

gets pure after three nights after having drunk water from a well having a dead body.

29. One should practise *cāndrāyaṇa* for having eaten food from a man belonging to the lowest caste. (If one had eaten food) at the house of a *śūdra* at the time of distress, he becomes pure by means of repentance.

30-31. A brahmin eating from the vessel of a *śūdra* (gets purified) by (eating) the five things got from a cow and fasting. That which is cooked in an oven, cooked in oil, oil, curd and flour as well as jaggery, milk and juices from a *śūdra* are not prohibited (items). One who eats without bathing gets pure by fasting and repeating (sacred syllables) at the end of the day.

32-34. One who had eaten food after discharging urine without getting purified becomes pure after three nights. One who had eaten food into which hair or worm had fallen, knowingly touched by the foot, seen by one who causes abortion, or touched by a woman in her courses, licked by a crow and other (birds), touched by a dog, and smelt by cow etc. should fast for three days. One who eats the semen, excreta or urine should practise the *prājāpatya*.

35-36. It is opined that *cāndrāyaṇa* (should be done) at (the time of) *navaśrāddha*[1], *parāka* at the *māsika* (monthly rites for the dead). *Atikṛcchra* would be (in the ceremony) after three fortnights and *kṛcchra* at the six-monthly (rite). *Pādakṛcchra* would be (done) at the annual (ceremony) and one day (rite) at the second annual (ceremony). The annual ceremony will be on the preceding day and the second annual ceremony on the next day.

37. The expiation for having eaten the prohibited food is fasting. One should do the *śiśuka* expiation (*śiśucāndrāyaṇa*) for having eaten *bhūstṛṇa* (a kind of fragrant grass) and garlic.

38. One who has eaten prohibited food and remnant of food eaten by women and a *śūdra* and prohibited flesh should drink milk for seven nights.

39. If a *brahmacārī* (student) or an ascetic or one who has undertaken a vow (drinks) wine and eats flesh while he is impure due to the death (of a person) or birth (of a child), he should do the expiation (known as) *prājāpatya*.

---

1. The first series of ceremonies collectively offered on the 1st, 3rd, 5th, 7th, 9th and 11th days after the death of a person.

40-41. Taking away another's (belongings) by illegitimate means is said to be stealing. One who has stolen gold gets purified if the king beats him to death with a club. Otherwise he should lie down on the floor, bear matted hair, eat leaf, root and fruit and eat well only once a day. He gets purified after twelve years.

42. A person who had stolen gold or drunk wine or killed a brahmin or cohabited the wife of the preceptor or committed theft or drunk wine should practise *kṛcchra* for a year.

43. (One who steals) gems, pearls and corals, copper, silver, iron, bronze and stones should eat little quantity of food for twelve days.

44. The expiation for abduction of men or women or taking possession of lands or houses or wells or tanks is said to be *cāndrāyaṇa.*

45. The five things got from a cow are the purification for the stealing of eatables, food, vehicle, bed, seat, flowers, roots and fruits.

46. One should not take food for three nights (for having stolen) the grass, wood, tree, dry food, jaggery, dress, hide and flesh.

47-54. One who cohabits his mother, sister, the daughter of his preceptor, the wife of the preceptor and his own daughter should be deemed to have violated his teacher's bed. He should be declared as having violated his teacher's bed and made to embrace a heated and glowing iron image (of a woman) and he becomes purified by death. Otherwise a person who has violated the bed of his teacher should practise *cāndrāyaṇa* for three months. One should follow the same procedure for having cohabited even fallen women. One should perform that vow for such (women) which a person would perform for others' wives. It is laid down that one should end his life for having cohabited girls, *caṇḍāla* women, daughters and wives of one's *sapiṇḍa*. (The sin) which a brahmin commits in a night by cohabiting a women of the lowest caste is got removed by him in three years by eating (the food) got after seeking alms and daily repetition (of sacred syllables). One has to practise *cāndrāyaṇa* for having cohabited the wife of the paternal uncle, wife of one's

brother, woman of the lowest caste, a woman of the *pukkasa*[1] caste, one's daughter-in-law, sister, friend, sisters of the mother and father, a woman who has been entrusted to one's care, a woman who has sought refuge, wife of maternal uncle, one's sister, a woman belonging to the same clan, a woman who desires another person, the wife of one's pupil and the wife of one's teacher.

CHAPTER ONE HUNDRED AND SEVENTYFOUR

Expiations for discontinuing the worship of gods

Fire-god said :

1-3. (I shall describe) the expiation for omission in the worship of gods and orders. One should repeat one hundred and eight times and worship twice for omission in worship. After having made oblations with the five upaniṣadic sacred syllables brahmins should be fed. One should repeat hundred times if (the idol of) the deity has been touched by a woman who has delivered a child, a woman of the lowest caste and a woman in her courses. (One should do) worship with the five upaniṣadic (sacred syllables) and two times bathing. When there is omission in the oblations brahmins should be fed. (Then one should do) oblation, bathing and worship.

4-5. When the materials for the oblation have been eaten by rats, etc., or abound with worms, that part alone should be rejected, sprinkled (with water) and the deities worshipped. When it is broken or damaged to the extent of a sprout it should be rejected. When it has been touched by an untouchable it should be transferred to another vessel.

6. If the sacred syllable or the materials get altered at the time of worship or in destroying the impediments due to the gods and mortals one should mutter the basic (syllable) and repeat again.

7. (One should) repeat one hundred times if the pot is lost. If (the image of) the deity has fallen from the hand and got

1. A kind of mixed caste.

broken or lost there will be welfare only after fasting and (doing) oblations hundred times.

8. For a man who repents after doing a sin, the best expiation is to remember lord Hari.

9. The practice of *cāndrāyaṇa* or *parāka* or *prājāpatya* destroys the sin. The repetition of the sacred syllables of the Sun, Īśa (lord Śiva), Śakti (consort of lord Śiva), Śrīśa (lord Viṣṇu) and others would destroy the sin.

10-11. The repetition of *gāyatri*, *praṇava* (*oṁ*), hymns and sacred syllables destroy sins. The sacred syllables of the Sun, Īśa, Śakti and Śrīśa beginning with the (letters) '*ka*' etc. and their basic syllables and ending with the respective letters are separately more than a crore. (The sacred syllables) such as *oṁ, hrīṁ* etc. and ending with (the name) in the fourth case and (the word) 'salutation' are capable of yielding all desires.

12. The sacred syllables of (lord) Nṛsiṁha (man-lion form of lord Viṣṇu) consisting of twelve and eight letters etc. destroy sin. The reading and hearing etc. of *Āgneyapurāṇa* (would also be expiation to remove all sins).

13-16. Lord Viṣṇu is of two forms of *Vidyā*[1]. He is praised in the form of fire. The supreme lord is praised in all scriptures as the face of the celestials. He is worshipped as the conferer of enjoyment and emancipation in taking active part in worldly life as well as in inactivity. The oblations, contemplation, worship, repetition (of sacred syllables), hymns and obeisance made to lord Viṣṇu of the form of Fire (god) would destroy sins relating to one's body. Making a gift of ten gold (things), twelve (kinds) of grains, sixteen great gifts such as making a gift of something equal to one's own weight and other great gifts such as giving food remove all sins.

17. Practising vows on the phases of the moon, weeks, asterisms, movement (of planets from one constellation to another), good periods of the day and period of Manu for the Sun, Īśa, Śakti and others would destroy sins.

18-19. The sacred places such as Ganges, Gayā, Prayāga, Kāśī, Ayodhyā, Avantikā, Kurukṣetra, Puṣkara, Naimiṣa, Puruṣottama (Purī), Śālagrāma, Prabhāsa and others

1. *Vidyā*, knowledge, is of two kinds : *aparā* and *parā*, standing respectively for the *vedas* etc. and for the knowledge about supreme Brahman.

also destroy sins. The contemplation that 'I am the brahman, the supreme effulgence' would destroy sins.

20-24. The *Brahmapurāṇa* and the *Āgneyapurāṇa*, (lords) Brahmā, Viṣṇu, Maheśvara, the manifestations (of the god), all kinds of worship, the installation of the images (of deities) etc. (also remove one's sins). The science of astrology, *Purāṇas*, codes of law, penance, vow, the science of politics, *sarga*[1] etc., the medical lore, the science of archery, phonetics, metrics, grammar, etymology, lexicon, manual of rituals, logic, *mīmāṁsā* (the science investigating the vedic texts) and all other things are the lord Hari (himself). The sins of others get destroyed by seeing one who has got the knowledge about the single lord without the second from which (all are produced) and in which (all repose) and who is everything. He is verily the lord Hari. Lord Hari remains in the form of eighteen *vidyās*[2]. He is subtle and gross. He is the most supreme. He is the effulgence and the sentient, immutable, brahman, supreme, omni-present and blemishless.

CHAPTER ONE HUNDRED AND SEVENTYFIVE

Rules and regulations relating to the vows

Fire-god said :

1. Listen O Vasiṣṭha ! I shall describe the vows for men and women (to be observed) in order on the phases of the moon, weeks, asterisms, particular day (of a week), month, season, year and the entry of the Sun (from one constellation into another).

2. The *vrata* (vow) is a restraint as told in the scriptures. It is known to be a penance. The special observances of *dama* (subduing) etc. are for the vow.

1. The primary and secondary creation, genealogy of gods and sages, periods of Manus and accounts of royal genealogy.

2. The four Vedas, the six accessory texts, *mīmāṁsā*, *nyāya*, *dharmaśāstra*, *purāṇa*, *āyurveda*, *dhanurveda*, *gāndharvaveda* and *arthaśāstra*.

3. A vow is designated as a penance because it causes mortification of the body for the doer. It is said to be a restraint as it controls the collection of senses.

4-9. O brahmin ! Those brahmins who do not worship fire get prosperity by vows, fasting, restraints and many kinds of gifts. The gods etc. who confer enjoyment and emancipation become pleased. One who has turned back from sins and lives with qualities it is known as *upavāsa* (fasting). It is devoid of all enjoyments. One who is fasting should reject bellmetal, flesh, *masūra* (a kind of pulse), chick-pea, *koradūṣaka* (a species of grain), vegetable, wine, food from others, (association with) a woman, flowers, ornaments and dress, incense, perfume and unguent. (People) do not commend the cleaning of teeth and (use of) collyrium. The five things got from a cow should be used in the place of the toothstick in the morning and the vow commenced. Fasting gets vitiated by frequent drinking of water, the chewing of betels, dreaming and having intercourse during the day.

10-17. Forbearance, truth, compassion, charity, cleanliness, control of the senses, worship of gods, making oblation to fire, happiness and not stealing are remembered to be the ten general virtues (to be practised) in all vows. Befitting one's capacity one should repeat the sacred hymns and offer oblations (to fire). One should bathe daily, eat moderately and worship preceptors, gods and brahmins. One should avoid taking alkaline substances, honey, salt, wine and meat. Among the grains (all the grains) except sesamum and *mudga* (a kind of kidney-bean) are commendable. Wheat, *kodrava* (a species of grain), *cīnaka* (a kind of paddy), *devadhānya*, leguminous grain, sugar, *śitadhānya* (barley or white paddy ?), roots from the market are deemed to be alkaline things. Rice, *ṣaṣṭika* (a kind of rice), *mudga* (a kind of kidney bean), sesamum, barley, *śyāmāka* (a kind of corn), rice grown without cultivation and wheat etc. are conducive to vows. One should avoid taking pumpkin, bottle-gourd, brinjal, *uālaṅkī* (?) and *pūtikā* (a kind of herb). Sweet porridge, the flour of barley, pāṭā-herb, curd, ghee, milk, *śyāmāka* (a kind of corn), rice, rice growing without cultivation, *mūlataṇḍula* are conducive as *haviṣya* (fit to be offered as oblation) at the time of vows (in general) and *nakta* (*vrata*) (eating food only in the night) in the rites of offering made to fire. Except

wine and meat, the other things are said to be conferring good in a vow.

18. A brahmin who observes the *prājāpatya* should eat in the morning for three days, in the evening for three days, without seeking alms for three days, and should not eat the next three days.

19. A brahmin who is practising the *atikṛcchra* should eat one morsel a day for three days three times as before and fast for three days at the end.

20. The expiation *sāntapana* is known to be (that of taking) cow's urine, cowdung, milk, curd, clarified butter and water with the *kuśa* and fasting for a night.

21. Maintaining with the (six) materials used in the *sāntapana*, each one for a day for six days together with fasting in seven days is known to be *mahāsāntapana*, which removes the sin.

22. *Parāka* is fasting for twelve days and it destroys all sins. If it is three-fold (of above) it is said to be *mahāparāka*.

23-30. Commencing with fifteen morsels (of food) on full-moon day, reducing one morsel a day and no food on new-moon day and then increasing a morsel a day is (known to be) *cāndrāyaṇa*. Or one *pala* (a measure of weight) of urine of a tawny cow, cowdung of half the volume of a thumb, seven *palas* of milk, two *palas* of curd, ghee one *pala*, one *pala* of water (in which *kuśa* has been dipped) should be collected. Among these, urine of cow should be gathered with the syllable *gāyatrī*[1], cowdung with *gandhadvāra*[2], milk with *āpyāyasva*[3], curd with *dadhikrāvṇa*[4] clarified butter with *tejo asi*[5], and water in which *kuśa* has been dipped with *devasya*[6]. It is *brahmakūrca* by doing as above. Then one should repeat the hymn *āpo hi ṣṭhā*[7]. They all should be mixed with the (repetition of the) hymn *aghamarṣaṇa*[8] or the *praṇava* (syllable *oṁ*). After drinking (the mixture) one gets free from all sins and reaches the world of Viṣṇu after fasting. A person who

1. The *mantra* addressed to the deity in the orb of the Sun.
2. ṚVKh. 5.87.9a.
3. ṚV. 1.91.16a.
4. ṚV. 4.39. 6a.
5. TS. 1.1.10.3.
6. TS. 1.3.1.1.
7. ṚV. 10.9.1a.
8. ṚV. 10.190.

fasts, eats only in the evening, an ascetic, and one who eats only in the sixth part of the day, avoids (eating) meat, performs the *aśvamedha* (sacrifice) and speaks truth would reach heaven. The maintenance of sacred fire, the installation (of images of deities), (the performance of) sacrifices, (making) gifts and (practice of) vows, observance of religious vow, the rite of letting out a bull, tonsure, (the investiture with) the girdle and the auspicious bathing should be avoided in the *malamāsa* (a solar month in which two new moons occur).

31. The lunar (month) would be from the new moon to the new moon. The *sāvana* (month) (would be of) thirty days. The solar month (would be reckoned) from the movement (of the sun from one constellation to another). An astral (month) is from (one) revolution of an asterism.

32. Solar month (should be taken) for the marriage etc., and *sāvana* for sacrifices etc. Lunar month is recommended for the annual ceremony and ancestral rites.

33. The fifth one would be that which concludes with the-(month of) *āṣāḍha* (July-August). One may perform the ceremony (for the ancestors) at that time whether the Sun moves into the constellation Virgo or not.

34. Whenever a lunar day occurs twice in a month in a year, there the second one is known to be the excellent one and the first one would be bad.

35. One should fast in an asterism when the Sun sets in that. The lunar days are meritorious during the day. They are auspicious in the night in the rite observed in the night.

36-37. The combination of the lunar days—second and third, fourth and fifth, sixth and seventh, eighth and ninth, eleventh and twelfth, fourteenth and full moon, the first and the new moon is of great consequence. This is individually very bad and destroys the meritorious act done previously.

38. It has been stated that (there would be) immediate purity for the kings, ministers and ascetics in (the case of) calamity at the time of marriage etc. as also in the forest path or some danger or in the assembly.

39-41. A king should not obstruct the vow of those who had undertaken a prolonged penance or of a woman. If a pregnant woman or a woman who has delivered a child or a girl who is in her monthly course becomes impure after beginning a long

vow she may arrange always to do the same by someone else. If the vow is broken on account of anger or mistake or, greed, one should not eat for three days. Otherwise, one should shave his head. If a person who practises a vow is unable to continue, his wife or son may be made to continue it.

42. A worship that has been begun should not be discontinued when (a pollution is caused) by the birth (of a child) or by the death (of some relative). A person observing a vow falling into a swoon should be brought back to his senses by the preceptor by (giving him) milk and other drinks.

43. Water, roots, fruits, milk, clarified butter, the desire of a brahmin, the words of the preceptor and herb are the eight (things) which do not vitiate a vow.

44-58. (One should resolve as follows) : "O Lord of vows ! I am doing this vow for the furtherance of fame, progeny, learning, prosperity, and health and for purity, enjoyment and emancipation. I have taken this excellent vow in your presence. O Lord of the Universe ! Let it come to fruition without impediment by your grace. After taking this excellent vow if I happen to die when it is not completed, let all that be complete when you, the lord of beings, are pleased. I invoke the embodied image of the vow, the prosperity of the world for all accomplishments. My obeisance to you. O Lord Keśava (one having beautiful hair) ! Be manifest. I bathe you with the five nectars, the five things got from a cow and good water mentally arranged with devotion. You become the remover of my sin. O Lord of libation ! (Here is) the auspicious libation mixed with fragrance, flower and water. Accept waters for washing (the feet), for sipping. Make me always fit to offer libation. O Lord of dress ! Accept the meritorious dress and O Good lord of vows ! Make me always covered by good dress, ornaments etc. O Embodiment of fragrance ! Accept the spotless fragrant perfume. You make me have good fragrance and (make me) free from smell of sin. Accept the flower and make me always abundant with flowers. The spotless fragrance of the flower is for the furtherance of longevity and health. Accept the incense (stick) made of ten (fragrant) ingredients, the *guggulu* and ghee. O good lord of incense ! You make me fragrant with perfumes. O Embodied form of the lamp ! You accept the lamp

having upward flames and which makes everything shine. (You) make (me) endowed with lustre and elevated movement always. O Good Lord of food ! Accept the offerings such as food etc. (You) make (me) abundant with food and as a giver of food and all (things). O lord ! whatever my omission in the sacred syllable, in the act and devotion, and the worship offered to you may all that be complete for me. O lord of vows ! Give me virtue. Give me wealth, prosperity, continuous flow of qualities and fame. Give me learning. Give me longevity, heaven and emancipation. O Lord of vows ! Accepting this worship you may go now only to come again, to confer boons, O Lord !

59-62. In all the vows the embodied golden images of vows should be worshipped by the person practising a vow after bathing (according) to his means. He should sleep on the floor. (He should do) repetition (of sacred syllables), (offer) oblation and (make) gifts at the end of a vow in general. Twentyfour or twelve or five or three or one brahmin should be worshipped. The preceptors should be fed. The fee (such as) cows, gold etc., sandals, shoe, water vessel, food vessel, earth, umbrella, seat, bed, pair of dress and pots should be paid according to (one's) means to every one. The rules and regulations have thus been described.

CHAPTER ONE HUNDRED AND SEVENTYSIX

Vows observed on the first lunar day

Fire-god said :

1. I shall describe the vows for the first lunar day which would confer on you everything. The first lunar day of *kārttika* (November-December), *āśvayuji* (October-November) and *caitra* (April-May) are the days of (lord) Brahmā.

2. After having had no food on the fifteenth (lunar) day, one should worship (lord) Aja (Brahmā, the unborn) on the first lunar day (with the words) *Oṁ tatsat* obeisance to (lord) Brahmā or with *gāyatrī* for a year.

3. A golden (image of lord) Brahmā (carrying) a rosary and ladle in the right (hand) and a *kamaṇḍalu* (a wooden or earthen water-pot) and a small ladle in the left (hand) and (having) a long beard and matted hair should be worshipped.

4. According to one's means one should offer milk, (to lord Brahmā stating) that let (lord) Brahmā be pleased. A brahmin would become stainless, enjoyer of pleasures in heaven as well as on earth and wealthy.

5-6. I shall describe an excellent vow (by practising which) an unfortunate one would become fortunate. After having fasted and offering oblations on the night of the first lunar day of *mārgaśirṣa* (December-January), one would get all (things) by worshipping fire (stating) 'Obeisance to fire'. Eating food once on the first lunar day and giving a tawny (cow) at the conclusion one reaches the place of lord fire. This is known to be *śikhivrata* (vow dedicated to fire).

CHAPTER ONE HUNDRED AND SEVENTYSEVEN

Vows observed on the second lunar day

Fire-god said :

1-8. I shall describe vows (performed) on the second lunar day which would confer enjoyment, emancipation etc. Eating flower one should worship Aśvins the celestials. One who practises vow for a year would get good fortune and reach heaven. One should worship the god of Death on the second day of the bright fortnight in (the month of) *kārttika* (November-December). A practiser of the vow fasting for a year would reach heaven and (would) not (go to) hell. I shall describe the vow (called) *aśūnyaśayana* (the bed that has not become empty) which would confer (the fruit of) not becoming a widow. This should be practised on the second lunar day in the dark fortnight in (the month of) *śrāvaṇa* (August-September). "O Bearer of *śrīvatsa* (a mark on the chest of lord Viṣṇu) ! Consort of Śrī ! (Lakṣmī) ! Abode of Śrī (Lakṣmī) ! Consort of Śrī ! Immutable ! May not my life of a householder

get destroyed. Let it be the conferer of virtue, materials and desire. Let not the (sacred) fires be destroyed. Let not the deities be destroyed. Let not my ancestors be destroyed on account of my married life being shattered. Just as you the lord never get separated from (Goddess) Lakṣmī, so also O lord ! let not my association with my wife get separated. O Conferer of boons, O Lord ! Just as your bed does not become devoid of (Goddess) Lakṣmī, O Slayer of (demon) Madhu ! let my bed also be not empty. One should worship (Goddess) Lakṣmī and (Lord) Viṣṇu for a year and bed and fruits should be given away (as gift).

9-12. Libation should be offered to Soma (moon) every month with the (recitation of) sacred syllables. One who lights up the courtyard of the sky ! One who is born from the churning of the milky ocean ! Enjoyer of the starry quarters of heaven ! Younger brother of Lakṣmī ! Obeisance to you. *Oṁ śrīṁ* obeisance to the Sustainer of Śrī ! One should worship lord Hari of the form of the Moon. *Dhaṁ*, *ḍhaṁ*, *bhaṁ*, *haṁ* obeisance to Śrī ! to the great soul of ten forms ! Oblation (should be made) in the night with ghee. A bed may be given to a brahmin. A pot with water and an image of the deity together with a lamp, food vessel, umbrella, shoe, seat and a vessel (may be given) then.

13-14. One who does so in the company of his wife would get enjoyment and emancipation. I shall describe the *kāntivrata* (the vow that makes one shining). It should be done in the white (fortnight) of (the month of) *kārttika* (November-December). Taking food only in the night on the second lunar day, one should worship Bala(rāma) (brother of Viṣṇu in his manifestation as Kṛṣṇa) and Keśava for a yeaı. One gets shining (body), long life and health etc.

15-20. Then I shall describe the *Viṣṇuvrata* which gets the mentally desired (fruits), after doing it for four days in the second lunar day in the white (fortnight) of (the month of) *pauṣa* (January—February) etc. One should bathe on the first (day) with white mustard, then with black sesamum the second day) and with *vacā* (aconis calamus) on the third day and with all herbs on the fourth (day). *Murāmāṁsi*, *Vacā*, *kuṣṭha*, *uṣṭha śaileya* (bitumen), the two (kinds of) *rajanī*, *śaṭī*, *campaka* and *musta* are remembered to be the collection of herbs. One should

worship with (the repetition of) the names Kṛṣṇa, Acyuta (unslipping), Ananta (endless), *Hṛṣikeśa* (the lord of the senses) with flowers duly at the foot, navel, eye and head. Libation (should be made) to Moon with the (repetition of the) names *śaśi*, *candra*, *śaśāṅka* and *indu*. The person (who does the vow should eat in the night before the moon sets. (By the practice of) this purifying (vow) for a year and a half, the performer would get all things. This vow was practised by the kings and women in the past.

CHAPTER ONE HUNDRED AND SEVENTYEIGHT

Vows observed on the third lunar day

Fire-god said :

1. I shall describe the vows (to be practised) on the third lunar day which would confer enjoyment and emancipation. Listen to me. (I shall describe) the *mūlagaurivrata* for the (goddess) Lalitā (a form of consort of Śiva) (to be done) on the third lunar day.

2-23. Goddess Gaurī was married by Hara (Śiva) on the third day of the bright (fortnight) in (the month of) *caitra* (April-May). (Then on that day) one should bathe with sesamum and worship Śambhu (Śiva) in the company of Gaurī with golden fruits etc. "Obeisance to Pāṭalā" (saying so one should worship) the feet of the goddess and Śiva. One should worship ankles for Jayā after saying "to Śiva". (One should worship) the two shanks (by saying obeisance) to the destroyer of the three cities, to Rudra, to Bhavānī, the two knees (by saying obeisance) to Śiva, to Rudra, to Īśvara (the lord) and to Vijayā (the victorious), the hip (by saying obeisance) to Īśa for the goddess and to Śaṅkara for Śaṅkara. The two bellys (should be worshipped by saying obeisance) to Koṭavyā and the Śūlin (lord Śiva) (by saying obeisance) to the one having trident in the hand. The stomach should be worshipped (by saying) obeisance to you, Maṅgalā (the auspicious). Rudra (should be worshipped by saying) obeisance to the soul of all

beings, the two breasts (by saying obeisance) to Īśānī. Similarly (lord) Śiva should be worshipped (by saying) (obeisance) to Hlādinī. Lord Śiva (should be worshipped by the words obeisance) to the great lord and the two hands (by saying obeisance) to Anantā. (Lord) Hara (should be worshipped with the words obeisance) to the three-eyed one and the arm (with the words obeisance) to the consort of the destructive fire at the end. The ornaments should be worshipped (by saying obeisance) to Saubhāgyā (the fortunate) and the great lord. The lips (should be worshipped by saying obeisance) to the (goddess) dwelling in the honey of *aśoka* (flowers) and to the lord. The face (should be worshipped) by saying obeisance to the consort of the four-faced one and to Hara and the immovable one. Obeisance to lord Hara, the lord of the man-woman form and the nose (should be worshipped) (by saying obeisance) to measured limbs. The lord of the universe (should be worshipped by saying) obeisance to the fierce one and then the two eyes (saying obeisance) to Lalitā. The destroyer of the cities (should be worshipped saying obeisance) to Sarva (all) and the palate (with the words obeisance) to Vāsantī (the one belonging to the spring), Obeisance to the consort of Śrīkaṇṭha (one having the auspicious mark on the throat) and the hair (saying obeisance) to Śitikaṇṭha (having black mark on the throat). (Obeisance) to fierce one and (the goddess) of good form and (worship) the head (by saying) obeisance to the soul of all beings. The (following) flowers should be used in order in the respective months— jasmine, *aśoka*, lotus, jasmine, *tagara*, *mālatī*, *kadamba*, *karavīra*, *bāṇa*, *mlāna*, *kuṅkuma* and *sindhuvāra* After having worshipped (goddess) Umā and (lord) Maheśvara, the (following) eight auspicious things should be placed in front : ghee, *niṣpāva*, *kusumbha*, *kṣīrajīvaka*, *tarurāja*, *ikṣu*, *lavaṇa* and *kustumburu*. One should take *śṛṅgodaka* in (the month of) Caitra (April-May) and sleep in front of the god and goddess. One should bathe in the morning, worship (the god and goddess) and worship the brahmin couple. The above (mentioned) eight (things) should be given to the brahmin. (He should then say) "Let (the goddess) *lalitā* (consort of Śiva) be pleased (by this gift of) mine. *Śṛṅgodaka*, cow-dung, *mandāra*, *bilva* leaf, water with *kuśa*, curd and milk are the things and ghee mixed with coagulated milk (are the things offered) in (the month of)

kārttika (November-December). Cow's urine, clarified butter, black sesamum and the five things got from a cow (are the) food to be eaten duly. "(Goddesses) Lalitā, Vijayā, Bhadrā, Bhavānī, Kumudā, Śivā, Vāsudevī, Gaurī, Maṅgalā, Kamalā and Satī be pleased." Thus one should say at the time of making a gift in (the months of) Caitra (April-May) etc. He should then offei one *pala* (a measure of weight) of the purifying clarified butter and a bed should be given at the end of the vow, A golden (image of) Umāmaheśvara, (Śiva and his consort), a bull and a cow (should also be given). The performer would get enjoyment and emancipation by (offering) clothes etc. and worshipping the teacher couple. (One would get) fortune, health, beauty and longevity from the (performance of the) vow *saubhāgyaśayana*. One should perform the vow in the (month of) *nabhas* (*śrāvaṇa*—July-August) or *vaiśākha* (June-July) or *mārgaśira* (December-January) on the third lunar day in the bright fortnight. One should worship (saying) "Obeisance to (goddess) Lalitā". After having worshipped in every foitnight and having worshipped twentyfour couples at the end of the vow by (giving) clothes etc , the performer gets enjoyment and emancipation.

24-28. Thus a second way (of performance of the vow) has been told. I shall describe the *saubhāgyavrata* (the vow which confers fortune). One should avoid salt on the third lunar day in the (month of) *phālguna* (March-April). When (the vow) is completed he should give a bed and a house with household things after having worshipped a brahmin couple (by saying) "Let (goddess) Bhavānī be pleased". The vow on the third lunar day for the sake of (getting) fortune has been told. (Goddess) Gaurī confers heaven etc. So also (one would get) by doing the vow on the lunar day in (the months of) *māgha* (February-March), *bhādra* (*pada*) (September-October) and *vaiśākha* (May-June) A person who performs (the vow of) *damanakatṛtīyā* should worship with *damanaka* (fragrant leaf used for worship) in (the month of) *caitra* (April-May). (The third lunar day) in (the month of) *mārga* (*śirṣa*) (December-January) (is k.nown as) *ātmatṛtīyā* (the third lunar day relating to the soul). One who worships by giving the goddesses) Gaurī, Kālī, Umā, Bhadrā, Durgā, Kānti, Sarasvatī, Vaiṣṇavi, Lakṣmī, Prakṛti, Śivā and Nārāyaṇī duly commencing from the third lunar day

in (the month of) *mārga* (*śīrṣa*) (December-January), (by giving) the desired things, food etc would get fortune and gold.

CHAPTER ONE HUNDRED AND SEVENTYNINE

Vows observed on the fourth lunar day

Fire-god said :

1-5. I shall describe now the vows (to be performed) on the fourth lunar day which would yield enjoyment and emancipation. On the fourth lunar day in the bright (fortnight) in (the month of) *māgha* (February-March), one should fast and worship *gaṇapati* (the lord of attendants). One who gives sesamum rice on the fifth lunar day for a year will be happy without obstacles. *Gaṁ* oblations is the chief mystic syllable. (The syllables) commencing with *gāṁ* are the heart etc. (of the mystic syllable). Having invoked (god) (saying), "come (obeisance) to *ulka* (the fiery)". The permission (for the deity) to go (would be by saying) "Go away (obeisance) to *ulka* (the fiery)". One should worship commencing with '*ga*' and '*gam*' and ending with *ulka* by (offering) *modaka* (sweet ball) etc. (The sacred syllable would be)—"*Oṁ* we know the great fiery (god), we meditate on the (god) with the curved trunk, let that god having the tusk impel us". One who performs the vow on the fourth lunar day in the month of *bhādrapada* (September-October) would reach (lord) Śiva. One would get (all desired things) by worshipping the lord of attendants on the fourth lunar day on Tuesday. It is known to be *avighnā caturthī* (the fourth lunar day without any obstacle) on the night of the fourth lunar day in (the month of) *phālguna* (March-April). One who worships (the lord of) attendants on the fourth lunar day in (the month of) *caitra* (April-May) with *damana* would be happy.

CHAPTER ONE HUNDRED AND EIGHTY

Vows observed on the fifth lunar day

Fire-god said :

1-2. I shall describe the vow (performed) on the fifth lunar day which would confer health, heaven and emancipation. The serpents Vāsuki, Takṣaka, Kālīya, Maṇibhadraka, Airāvata, Dhṛtarāṣṭra, Karkoṭaka and Dhanañjaya should be worshipped (on the fifth lunar-day) in the bright fortnight in (the month of) *nabhas* (August-September), *nabhasya* (September-October), *āśvina* (October-November) and *kārttika* (November-December). These would confer protection from fear, longevity, learning, fame and wealth.

CHAPTER ONE HUNDRED AND EIGHTYONE

Vows observed on the sixth lunar day

Fire-god said :

1-2. I shall describe vows (to be performed) on the sixth lunar day. It should be done in (the months of) *kārttika* (November-December) etc. One who eats fruits and offers libation etc. on the sixth lunar day gets enjoyment and emancipation. The *skandaṣaṣṭi* vow (done) on the sixth lunar day in (the month of) *bhādra(pada)* (September-October) is said to (confer) undiminishing (benefits). I shall describe the *kṛṣṇa-ṣaṣṭivrata* that should be done in (the month of (*mārgaśirṣa*) (December-January) remaining without food for a year. One would get enjoyment and emancipation (by that).

CHAPTER ONE HUNDRED AND EIGHTYTWO

Vows observed on the seventh lunar day

Fire-god said :

1-4. I shall describe vows (performed) on the seventh lunar day that would yield enjoyment and emancipation. One

would be free from grief by worshipping Sun in the white lotus in the month of *māgha* (February-March). One would get everything by the worship of Sun on the seventh lunar day in the month of *bhādra* (*pada*) (September-October). The worship of Sun in the bright (fortnight) in the month of *pauṣa* (January-February) without taking food would destroy the sin. The seventh lunar day in the dark fortnight (in the month) of *māgha* (February-March) would confer everything. The seventh lunar day in the bright fortnight in (the month of) *phālguna* (March-April) (is known as) *nandāsaptami*. (It confers benefit) by the worship of Sun. The seventh lunar day in the bright (fortnight) in (the month of) *mārgaśirṣa* (December-January (is known as) *aparājita* (unconquered). (It would make one so) by worshipping (Sun then). Women (who worship) on the seventh lunar day in the bright (fortnight) in (the month of *mārgaśirṣa* (December-January) and for a year would get female children.

CHAPTER ONE HUNDRED AND EIGHTYTHREE

Vows observed on the eighth lunar day

Fire-god said :

1-2. I shall describe the vows (to be performed) on the eighth lunar day. Lord Kṛṣṇa (one of the ten manifestations of lord Viṣṇu) was born in (the asterism) to *rohiṇi* on the eighth lunar day in the month of *bhādrapada* (September-October) at midnight. Hence the eighth lunar day would be victorious. By fasting on that day one would become free from sins committed in seven generations.

3. Fasting on the eighth lunar day in the dark fortnight in (the month of) *bhādrapada* (September-October) marked by (the asterism) *rohiṇi* one should worship lord Kṛṣṇa, the bestower of enjoyment and emancipation.

4-17. I invoke (the gods) Kṛṣṇa and Balabhadra (brother of the former) and Devakī (mother of the former), Vasudeva (father of the former), Yaśodā (the cowherdess who brought up

Kṛṣṇa in his childhood) and the cows. I worship them. "Obeisance to you. Obeisance (repeated) to the communion, the master of the communion and the lord of the communion. Obeisance (repeated) to the one who grazes the cows and the one who is born of communion." (Water for) bathing should be given and the libation should be made with this (utterance). Obeisance to the sacrifice, the lord of the sacrifice and the master of sacrifices. O Lord ! Accept the fragrant flowers dear to you. O Lord ! Saluted by the celestials ! Be the bestower of all my desires. O Perfumed by the incense ! You being incensed accept the incense (offered) by me. O Lord Hari ! You make me always profusely perfumed. You accept the great lamp that is lighted and offered by me and be always conferer of the light of the lamp. Make me going upwards. Obeisance (repeated) to the universe, master of the universe and lord of the universe. It has been made known to the one born of the universe etc. and the cowherdsman. Obeisance (repeated) to virtue, master of virtue, lord of virtue and to the one born of virtue etc. O cowherdsman ! You lie down. Obeisance (repeated) to one who is everything, to the master of everything, to the lord of everything and to the one born of everything. And to the cowherdsman, the purification. O The one born of the milky ocean ! The one born of the eye of (the sage) Atri ! O One having the spots resembling the hare ! Accept libations of mine in the company of *rohiṇī* (the asterism, referred to as the wife of the moon). The lord should be established on the altar. Rohiṇī together with the moon should be worshipped. (In the same way) one should worship Devakī, Vasudeva, Yaśodā, Nandaka (foster father of Kṛṣṇa) and Bala (bhadra). Showers of milk together with molasses and clarified butter should be made to fall (on the image) in the midnight. Clothes, gold etc. should be given (to brahmins). The person who practises the vow should feed the brahmins. One who does the vow of *janmāṣṭamī* (the eighth lunar day, the birth-day of Kṛṣṇa) would have children and attain the world of Viṣṇu. One who does it every year seeking progeny does not know any fear. "Give me children. Give me riches, longevity, health, progeny, virtue, desire, fortune, heaven and emancipation.

CHAPTER ONE HUNDRED AND EIGHTYFOUR

Vows observed on the eighth lunar day

Fire-god said :

1. Since (the gods) Brahmā and others worshipped the (divine) mothers one should repeat (their names) on the eighth, lunar day of the group of (divine) mothers. One would get wealth by the worship of (lord) Kṛṣṇa on the dark fortnight in the month of *caitra* (April-May) and for a year.

2-10. I shall describe the *kṛṣṇāṣṭami vrata* (the vow practised on the eighth lunar day of the dark fortnight). It should be performed in the month of *mārgaśira* (December-January). Having (fasted) in the night and becoming pure one should drink cow's urine in the night. The doer of the vow should lie on the (bare) floor in the night and worship (lord) Śaṅkara (Śiva). (One should worship) lord *Śambhu* (Śiva) in (the month of) *pauṣa* (January-February) after taking ghee lord Maheśvara (the great lord, Śiva) in (the month of) *māgha* (February-March) (taking) milk and lord Mahādeva (the great god, Śiva) in (the month of) *phālguna* (March-April) after fasting and taking sesamum. One should worship lord Sthāṇu (firm as the pillar, Śiva) in (the month of) *caitra* (April-May) taking barley and lord Śiva in (the month of) *vaiśākha* (May-June) taking water with *kuśa* and lord Paśupati (lord of the flock) in (the month of) *jyaiṣṭha* (June-July) taking *śṛṅgodaka*. One (should worship) lord Ugra (the fierce, a form of Śiva) in (the month of) *āṣāḍha* (July-August) eating cow-dung, (lord) Sarva (a form of Śiva) in (the month of) *śrāvaṇa* (August-September) eating the *arka* (the sun-plant), lord Tryambaka (three-eyed) in (the month of) *bhādrapada* (September-October) eating *bilva* leaf in the night, lord Īśa (a form of Śiva) in (the month of) *āśvayuji* (October-November) eating rice and lord Rudra in (the month of) *kārttika* (November-December) taking curd. Oblations should be made and worship should be offered in a circle at the end of the year. Cow, clothes and gold should be given to the preceptor. After having requested the brahmins thus and after feeding them one would get enjoyment and emancipation. One should eat only in the night on the eight lunar days. One who gives a cow at the end of the year would get the

place of Indra (the lord of celestials). *Svargativrata* (the vow that conveys one to heaven) is described. When the eight lunar day (falls) on a Wednesday in both fortnights, then the vow should be practised. Otherwise one who eats (food) with molasses and observes discipline on that (day) would never have his fortune affected.

11-12. Eight times fist full of rice less the quantity that would rest on two fingers should be cooked and kept on mango leaves knit together and spread on the *kuśa* and (the goddess) Ambikā with her retinue and benevolent attendants should be worshipped. (The food) should then be eaten while the anecdotes (relating to the goddess) are being heard. Fees should be paid according to one's means. (One should also give) *karkaṭi* (a sort of cucumber) together with rice.

13-23. (The following is the anecdote related to the vow):

(There was) a brahmin (by name) Dhīra. His wife (was) Rambhā, son Kauśika and daughter Vijayā. The bestower of wealth for that Dhīra was a bull. Kauśika took that and was grazing it in the company of cowherds. When he was bathing in the river Ganges, the bull was driven away by thieves. After bathing and not finding the bull he started searching for that in the company of his sister Vijayā. He then found a group of divine damsels in a tank and asked them to give (him) food. The group of damsels told him "You do the vow and hence (be) our guest and eat". (Accordingly) after performing the vow he ate (the food) and got (the position of) the guardianship of the forest. He then came to Dhīra with the bull and Vijayā. Vijayā was given by Dhīra to the God of Death and the father died (afterwards). On account of the merits of the vow Kauśika became the king of Ayodhyā. Seeing the parents in hell Vijayā (felt) grief-stricken. She went to the God of Death (and) implored him to show them mercy). (Finding Dhīra) come for hunting (the next day) she asked him how he got freed from hell. The God of Death said that it was after getting the two vows which Kauśika had given. The two parents reached heaven as a fruit of the two eight lunar days on Wednesday. Vijayā rejoiced and practised the vow for accomplishing enjoyment and emancipation. Those who drink eight buds of *aśoka* in the (asterism) *punarvasu* in the month of *caitra* (April-May) on the eighth lunar day of a white (fortnight) would never get grief. (The following

is the prayer made to *aśoka*): "O Aśoka ! Dear to Lord Hara (Śiva) ! One produced in the month of *madhu* (January-February) ! Being tormented by grief I am drinking you. You always make me free from grief. One who worships (divine) mothers in (the month of) *caitra* (April-May) on the eighth lunar day would conquer his enemies.

CHAPTER ONE HUNDRED AND EIGHTYFIVE

Vows observed on the ninth lunar day

Fire-god said :

1. I shall describe the vow (performed) on the ninth lunar day which would accomplish enjoyment, emancipation etc. The goddess should be worshipped in the bright (fortnight) in (the month of) *āśvina* (October-November). It is known as the *gaurīnavamīvrata*.

2-4. The ninth lunar day known as the *piṣṭaka* (cake made of the flour of any grain) (is called so) on account of eating the cake and worshipping the goddess. On the eighth lunar day in the bright (fortnight) in (the month of) *āśvina* (October-November) when the sun is in the (constellation) Virgo in the asterism *mūla* is said to be the great *navamī* (ninth lunar day) which destroys the sin always. (Goddess) Durgā (a form of the consort of Śiva) should be worshipped as housed in nine places or as stationed in one place having eighteen hands. The rest (of the images) (should have) sixteen hands. The collyrium and *ḍamaru* (little drum) (should be held in two hands).

5-10. (The forms of the goddess) to be worshipped (are) Rudracaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Caṇḍarūpā, Aticaṇḍikā and Ugracaṇḍā (otherwise known as) Durgā, the killer of the buffalo (demon) in order at the centre. The ten-syllabled mystic formula is *Oṁ* Durgā ! Durgā ! The protector ! Oblations ! It begins with the long letter ā, has nine eyes and ends with 'obeisance'. Obeisance, *svadhā*, *vaṣaṭkāra* and *hṛt* etc. occupy six places. After having assigned the limbs in the toes to the little finger, (goddess) Śivā

should be chanted. One who repeats thus the secret (syllable) would not be affected by anybody. One should worship (the goddess) as holding human skull, *kheṭaka* (club), bell, mirror, threatening posture, bow, banner, little drum and noose in left hands. One should worship (her as holding) the weapons spear, club, pike, thunderbolt, sword, dart, conch, disc and stick (in right hands).

11-15. After having repeated (the name) Kāli (twice) (a form of consort of Śiva), the animal (that is to be offered to her) should be killed with a sword. "O Kāli ! Kāli ! Vajreśvari (the goddess with the thunderbolt) ! Obeisance to the one having the metal rod ! " (is the formula). The blood and flesh got from that (killing) (should be offered) to Pūtanā (a demonness) on the south-west, to Pāparākṣasī (the demoness representing sin) on the north-west, to Caraki (a form of the goddess) on the north-east, to Vidārikā on the south-east and Mahākauśika (should be worshipped) for the fire. The king should bathe in front of that and kill the (form of the) enemy made of the cake. Offerings should be made to Skanda and Viśākha (the progeny of Śiva and Pārvatı). (The goddesses) Brāhmī and others should be worshipped in the night. Obeisance to you O Jayantī (victorious) ! Maṅgalā (auspicious) ! Kālī (dreadful) ! Bhadrakālī (Benevolent Kālī) ! Kapālinī (the bearer of (the skull) ! Durgā (difficult to reach) ! Śivā (auspicious) ! Kṣamā (forbearance) ! Dhātrī (supporter) ! Svāhā and Svadhā (the two syllables used at the time of oblations made into fire). After having bathed the goddess with the five sweet things, she should be worshipped with veneration etc. One who carries the goddess in a chariot with banner etc. and offers a victim would get all benefits.

CHAPTER ONE HUNDRED AND EIGHTYSIX

Vow observed on the tenth lunar day

Fire-god said :

1. I shall describe the vow (to be performed) on the tenth lunar day that would confer virtue, desire etc. One should

eat once on the tenth lunar day and give ten cows as gift at the end. Land and gold should be given. One would become a lord of the brahmins.

CHAPTER ONE HUNDRED AND EIGHTYSEVEN

Vows observed on the eleventh Lunar day

Fire-god said :

1-9. I shall describe the vow (to be performed on the) eleventh (lunar) day that would yield enjoyment and emancipation. One should take restricted food, avoid (eating) flesh and copulation. He should not take food on the eleventh day in both the lunar fortnights. When there is a conjunction of the eleventh and twelfth (lunar) days (lord) Hari (Viṣṇu) is present therein. One gets the merit of doing hundred sacrifices by (such fasting and) taking food on the thirteenth (lunar) day. When a part of the eleventh day exists followed by the twelfth day (if one fasts) and takes food on the thirteenth day one gets the merit of (doing) hundred sacrifices. One should never eat at the junction of tenth and eleventh (lunar) days. It would confer hell. One should fast on the eleventh day and take food the next day (and say) "O lotus-eyed ! I am eating. O The unchanging one ! (You) become my refuge". When the asterism *puṣya* rules over the eleventh day of a bright fortnight one is said to get undiminishing benefit. It is known to be destroyer of sins. If the (asterism) *śravaṇa* marks the conjunction of the eleventh and twelfth (lunar) days, it is said to be victorious. It confers victory on the votaries. The same in the month of *phālguna* (March-April) and endowed with the (asterism) *puṣya* it is said to be victorious by pious men. (It is said to be of) crores and crores of virtues. One should worship lord Viṣṇu on the eleventh day. It confers all good, (makes one) wealthy and begets progeny in this world. It makes him honoured in the world of lord Viṣṇu.

CHAPTER ONE HUNDRED AND EIGHTYEIGHT

Vows observed on the twelfth lunar day

The Fire-god said :

1-14. I shall describe the vows (to be observed) on the twelfth (lunar) day that would confer enjoyment and emancipation. The person practising the vow should eat once in the course of the day food that has been got without seeking alms, or fast or eat food obtained after seeking alms. One who practises the vow of *Madanadvādaśī* should worship lord Hari and the God of love on the twelfth day in the bright fortnight inthe month of *caitra* (April-May), if he desires enjoyment and emancipation. One who practises *Bhīmadvādaśī* on the twelfth day in the bright (fortnight) of (the month of) *māgha* (February-March) should worship (lord) Viṣṇu (repeating) "Obeisance to lord Nārāyaṇa (attribute of Viṣṇu)". He gets all things. One who practises *Govindadvādaśī* (should worship) in the bright fortnight of *phālguna* (March-April). One who performs the *Viśokadvādaśī* should worship lord Hari in the (month of) *āśvayuja* (October-November). One who gives salt on the twelfth day of a bright (fortnight) in the (month of) *mārgaśirṣa* (December-January) after worshipping lord Kṛṣṇa, is deemed to have given all niceties (of food). One who observes the vow of *Govatsadvādaśī* should worship a calf in the (month of) *bhādra-(pada)* (September-October). When the (month of) *māgha* (February-March) is over and if the twelfth (lunar) day is marked by the (asterism) *śravaṇa* in the dark (fortnight), it is said to be *Tiladvādaśī*. Bathing and oblation are done with sesamum. Sesamum balls are the offering. A lamp (should be lit) with the sesamum oil. Then water of libation should be given together with sesamum. Sesamum should be given to brahmins. One gets the fruit by doing oblation and fasting. One should worship (with the sacred syllable) *Oṁ*. Obeisance to lord Vāsudeva. One who practises the vow of *Tiladvādaśī* reaches heaven with his family. One who performs *Manorathadvādaśī* should worship in the bright (fortnight) in (the month of) *phālguna* (March-April). One who practises the vow of *Nāmadvādaśī* should worship lord Hari for a year with (the recitation of) names Keśava and others. That person would reach heaven and not hell. One becomes the performer of the vow of

Sumatadvādaśī by the worship (of the lord) in the bright (fortnight) in (the month of) *phālguna* (March-April) and the performer of the vow of *Anantadvādaśī* in the bright (fortnight) in the month of *bhādrapada* (September-October). A person who performs *Tiladvādaśī* should do oblations with sesamum and worship (the lord saying) "Obeisance to (lord) Kṛṣṇa" in the asterisms of *āśleṣā* or *mūlā* in (the month of) *māgha* (February-March). The performer (of the vow) of *Sugatidvādaśī* should worship (the lord) in the bright (fortnight) in (the month of) *phālguna* (March-April). (One should worship the lord) for a year (on the twelfth days) (saying) "O Victorious Kṛṣṇa ! Obeisance to you" to get enjoyment and emancipation. One is (known to be) the performer of *Samprāptidvādaśī* (by the worship of the lord) on the twelfth day in the bright (fortnight) of *pauṣa* (January-February).

CHAPTER ONE HUNDRED AND EIGHTYNINE

Rules of observing Śrāvaṇadvādaśī vrata

Fire-god said ;

1-2. I shall describe the (mode of performance of) *Śrāvaṇadvādaśī*. Fasting (on the twelfth day) in the bright (fortnight) in the month of *bhādrapada* (September-October) marked with (the asterism) *śravaṇa* is highly meritorious. One would get the benefits of the *Śrāvaṇadvādaśī* by bathing at the confluence of rivers. (The twelfth day) marked by (the asterism) *śravaṇa* and a Wednesday is extremely meritorious for making gifts.

3-15. One should do even that which is prohibited. One should eat after the fast on the thirteenth (lunar) day. One should fast on the twelfth (lunar)day (saying) "I am worshipping Vāmana" and invoke the golden (image) (of Vāmana) in a water-pot (saying) "I am invoking Vāmana, (a form, of) Viṣṇu bearing the conch and disc. I am bathing lord Viṣṇu with waters such as the five sweet things and others in the pitcher covered by a pair of white cloth (and provided with) good umbrella and sandals. (I worship lord) *Viṣṇu* holding an umbrella and staff. Obeisance to Vāmana. O Lord of the celestials

I offer you libation. Being worshipped always with good libation and others you make me endowed with enjoyment, emancipation, progeny, fame and all fortune. Obeisance to Vāmana." With this (sacred syllable), perfume (is offered)and oblations hundred (times are made). "*Oṁ*, Obeisance to Vāsudeva." The head of lord Hari is worshipped. Similarly the face (is worshipped with the syllable obeisance) to *Śrīdhara*, and on the neck (with) "Obeisance to Kṛṣṇa", the chest (with) "Obeisance to the consort of Śrī (Lakṣmī, the arms (with obeisance)" to the wielder of all weapons", the navel (with) "Obeisance to the omnipresent", the hip (with) "Obeisance to Vāmana, the male organ with (obeisance) "to the Creator of the three worlds". The shank of lord Hari should be worshipped (with Obeisance)" to the lord of everything". The feet of Viṣṇu (are worshipped with) "Obeisance to the lord of all beings" . Offering prepared in ghee as well as pitchers with curd rice should be made. After having remained awake in the night and bathed in the morning at the confluence (of rivers) and worshipped with perfumes, flowers and other things, one should say "This handful of flowers (is offered)" "Obeisance to you, O Govinda ! One who is named as (the planet) Mercury and (asterism) *śravaṇa* ! You destroy the floods of sins and become the conferer of all happiness. O Lord ! Lord of celestials ! Be pleased with me always O Janārdana !" Vāmana is the bestower of wisdom. Vāmana himself is stationed in the materials. Vāmana accepts the gift and Vāmana also confers on me. Vāmana is always stationed in the materials. Obeisance to Vāmana". After having given fees to the brahmins and fed them, (the performer) himself should take food.

CHAPTER ONE HUNDRED AND NINETY

Mode of practising Akhaṇḍadvādaśī vrata

Fire-god said :

1-6. I shall describe the (mode of performing) *Akhaṇḍadvādaśī vrata* (unbroken twelfth day), that is complementary to all

vows. The performer should worship lord Viṣṇu on the twelfth day in the bright (fortnight) in the (month of) *mārgaśirṣa* (December-January) after fasting and bathing in water mixed with five things got from a cow and drinking the same. He should give to a brahmin a vessel with barley and rice on the twelfth day. "O Lord ! that vow which has been broken by me in the (past) seven births let it now get complete for me by your grace. O Excellent Being ! Just as you are the unbroken entire world, in the same way let all my vows get completed." It is laid down for every month in the same way for four months. Otherwise (it may be practised) in the months of *caitra* (April-May) etc. Vessel (filled) with flour should be given as a gift. If the vow is begun in the (months of) *śrāvaṇa* (August-September) etc., one should break it at the end of *kārttika* (November-December). The deficiency in the vows (practised) in the seven (past) births gets fruitful by the performance (of this). One would get long life, health, fortune, kingdom and pleasures.

CHAPTER ONE HUNDRED AND NINETYONE

Mode of practising vows on the thirteenth lunar day

Fire-god said :

1-10. I shall describe vows (to be practised) on the thirteenth day that gives all (things). I shall describe *Anaṅgatrayodaśī* (the thirteenth day of God of love) that was done at first by the God of love. Lord Hara (Śiva) (of the form of) God of love should be worshipped on the thirteenth day in the bright (fortnight) in (the month of) *mārgaśirṣa* (December-January). One should take honey in the night and do oblation with ghee, sesamum and unbroken rice. One who worships Yogeśvara (Lord of *Yogas*) (on the thirteenth day of the bright fortnight) in (the month of) *pauṣa* (January-February) after using sandal and offering oblations and one who worships Maheśvara (the great lord Śiva) in (the month of) *māgha* (February-March) (on a similar day) after using pearls would reach heaven. One who practises the vow should take water and raven and

worship (on a similar day) in (the month of) *phālguna* (March-April) and consume camphor and worship (lord Śiva) of his own form in (the month of) *caitra* (April-May). (By those) one would become fortunate. One should worship Mahārūpa (the lord of the great form) in (the month of) *vaiśākha* (May-June) eating fruits of nutmeg. One who practises vow should worship (lord) Pradyumna (one of the five forms of Viṣṇu) on (a similar) day in (the month of) *jyaiṣṭha* (June-July) eating cloves. One should worship the consort of Umā (Śiva) in (the month of) *āṣāḍha* (July-August) taking sesamum water. One should worship the bearer of trident in the hand (Śiva) in (the month of) *śrāvaṇa* (August-September) consuming fragrant water. (The practiser of vow) should worship Sadyojāta (one of the five forms of Śiva) in (the month of) *bhādrapada* (September-October) consuming agallochum. One should worship Indra (the lord of thirty-three celestials) in (the month of) *āśvina* (October-November) taking gold (immersed) water. The person practising vow should worship Vighneśvara (lord of obstacles, son of Śiva) in (the month of) *kārttika* (November-December) eating *madana*. The golden (image of) Śiva should be covered with mango leaves and a cow (covered and) worshipped and bed, umbrella, pitcher, sandals and vessel for edibles should be given to a brahmin at the end of the year. One should contemplate on (lord Śiva) causing delight to Rati (wife of God of love) on the thirteenth day in the bright (fortnight) in (the month of) *caitra* (April-May) and should draw *aśoka* tree with red-lead and turmeric. One who seeks pleasure should worship for a year and practice the vow of *Kāmatrayodaśī*.

CHAPTER ONE HUNDRED AND NINETYTWO

Vows to be observed on the fourteenth day

Fire-god said :

1-10. I shall describe the vow (to be practised) on the fourteenth (lunar) day that would confer enjoyment and emanci-

pation. One should fast on the fourteenth day in (the month of) *kārttika* (November-December) and worship (lord) Śiva. One who performs (the worship of) Śiva (on) the fourteenth day would get all pleasures through the year, wealth and long life. One should take the vow of an ascetic on the eighth or third or twelfth or fourteenth day in the bright (fortnight) in (the month of) *mārgaśirṣa* (December-January), eat fruit (only) and worship the lord. Then one should leave (taking fruits) and give fruits as gifts practising the vow of *Phalacaturdaśi.* One should worship (lord) Śambhu (Śiva) on the eighth and fourteenth days in both the dark and bright fortnights without eating. (One who practises the vow) on both the fortnights would reach heaven. One who eats food only in the night on the eighth and fourteenth days of the dark (fortnight) would get all pleasures in this world and good position in the other (world). One who bathes on the fourteenth day in the dark (fortnight) in (the month of) *kārttika* (November-December) (would be) happy, when he worships Mahendra in flagstaffs in the form of the banner. One should worship Ananta (endless), (a form of) Hari on fourteenth day of the bright (fortnight). After having made a water-vessel out of *darbha,* one should prepare cakes from the flour of a *prastha* (a measure) of rice. He should give one half (of that) to a brahmin and enjoy the other half himself. (This vow) should be done near the river and after the narration of the anecdotes of (lord) Hari. "O (lord) Vāsudeva ! Lift us drowned in the great ocean of endless mundane existence and put in the limitless form. Obeisance to you of the limitless form". After having worshipped with these (words) and bound the consecrated thread on his own hand or the neck, the performer of the *Anantavrata* becomes happy.

CHAPTER ONE HUNDRED AND NINETYTHREE

Description of Śivarātrivrata

Fire-god said :

1-6. Listen ! I shall describe the vow of Śiva's night that confers enjoyment and emancipation. The fourteenth day in the

dark (fortnight) in between (the months of) *māgha* (February-March) and *phālguna* (March-April) is endowed with *kāma* (pleasure). One who practises the vow should fast, keep awake (and resolve) "I shall do *Śivarātrivrata* fasting on the fourteenth day and worship lord Śiva after remaining awake and undertaking the vow. I invoke lord Śambhu (Śiva), the conferer of enjoyment and emancipation and the boat that rescues from the ocean of hell. Obeisance to you. Obeisance to lord Śiva, the tranquil person, the bestower of progeny and kingdom, the giver of fortune, health, knowledge, material prosperity and the pathway to heaven. Give me righteousness. Give me riches. Give me fulfilment of desires and enjoyment. Give me the happiness of good quality and fame. Get me also heaven and emancipation. (By the practice of this vow) the greedy sinner Sundarasena acquired merit.

CHAPTER ONE HUNDRED AND NINETYFOUR

Details relating to the vows of Aśoka-pūrṇimā

Fire-god said :

1-7. I shall describe the (vow of) *Aśokapūrṇimā*. One should worship Bhūdhara (the supporter of the universe) and the earth on the bright fortnight in (the month of) *phālguna* (March-April). One would get the whole year enjoyment and emancipation. After having set free a bull in (the month of) *kārttika* (November-December) one should do the *nakta* (*vrata*) (eating food only in the night). One would reach the place of lord Śiva. This *Vṛṣa vrata* (vow of letting lose the bull) is an excellent one. The offering made to the fore-fathers on the new-moon day relating to the forefathers has undiminishing (benefits). After fasting the whole year and worshipping the forefathers one becomes free from sin and reaches heaven. One who worships the birthless deity (Brahmā) on the fifteenth (lunar day) (new moon) in (the month of) *māgha* (February-March), would get all (things). I shall describe the new-moon day (known as)

the Sāvitrī, that is auspicious and bestows enjoyment and emancipation. A woman should practise vow on the fifteenth day (new moon) in (the month of) *jyeṣṭha* (June-July) and worship the great chaste woman (Sāvitrī) at the foot of the banyan tree with seven (kinds of) grains after fasting three nights. Women should deeply embrace the banyan tree (besmearing) with saffron etc. doing dancing and singing in the night and worship (Satyavān and Sāvitrī) in the morning (saying) "Obeisance to Sāvitrī and Satyavān". The offering should be gifted to a brahmin. After reaching the house one should feed brahmins and eat oneself and request them to go (saying) "May the goddess Sāvitrī be pleased and let (me) get fortune etc."

CHAPTER ONE HUNDRED NINETYFIVE

Vows relating to the week-days

Fire-god said :

1-5. I shall describe vows relating to the week-days that would confer enjoyment and emancipation. (The asterism) *punarvasu* on the Sunday is the hand (of Sun). Bathing with all herbs is auspicious (on that day). One who performs the ancestral rite on a Sunday would be free from disease for seven births. A Sunday (occurring) on the *saṅkrānti* (Sun's entry from one constellation into another) is the auspicious heart of the Sun. One who eats in the night on a Sunday (occurring) in (the asterism *hasta*) for a year would get everything. One who practises a vow on Mondays (occurring) in (the asterism) *citrā* seven times would be happy. One who undertakes to do the vow of eating only in the night on a Tuesday (occurring) in (the asterism) *svāti* seven times would be free from difficulties. One who takes the vow of eating only in the night on Wednesday (occurring) in (the asterism) *viśākhā* seven times would get rid of afflictions due to planets. One who eats only in the night on Thursday in (the asterism) *anurādhā* seven times would destroy all afflictions due to planets. One who undertakes to practise eating only on Friday in (the asterism *jyeṣṭhā*

for seven nights would get rid of all afflictions due to planets. One who resolves to practise eating only seven nights on Saturday in (the asterism *mūla* would destroy all afflictions due to planets.

CHAPTER ONE HUNDRED AND NINETYSIX

Vows relating to different asterisms

Fire-god said :

1-7. I shall describe (the practice) of vows in (different) asterisms, Lord Hari worshipped in the asterism gives material prosperity. Lord Hari in the form of asterisms should be first worshipped in the month of *caitra* (April-May). The legs should be worshipped in (the asterism) *mūla*. The shanks of lord Hari should be worshipped in (the asterism) *rohiṇī*, the knee in the combination of *aśvinī*, the two thighs in the *āṣāḍha*, the male organ in the *pūrva* and *uttara*, the hip in the *kṛttikā*, the two sides in the *bhādrapada*, the belly in the *revatī*, breasts in the *anurādhā*, the backside in the *dhaniṣṭhā*. The arms should be worshipped in the *viśākhā*, the fingers in the *punarvasu*. Having worshipped nails in the *āśleṣā*, the neck should be worshipped in the *jyeṣṭhā*. The two ears of lord Viṣṇu should be worshipped in the *śravaṇa* and the face in the *puṣya*. The tip of the tooth should be worshipped in the *svāti*, the face in the *śatabhiṣak*, the nose in the *maghā*, the eyes in the *mṛgaśirṣa*, the forehead in the *citrā* and the hair in the *Ārdrā*. A golden image of lord Hari should be worshipped in a pot filled with molasses at the end of a year and bed, cow and materials (should be given) as fees.

8-22. Lord Viṣṇu should be worshipped in the form of the asterisms and in the form of lord Śiva. One who practises the vow (known as), *Śāmbhavāyanīya* should worship lord Hari in the asterisms of every month, in the *kṛttikās* in the (month of) *kārttika*, in the *mṛgaśirṣa* in the *mṛgāsyaka* (*māgha*), with the names, such as Keśava etc. or (with the words) "Obeisance to Acyuta (one without a loss)". One should worship

lord Hari of the form of the asterisms on the day of (the asterism) *kṛttikā* in the (month of) *kārttika*. (One should resolve that) "I shall do the vow (known as the) *Sāmbhavāyanīya*, that confers enjoyment and emancipation. I am invoking the lord of great forms such as Keśava etc., that bestows everything and furthers longevity and health". Food together with a pool (should be offered) for four months commencing with *kārttika*. Rice and pulse boiled with spices (should be offered for four months) beginning with *phālguna* and sweet gruel from *āṣāḍha*. Offering should be made to the lord and brahmins in the night. One becomes pure after bathing in water (mixed with) the five things got from a cow and drinking the same. Whichever material is offered before allowing the invoked deity to go is told as offering. When lord Jagannātha (the lord of the world) is allowed to go it becomes the remains of the offering in a moment. "O Acyuta (one without a loss) ! Obeisance to you. Let my sin get destroyed and (my) merits grow. Let all my fortune, wealth etc. be without decay. Let not my progeny get destroyed. Just as you are decayless, greater than the greatest, that Supreme soul who has become the Brahman, in the same way, you make that desired by me as without a loss. O Immeasurable one ! You take away the sin done by me. One without a loss ! Limitless ! One who protects the cows ! You grace me with the desired things. O Immeasurable being ! You make me without a loss, O Excellent among beings !" After having worshipped for seven years one would get enjoyment and emancipation. I shall describe the vow (known as) *Ananta*, (endless) among the vows relating to asterisms, that would yield wealth. One should worship lord Hari in the (asterism) *mṛgaśira* in (the month of) *mārgasirṣa* drinking cow's urine. Lord Ananta (the limitless) confers endless fruits for all desires and also the same endless (fruits) in the next birth. This great vow makes one acquire a limitless acquisition of merits. It would make one get the desired objects without loss. After having worshipped the feet etc., one should eat without oil in the night. Oblation should be made for four months for the sake of Ananta with ghee. Oblation (should be made) with rice (for four months) commencing with *caitra* and with milk in (the four months) beginning with *śrāvaṇa*. Māndhātā was born as the son of Yuvanāśva as a result of (doing) *Anantavrata*.

CHAPTER ONE HUNDRED AND NINETYSEVEN

Vows performed on certain days

Fire-god said :

1-6. I shall describe the vows to be performed on certain days. I shall first explain the *Dhenuvrata* (vow of giving a cow as a gift). One who gives as a gift a cow delivering a calf together with plenty of gold and observes the *payovrata* (drinking milk oozing from the udders of a cow), reaches the exalted position. After practising *payovrata* for three days and giving a golden (replica of) *kalpapādapa* (the celestial tree that yields the desired object), one reaches the place of lord Brahmā. This is known as the *kalpavṛkṣavrata*. One should give as gift golden (replica of) earth (weighing) more than twenty *palas* and practise *payovrata* that day. That person would reach (the world of) Rudra. One who eats food only once a day for three days in every fortnight would get enormous wealth. One who observes the *trirātravrata* (vow for three nights) every day in every month eating only once (in the nights) for three nights in every month would get the place of Gaṇeśa. One who practises the *trirātravrata* intended for lord Janārdana (a form of Viṣṇu) would reach the abode of lord Hari taking with him hundreds of his own family.

7-11. One who practises the vow called *trirātravrata* should begin it on the ninth day in the bright fortnight in (the month of) *mārgaśirṣa*. One should repeat, "*Oṁ*, obeisance to Vāsudeva", a thousand or hundred times. One should eat once on the eighth, day, fast for three days worship lord Viṣṇu on the twelfth day and practise the vow in *kārttika*. After having fed the brahmins, one should give clothes, beds, seats, umbrellas, sacred threads and vessels. He should then request brahmins "Whatever has become incomplete for me in this difficult vow, let it become complete being permitted by you". One who practises the *trirātravrata* would attain lord Viṣṇu after having enjoyed all comforts.

12-16. I shall describe the *kārttikavrata* that would confer enjoyment and emancipation. One who partakes five things got from a cow on the tenth day, fasts on the eleventh day and worships lord Viṣṇu in the bright fortnight in *kārttika* would

reach him by the celestial vehicle. One who eats for three nights in *caitra* and gives five goats would be happy. Drinking milk for three nights and fasting for three days on the sixth day etc. of the bright fortnight in *kārttika* is said to be the expiation *māhendra*. After having drunk milk for five nights, fasting, taking only curd, on the eleventh day in *kārttika* is (known to be) the expiation Bhāskara, that confers wealth. Taking gruel made of barley and rice, curd, milk, ghee and water on the fifth day etc. in the bright fortnight is known to be expiation *sāntapana*.

CHAPTER ONE HUNDRED AND NINETYEIGHT

Vows performed in different months

Fire-god said :

1-2. I shall describe vows (to be performed) in different months, that would yield enjoyment and emancipation. A wise man should avoid bathing with oil for four months commencing with *āṣāḍha*. One who abstains (from using) flower and salt and gives a cow (as a gift) in *vaiśākha* would become a king. One who gives a cow and fasts a month is said to practise a terrible vow and is deemed to be lord Hari.

3-4. One who bathes (daily) early in the morning for four months commencing with *āṣāḍha* would reach lord Viṣṇu. One who gives molasses and cow in the month of *māgha* or *caitra* on the third day would be the great performer of the *guḍavrata* (vow of giving away molasses) and he would get (an identical form of) consort of Gauri. One who eats food only in the night in the months of *mārgaśirṣa* etc. would attain the world of lord Viṣṇu.

5-7. So also one who eats only once a day and observes the twelfth day vow would do. One who rejects fruit for four months commencing with *śrāvaṇa* and gives (the fruits) as gift would get everything. One should fast on the eleventh day in the bright fortnight in *āṣāḍha* and prepare to do the vows lasting for four months. One should worship lord Hari in the *āṣāḍha* at the entry of the Sun (into a constellation) in *karkaṭa*.

8-10. "O lord ! This vow has been undertaken by me in your presence. O Keśava ! When you are pleased let it be accomplished without impediment. O lord ! If I die after taking this vow and the vow becomes incomplete, let it become completed by your grace, O Janārdana !" One should avoid eating flesh and a brahmin should refrain from (the use of) oil and worship lord Hari. One who fasts on alternate days and for three nights would reach the world of lord Viṣṇu.

11. One who practises the *cāndrāyaṇa* would reach the world of Viṣṇu, the vow of silence would be fit for liberation, the vow of *prājāpatya* eating the flour of barley would reach heaven.

12-15. One who takes milk etc. and one who takes five things got from a cow would reach heaven. A person eating vegetables, roots and fruits would reach the world of Viṣṇu. One who avoids flesh and tasty food and takes barley would reach lord Hari. I shall describe the *Kaumudavrata*. Having observed a fast on the twelfth day in *kārttika* one should besmear lord Viṣṇu (with sandal) and worship (him) with lotuses and blue lotuses and offer a lamp lit by ghee and sesamum oil. "*Oṁ* obeisance to Vāsudeva." One should worship him with a garland of *mālati* (flowers). One who practises the *kaumuda-vrata* would get piety, pleasure, wealth and liberation. One who practises the vow of fasting in the months (specified) and worships lord Hari would get everything.

CHAPTER ONE HUNDRED AND NINETYNINE

Vows relating to different seasons

Fire-god said :

1-3. I shall describe the vows relating to the seasons that would bestow enjoyment and emancipation. A brahmin who gives away fuel in the four seasons beginning with the rainy season and gives ghee and cow at the end would become *agni-vrati*. Maintaining silence at the twilight and giving a pitcher with ghee at the end of the month as well as sesamum, bell and clothes one would be happy. (He is known to be) the performer

of *Sārasvatavrata*. One who bathes with the five sweet things for a year and gives away a cow would become a king.

4-5. Eating only in the night on the eleventh day in *caitra* food should be offered to (lord Viṣṇu). That person who practises the *Viṣṇu-madvrata* would reach the golden feet of lord Viṣṇu at the end of the month. One who eats sweet gruel and offers a pair of cows as a gift would get fortune. He would be (known as) the performer of *Devīvrata*. One who offers to the *pitṛdevas* (the dead ancestors) and eats (the food) would become a king.

6-8. I have described the *Varṣavratas* (the vows relating to rainy season). I shall describe the vows relating to the movement (of the Sun). A person who keeps awake in the night at the time of the movement (of the Sun from one constellation into another) would go to heaven. Similarly worship of Śiva in the form of the Sun at the time of the new-moon and Sun's movement (would get the same result). Bathing (the image of) Keśava with a *prastha* (a kind of measure) of clarified butter of thirty-two *pala* measures one gets free from all sins. One who bathes (the lord) with ghee, milk etc. at the time of the equinox etc. (would get the same fruits).

9-10. The *Umāvrata* done on the third day and the eighth days confers fortune on women. One who worships (goddess) Gaurī and lord Maheśvara would get all fortunes. After worshipping Umāmaheśvara one gets non-separation. The main performer of the vow in the *Umeśavrata* is the woman. A woman who is devoted to the Sun would certainly become a male.

CHAPTER TWO HUNDRED

Vow of giving a gift of lamp

Fire-god said :

1-5. I shall describe the vow of making a gift of a lamp that would yield enjoyment and emancipation. One who gives a lamp to the abode of a deity or a house of a brahmin is rewarded with everything for a year. (One who does so) for four months

would reach the world of Viṣṇu, and (giving) in *kārttika* would reach heaven. There is nothing greater than the gift of a lamp, neither there was, nor there would be. One gets longevity, eyesight, fortune and progeny etc. by giving a lamp. One who gives a lamp enjoys in heaven after getting fortune. Lalitā, the daughter of the king of Vidarbha, the beautiful and faithful spouse of a king became the foremost among hundreds of wives (of the king) by giving a lamp. That chaste lady used to give thousand lamps to the temple of Viṣṇu. When enquired about the greatness of the lamp she said to her co-wives as follows:

Lalitā said :

6-18. In olden days Maitreya was the priest of the king of Sauvīra. He caused a temple to be built for lord Viṣṇu on the banks of Devikā. He gave a lamp (for that temple) in *kārttika*. (The lamp) which was about to be extinguished was kindled with the wick by me as a mouse with my mouth (taking shelter there) on account of being afraid of a cat. After the death I was born as the daughter of a king and became a queen among the hundred (of the king's wives). The fruit of that act of kindling the lamp of the temple of Viṣṇu, even though not resolved, is enjoyed by me. Because I remember my past birth. I give lamps day and night. One who gives a lamp on the eleventh day rejoices in heaven in a vehicle. One who steals a lamp would become dumb or dull or fall into the dark hell difficult to be crossed. Seeing the crying men, the servant of the God of Death said to them :

"Enough of your wailing. What use of your wailing over misdeeds wantonly done by you before ? One is born as a man after a cycle of thousand births. O Extremely stupid fellow ! Why do you run after pleasures even in that (life) ? The result of enjoying according to one's desire is that of coming here and wailing. You are enjoying the fruits of your past deed. Why have you not thought about it ? The embrace of the breasts of other women for your pleasure has given you grief. The worldly enjoyment for a while causes grief many crores of years. O Seducer of other's wives ! Why do you cry "O Mother ! ? What would be very heavy (to bear) when the name of Hari is repeated with the tongue ? Fire can be had always with a wick and oil at low cost. The lamp has been stolen by you not showing

inclination for giving. That is the cause of your grief. What use in wailing now? You bear that which has happened.

Fire-god said :

19. After hearing what was told by Lalitā, (the other wives) reached heaven after giving a lamp. Hence there would be great benefit by the gift of a lamp.

CHAPTER TWO HUNDRED AND ONE

Mode of worshipping Viṣṇu in a figure of nine compartments

Fire-god said :

1-6. I shall describe the *navavyūhārcana* (worship in nine compartments) that was narrated by Hari to Nārada. The letter '*a*' with Vāsudeva should be worshipped at the centre of a lotus figure and the letter *ā* with Saṅkarṣaṇa and Pradyumna at the south, the letter *aḥ* and Aniruddha at the south-west, the letter *oṁ* and Nārāyaṇa at the west, (the words) *tat sat* and Brahmā at the north-west, (the letter) *huṁ* and Viṣṇu and (the letter) *kṣauṁ* and Nṛsiṁha at the north, and (the letter) *bhūḥ* and Varāha at the north-east. (The letters) *kaṁ, ṭaṁ, taṁ, śaṁ* and Garutmat (vehicle of Viṣṇu) (should be worshipped) at the western entrance (of that figure), (the letters) *khaṁ, chaṁ, vaṁ, huṁ, phaṭ* and the eastern face at the south, (the letters) *khaṁ, ṭhaṁ, phaṁ, śaṁ* and the mace at the north. (The letters) *baṁ, ṇaṁ, maṁ, kṣauṁ* and Īśāna should be worshipped at the north-east, (the letters) *dhaṁ, daṁ, bhaṁ, haṁ* and Śrī (Lakṣmī) at the south and (the letters) *gaṁ, ḍaṁ, vaṁ, śaṁ* and Puṣṭi. (The letters) *dhaṁ, vaṁ* (should be worshipped) and the garland of wild flowers at the west of the pedestal, the *śrīvatsa* (the mark on the chest of lord Viṣṇu) and (the letters) *saṁ, haṁ, laṁ* at the west and (the letters) *chaṁ, taṁ, yaṁ* and the *kaustubha* (the crest-jewel) to the west of it.

7-10. (After having worshipped with) "Obeisance to Ananta", worship should be made below in the order of the ten (forms) of Viṣṇu and the four pitchers representing Mahendra

and others in the east and other directions in the above order of the ten forms (of Viṣṇu). The arches and canopy (should also be worshipped in the same way). After having contemplated the orbs of fire, wind and moon with (their respective) letters in order, one should worship the body and then bathe it. One should then contemplate on the subtle form of the self in the sky, submerged in the white nectar that flows from the disc of the moon. That is the eternal seed of one's self that has been consecrated by the flood. One should thus resolve the spirit that is being produced in the self.

11-16. Then one should do the location of twelve letters (after saying) "I am verily Viṣṇu produced (again)". The heart, head, tuft, armour and weapons should be located (respectively) on the chest, head, tuft, back and eyes. Then the weapons should be located on the two hands. Then one would have a divine body. One should do this location on the body of the disciple in the similar way (as it has been done) on one's self as well as the deity. The worship done for Hari on the heart is known to be *anirmālyā* (without remnant) and that done in a circle as *sanirmālyā* (together with remnant). The disciples with their eyes covered should throw the flower (on the images) (at the commencement of the worship). On which images the flower falls that name should be given to them. Then the disciples should be seated on the left and sesamum,rice and ghee should be offered (as oblation). After having made one hundred aud eight oblations, (one should do) thousand (oblations) for the purification of the body. One should do more than hundred (oblations) for the limbs of the images of the nine compartments. After having made the final (oblation) the preceptor should initiate them (the disciples). He has to be respected by them with riches etc.

CHAPTER TWO HUNDRED AND TWO

Different flowers used in Worship

Fire-god said :

1-2. Lord Hari gets pleased with flowers, perfumes, incense, lamps and offerings. I shall describe you flowers which

are fit and unfit for the god. *Mālatī* is the excellent flower. *Tamāla* (flower) confers enjoyment and emancipation. *Mallikā* (jasmine) destroys all sins. (The flower) *yūthikā* gets the world of Viṣṇu.

3. *Atimukta* will also get the same fruit. The *pāṭalā* (flower) conveys one to the world of Viṣṇu. One gets the world of Viṣṇu with the *karavīra* (flowers). One becomes fortunate with *japā* (flowers).

4. One would reach the world of Viṣṇu with the *pāvantī*, *kubjaka* and *tagara* (flowers). (One would reach) the world of Viṣṇu with the *karṇikāra*. There would be destruction of sin with *kuruṇṭha*.

5-6. One will have an excellent position with lotuses, *ketakī* and jasmine. One would reach the world of Hari with *bāṇa* flowers, *barbara* and *kṛṣṇā*. Similar result would be got by *aśoka*, *tilaka* and *aṭarūṣabhava*. The leaves of *bilva* would confer liberation. One will have the supreme position with the leaves of *śamī*.

7-11. One would reach the world of Viṣṇu with the *bhṛṅgarāja*. One would have same fruits with the leaves of *tamāla*. The black and white basil, white lotus, blue lotuses, lotus, red lotus are meritorious. Lord Hari (gets pleased) with a garland of hundred lotuses. One would get enjoyment and emancipation and destruction of sin with *nīpa*, *arjuna*, *kadamba*, *vakula*, fragrant *kiṁśuka*, *munipuṣpa*, *gokarṇa*, *nāgakarṇa*, *sandhyā* flower, *bilva*, *rañjanī*, *ketakī*, *kūṣmāṇḍa*, *timira*, *kuśa*, *kāśa*, *śara*, *dyūta* etc., *maruvaka* leaves and other fragrant (leaves and flowers). The god would get pleased with all (that is offered) with devotion. A flower is more meritorious than a lakh of gold and a garland, more than a crore times.

12-15. It would be three times more meritorious with the forest flowers than with the flowers from one's own garden or another's garden. One should not worship lord Viṣṇu with withered or broken (flowers) or (flowers) having more than the usual parts. (One would reach) hell (by worshipping) with *kāñcanāra*, *unmatta*, *girikarṇikā*, *kuṭaja* *śālmalīyā* and *śirīṣa*. Lord Hari (is pleased) with *sugandha*, *brahma*, lotuses and blue lotuses. Lord Hara is worshipped with *arka mandāra* (and) *dhustūra* flowers. One should not offer *Kuṭaja*, *karkaṭī* flowers

and *ketakī* for Śiva. (One should not use) *kūṣmāṇḍa*, *nimba* and wild flowers without fragrance (in worship).

16-18. One would get enjoyment and emancipation by worshipping gods with the eight flowers of gestures such as non-violence, conquest of senses, forbearance, knowledge, compassion and learning. Non-violence is the first flower. (The second) flower is the control of senses. Compassion for the beings is (said to be) all flowers. The flower of tranquility excells. Quietitude is a flower and penance is a flower. Meditation is the seventh flower. Truth is the eighth flower. Lord Keśava is pleased with these flowers.

19-23. When lord Hari is worshipped with these flowers, he certainly gets pleased. O Excellent among men ! There are other external flowers. When lord Viṣṇu is worshipped with devotion together with compassion, he gets pleased. Water is the flower for Varuṇa. Ghee, milk and curd (are the flowers) for Soma. Food etc. (are the flowers) for Prajāpati (Brahmā) and incense and lamp for Fire (god). The fifth flower is the fruits and flowers of the forest. The *kuśa*, roots etc. are the flowers of the earth. Fragrant sandal is that of the Wind (god). Earnestness is the flower for lord Viṣṇu. These are always the eight flowers. The seat, the form, the five limbs (such as the heart etc.) and Viṣṇu are the eight flowers. (Worship should be made with the names) Vāsudeva and others for Viṣṇu and Īśāna and others for Śiva.

CHAPTER TWO HUNDRED AND THREE

The nature of hell

Fire-god said :

1-5. I shall describe hells. One does not go to them if he worships lord Viṣṇu with flowers and other things. A man gets released from his life forces at the end of his life even though he does not wish for it. A man gets released from his life on account of some case such as water, fire, poison, weapon, hunger, illness and fall from a mountain. One takes another body to be

experienced as a result of one's own acts. One who has committed a sin would experience grief and one who does good (deeds) would experience happiness. One is led to the God of Death by the dreadful messengers of God of Death through the southern gate if one has taken evil path. Pious men (would be taken) by the western and other (doors). (They are) cast into hells by the servants being ordered by the God of Death. On account of piety one is led to heaven according to the words of Vasiṣṭha.

6-9. The killer of a cow is tormented for a lakh of years in the *mahāvici* (one of the hells). The killer of a brahmin (would be tormented) in a well-heated copper pot (for the same period). One who steals the land would be slowly tormented in the *raurava* (hell) till the great deluge. One who kills a woman, child or the old (is tormented) in the dreadful *mahāraurava* (hell) till (the period of) fourteen Indras. One who sets fire to the house, ground etc. is burnt for a *kalpa* (432 million years of mortals). Thieves would fall into the *tāmisraka* hell. They would be pierced by the attendants of the God of Death with spears etc. for many *kalpa* periods. Then they would be tormented in the *mahatāmisraka* hell by serpents, leeches etc.

10-11. One who kills his mother would be struck by swords in the *asipatravana* (forest where the trees have leaves as sharp as swords) for many *kalpa* periods as long as the earth (remains). One who has burnt men would be burnt in muddy region with gravel etc. One who has eaten sweet food alone will suffer in *kākola* (hell) eating the excreta of insects.

12. One who has discontinued (doing) five sacrifices[1] (would suffer) in *kuṭṭala* hell eating urine and blood. One who has eaten the forbidden food would take blood in the filthy hell.

13. One who afflicts others would be tormented in the hell *tailapāka* like sesamum. One who kills a person who has sought refuge would be cooked in the *tailapāka*.

14. One who withholds gifts at the sacrifice and who sells wine would be thrown into the hell *nirucchvāsa*. Similarly,

1. To be performed by a householder—*brahmayajña, pitṛyajña, daiva-pitṛyajña,*, *bhūtayajña* and *nṛyajña* respectively denoting teaching, libation to manes, oblation to gods, offering made to spirits and feeding guests.

one who lies (would be thrown) into the great hell *vajrakavāṭa*.

15. Evil-minded persons (would suffer) in (the hell) *mahājvāla*; one who has cohabited the forbidden woman (would suffer) in (the hell) *krakaca*, the doer of mixed sins in (the hell); one who strikes at other's weakness would suffer in hells *guḍapāka* and *pratoda*.

16. The killer of an animal (would be thrown) into an alkaline lake. One who steals the land (would be placed) under a current as sharp as a razor. One who steals a cow or gold (would be thrown) into (the hell) *ambariṣa*. One who cuts a tree (would be put) in (the hell) *vajraśastraka*.

17. One who steals wine would be put into *paritāpa* (hell) and one who steals other's wealth into *kālasūtra* (hell). One who eats flesh in excess (would be thrown) into *kaśmala* (hell). One who does not offer the rice-balls (for the manes) (would be put) into *ugragandha* hell.

18. One who receives a bribe (would be tormented) in (the hell) *durdhara*. One who cohabits women taken captive (would suffer) in the hell (called) *mañjūṣa*. One who censures scriptures (would be thrown) in the unstable hell *loha*.

19-20. One who bears false witness (would be put) in (the hell) *pūtivaktra*. One who steals wealth and one who kills a child, woman or the old and one who afflicts a brahmin would suffer in (the hell) *karāla*. A brahmin who drinks wine (would suffer) in (the hell) *vilepa*. Those who have caused breach (of friendship) (would be put) into (the hell) *mahātāmra*.

21. One who cohabits others' wives (would enter) (the hell) *śālmala* (and embrace) glowing iron or stone. Similarly, a woman cohabiting many men would do.

22-23. Those who cohabit their mothers and daughters, those who have cut the tongue (of others), those who have looked (at others' wives) with lustful eyes and those who have plucked the eyes would be thrown into a heap of charcoal. Thieves would be pierced with razors. One who eats flesh (would be made) to eat his own flesh. One who practises fasting for (the stipulated) months would not go to hell. So also one who practises the vow on the eleventh day and the *bhīṣmapañcakavrata*-(would not go to hell).

CHAPTER TWO HUNDRED AND FOUR

Mode of practising the vow of fasting for stipulated months

Fire-god said :

1-2. I shall describe the vow (known as) fasting for a month, that is the most excellent among (the vows). After having done the sacrifice relating to (lord) Viṣṇu and got the command of the preceptor and knowing one's own strength with (the practice of) *kṛcchra* etc., O Sage ! a forester or an ascetic or a woman or a widow should fast for a month.

3-5. One should undertake to observe this vow for thirty-two days after having fasted on the eleventh day of the dark fortnight of (the month of) *āśvina* (October-November). "O lord Viṣṇu ! Commencing from this day until you get up (from sleep) I shall worship you without taking food for thirty days. O Viṣṇu ! (this vow would be) till you get up in the (months of) *āśvina* and *kārttika*. Let not my vow be incomplete if I happen to die in the middle.".

6-9. (Lord Viṣṇu should be worshipped thrice with fragrant flowers after bathing thrice. The person practising the vow should repeat the songs of lord Viṣṇu and contemplate (on him). He should avoid vain discussion and should avoid desire for wealth. He should not touch someone who is not practising the vow. He should not enter into conversation with those addicted to vices. He should dwell in temple for thirty days. The observer of the vow should worship the brahmins on the twelfth day and feed them. After completing vow and paying fees, he should break the fast. One would get enjoyment and emancipation for thirteen *kalpas* (a *kalpa* is equal to 432 million years) by practising thus.

10-12. He should do the sacrifice relating to Viṣṇu and worship thirteen brahmins. He should give them as many pairs of clothes, vessels, seats, umbrellas, metal rings, pairs of sandals, upper cloth and sacred threads. All these things should also be given to another brahmin being permitted by them. After having worshipped golden lord Viṣṇu on the bed, he should worship his own form with clothes and other things.

13-15. Then he should tell brahmins, "O Brahmins ! I am going to the world of Viṣṇu being freed from all sins by the grace of lord Viṣṇu. I am becoming lord Viṣṇu himself". (The brahmins should say), "O One with divine wisdom ! You go to the faultless place of lord Viṣṇu by this vehicle and remain there spotless bearing the form of lord Viṣṇu". Then that bed should be offered to the preceptor. One who practises thus would elevate hundreds of his family and take them to the world of Viṣṇu.

16-18. That country in which there is a person observing fast for a month, would become spotless. What to speak about the family in which there is one who fasts for a month ! Seeing the person practising a vow fallen into a swoon, one should make him drink milk and clarified butter. These things would not nullify the vow. The ghee is allowed by the brahmins, and milk, water, roots are beneficial remedies (administered) by the preceptors. Lord Viṣṇu is the maker of all remedies. Hence he will make the vow complete.

CHAPTER TWO HUNDRED AND FIVE

Mode of performing the Bhīṣmapañcakavrata

Fire-god said :

1. I shall describe the *Bhīṣmapañcaka*,[1] that is the foremost among the vows and that which yields everything. It should be done on the eleventh day in the bright fortnight in *kārttika*.

2. (The observer of the vow) should bathe thrice (daily) for five days and satisfy gods and manes with five kinds of grains and sesamum. He should worship lord Hari silently.

3. Having bathed the deity with the five things got from a cow and with the five sweet things, sandal paste should be besmeared and *guggulu* should be burnt along with ghee.

---

1. The five days from the eleventh to the fifteenth of the bright half of *kārttika* said to be sacred to Bhīṣma. See chapter 205 below.

4. A lamp should be offered. Food offering should be made day and night. He should then repeat (the syllable) "*Oṁ* obeisance to Vāsudeva" one hundred and eight times.

5. The performer of the vow should then make oblations of sesamum and rice dipped in ghee with the sacred syllable of six letters along with the word 'oblations.'

6-8. He should worship the feet with lotuses (on the first day), the knee and thigh with the *bilva* leaves on the second day, the navel with the *bhṛṅgarāja* on the third day, with the *bāṇa, bilva* and *japā* (flowers) on the fourth day and with *mālatī* on the fifth day. The votary should lie down (only) on the (bare) floor. (He should use) cowdung on the eleventh day and cow's urine, curd and milk (on the subsequent days). (He should use) five things got from a cow on the fifth day. He should take food only in the night on the full moon day. The votary would get enjoyment and emancipation.

9. After having practised the (*Bhīṣmapañcaka*) Bhīṣma reached lord Hari. That is why (it is known as) *Bhīṣmapañcaka*. One should worship lord Brahmā and fast while practising the vow.

CHAPTER TWO HUNDRED AND SIX

Mode of offering water of libation to the venerable sage Agastya

Fire-god said :

1-4. (Sage) Agastya (is verily lord) Viṣṇu. After having worshipped him one would reach lord Viṣṇu. When the Sun has not entered (the constellation) Virgo one should offer libation to Agastya for three days and one-third part of a day after having fasted and worshipped him. An image of the sage (Agastya) made of the *kāśa* flower should be located in a pot at (the time of) nightfall and that image in the pot should be worshipped. He should then remain awake in the night. "O Agastya ! The foremost among sages ! A multitude of brilliance ! Great-minded person ! You accept with your wife this worship done by me" . After having invoked the presence (of

(of the sage) with libation, he should worship him with sandal and other things.

5-13. After having led (the image) near the water tank in the morning libation should be offered. "O One having the colour of *kāśa* flower ! Born of Fire and Wind (gods) ! Son of Mitra and Varuṇa !-Born in the pitcher ![1] Obeisance be to you ! That Agastya by whom Ātāpi was eaten as also Vātāpi[2], the great demon and the ocean was dried, may he be present before me. I am praying to (the sage) Agastya with my deeds, mind and speech. Being desirous of attaining the other world, I shall pray to the son of Mitra, born in a different continent and most dear to the gods. Kindly accept the sandal that is the king among the trees. May you accept the garland, that is the destroyer of sins, the vessel of piety, wealth, desire and liberation and that which confers fortune, health and prosperity. O Lord ! Let the incense be accepted. You make my devotion steady. You confer on me the desired boon and also auspicious position in the next (place) (got) by the celestials and demons. O Excellent among the sages ! Conferer of all the desired fruits ! This libation has been offered by me together with clothes, rice, fruits and gold. I make known to (sage) Agastya that which I have raised with my mind. I offer libation with fruits. You accept libation, O Great Sage !" Agastya being thus excavated with the spades (gave) men the desired progeny and strength. (The sage) with fierce splendour along with his chaste wife nourished the two ears. He then conferred blessing on the celestials.

14. "O Daughter of a king ![3] Obeisance to you, the wife of the sage (Agastya) ! One who is a great devotee ! O Governess of the celestials ! Accept libation. O Lopāmudrā ! One who is famous !

15-16. Libation should be offered to Agastya together with a vessel containing five gems, gold and silver and enclosed by seven kinds of grains as well as curd and sandal. (The above libation should be done) by women and *śūdras* without (the reci-

1. When the seed of Mitra and Varuṇa fell at the sight of the nymph Urvaśī, part of it fell into a jar and part into water. From the former arose Agastya, hence called 'born of the pitcher'.

2. They were brothers, both demons.

3. Daughter of the king of Vidarbha.

tation of) the sacred syllables. "O Agastya ! Foremost among the sages ! A multitude of splendour ! Bestower of all things !"

17. After having accepted this worship of mine you retreat in peace. One has to forego a kind of grain, a variety of fruit and a kind of taste for the sake of Agastya.

18. Then the brahmins should be given food (as well as) ghee, sweet gruel and sweet balls. Cows, clothes and gold should be given to them as fees.

19. That pitcher should be given to a brahmin together with gold and its mouth being covered by another vessel containing ghee and sweet gruel.

20. All would get all things by offering libation for seven years. A woman (would get) children and fortune and a girl (would get) a husband born to a king.

CHAPTER TWO HUNDRED AND SEVEN

Mode of performing Kaumudavrata

Fire-god said :

1. The Kaumudavrata, which has been described[1] by me, should be practised in the bright (fortnight) in *āśvayuji*. After fasting on the eleventh day, lord Hari should be worshipped for a month.

2. (One should resolve as follows): "I shall practise the *Kaumudavrata* taking food only once (daily) in the brightfort night in *āśvina* after repeating (the name of) Hari for a month, for the sake of enjoyment and emancipation".

3-4. After fasting, he should worship lord Viṣṇu, after having besmeared the lord with sandals, agallochum and saffron with lotus, blue lotus flowers or white lotuses or *mālati* (flower). (He should offer) a lamp with oil silently. Offering of sweet gruel, cakes and sweet balls (should be made) day and night.

5. "*Oṁ* obeisance to Vāsudeva". Having made the offering (with this syllable) (the vow) should be completed. Food and other things should be given to a brahmin. The fast for a month would continue until the lord wakes up. (If it is continued) beyond that (it would get) greater benefit.

1. See Ch. 198 13-14.

CHAPTER TWO HUNDRED AND EIGHT

Rules and regulations relating to vows and gifts in general

Fire-god said :

1-3. I shall describe briefly the vows and gifts in general. Whichever vow or whichever gift or whichever article or the routines in whichever time such as the first lunar day and other days, on days such as the (Sunday), in asterisms such as the *kṛttikā*, in *viṣkumba* (a particular combination) etc., in the (constellations) aries etc. and at the time of the eclipses, lord Viṣṇu is the governing deity for all these materials, and time. Sun, Īśa, Brahmā, Lakṣmī and all others are the manifestations of lord Viṣṇu.

4-12. The vow, gift, worship and other acts done for him would yield all things. "O lord of the universe ! You come here. (Here are) seat, water for washing the feet, waters of libation, the sweet drink, water for sipping, bathing, clothes, perfumes, flower, incense, lamp and offerings. Obeisance to you." This is the common statement in worship, vow and giving gift. The statement for giving a gift is similar. Listen to me. "Today I offer this article dedicated to Viṣṇu to such and such a brahmin belonging to such and such a *gotra*. I offer this gift to you for the appeasement of all sins, for increasing the longevity and health, for increasing the fortune, for furthering the progeny in the *gotra*, for conquest, wealth, piety, desire for prosperity, the removal of that sin, and release from mundane existence. For the sake of the accomplishment of this gift I am giving to you only. May the lord, the master of the world, get permanently pleased with this. O Lord of sacrifice, gift and vow ! Give me knowledge, fame and other things. Give me piety, desire, wealth and emancipation, that which is wished by the mind". Whoever reads this collection of vow and gift daily, would get the desires fulfilled, would become pure and get enjoyment and emancipation. The vows which should be practised under the auspices of different lunar days, weekdays, casterisms, positions of the sun, astral combinations and Manu and the like should not be practised by worshipping god Vāsudeva in one and the same way.

CHAPTER TWO HUNDRED AND NINE

Rules relating to gifts

Fire-god said :

1. Listen to me. I shall describe the charities that would bestow enjoyment and emancipation. One who does acts of charity (such as digging wells etc.) would get all things.

2. (Digging) reservoirs, wells and tanks, (constructing) temples, giving food and (establishing) gardens are (known to be) *pūrtadharma*, that confers emancipation.

3. Performing *agnihotra* (a kind of sacrifice), penance, truth, protecting scriptures, serving guests, (doing) *vaiśvadeva* (an offering made to the gods Viśvedevas) are said to be *iṣṭa* that take one to heaven.

4. The gift (made) at the time of the eclipse of planets and (that offered) at the time of the entry of the Sun from one constellation to another, gift made on the twelfth lunar days etc. (are also) *pūrta*, which also take one to heaven.

5-7. A gift at the (proper) place, time and (to a proper) person would be of crore merits especially in the transit of the Sun on the tropics, on the equinox, at the (time of) *vyatipāta*, at the waning of the day, at different days beginning the cycles of period, at the transit of the Sun from one constellation to another, on the fourteenth days, on the eighth days, on the full-moon days, on the twelfth days, at the time of *aṣṭakas* (a collection of three days beginning from the seventh day after the full moon), at the time of sacrifices, festivals and marriages, at the Manu-periods, at the *vidhṛti* (*yoga*), on having had a bad dream and when a good brahmin has been got.

8-12. Otherwise it is desired that a gift (has to be bestowed) always upon those on whom one has the faith to do. Tropical (periods are) two, equinoxes (are) two making up four. The eightysix (auspicious periods are)—the four *viṣṇupadīs*[1]., the twelve transits of the Sun from one constellation to another (and) the transit of the Sun in virgo, gemini, pisces and sagittarious. The eightysix (periods) are said to have eightysix times merits (than ordinary periods). The two summer and winter solstices

1. They are taurus, leo, scorpio and acquarious.

are meritorious when it has come and when it has not come i.e., thirty *nāḍis*[1] in cancer and twenty in capricorn respectively. When the Sun stays in the libra or aries (it would be) ten (*nāḍis*) in both. In the eightysix (periods) described already sixty *nāḍikās* (are auspicious after the Sun's entry). Among the auspicious periods of *viṣṇupadi* sixteen (*nāḍis*) before and after (are auspicious).

13. It is said to be the *vyatīpāta* if the Sunday morning occurs in (the asterisms) *śravaṇa, aśvani, dhaniṣṭhā* and *āśleṣā.*

14-15. The *kṛta* (*yuga*) began on the ninth day in the bright fortnight in *kārttika*, the *tretā* (*yuga*) on the third day in the bright (fortnight) in *vaiśākha*, the *dvāpara* (*yuga*) on the new-moon day in the month of *māgha* and the *kali* (*yuga*) on the thirteenth day of the dark (fortnight) in *nabhasyaka* (*bhādrapada*). One has to know them thus. One should also know the periods of Manu and others thus.

16-19. Gifts made on the ninth day of the white (fortnight) in *aśvayuk*, the twelfth day in *kārttika*, the third day in *māgha* and *bhādrapada*, the new-moon day in *phālguna*, the eleventh day in *pauṣa*, the tenth day in *āṣāḍha*, the seventh day in the month of *māgha*, the eighth day of the dark (fortnight) in *śrāvaṇa*, the full-moon day in *āṣāḍha*, and similarly fifteenth day of *kārttika, phālguna* and *jyaiṣṭha*, the three *aṣṭakas*[2] in the later part of *āgrahāyaṇi* (December-January) and the eighth day known as the *aṣṭaka* confer undecaying benefits.

20. (In the same way one should give gifts in the auspicious periods) at sacred places like Gayā, (the river) Gaṅgā and Prayāga and temples etc. Gifts should be made without being requested. But knowledge, wealth and girls (should) not (be given as gifts thus).

21. Gift should be made facing the east and the gift should be received facing the north. (By this) the longevity of the giver increases and that of the recipient does not decrease.

22-26. (In general) (the name of) the *gotra* of the recipient and their own selves are repeated and the gift is made (by the givers). In the case of giving away a girl in marriage (the name of) the three (*gotras*) (should be repeated). Gift should be given after bathing and worshipping the deity (along) with (the reci-

1. One *nāḍī* is equal to 24 minutes.
2. The collection of seventh, eighth and ninth days after full-moon.

tation of) the *vyāhṛtis* (the syllables *bhū* etc. of the *gāyatrī mantra*) together with water. Gold, horse, sesamum, elephant, servant, chariot, earth, house, girl and tawny, cow are the ten great gifts. The money got by one's learning, valour, penance, means of a girl, by officiating as a priest and through the disciple is (said to be) *śulka* (fees, or bride's-price etc.). All the wealth acquired by following some trade or work is also (known as) *śulka*. All that which was got by usury, agriculture and trade and that obtained as a favour and the one got by gambling, dice, stealing etc. and similar heroic pursuits (are said to be acquired) by some device. The three kinds (of acquisition) have three different kinds (of fruits).

27. Woman's property is said to be of six kinds—*adhyagni* (gift made to a woman at the time of marriage), *adhyāvāha-nika* (gift made to a woman at the time of leaving her father's house for her husband's house), gift made (by the husband) out of love or affection and gifts got from the brother, mother or father.

28. Brahmins, warriors and tradesmen (have their own) wealth. (But) a *śūdra* (will have) by their favour. One should not give as gift cow, house, bed and women to many.

29-30. If one promises to give a gift and does not give, it would kill hundred of generations. Whatever little merit one has acquired should be made to the gods, preceptors, mothers and fathers with one's effort. The wealth that has been given (as a gift) with a view to have something in return (would be) useless.

31-33. Piety is accomplished by faith. Even water given (to the thirsty gets) undiminishing (merit). One is said to be an excellent person (to receive a gift) if he is endowed with knowledge, good conduct and quality, avoids doing harm to others and protects and saves the ignorant. A gift made to the mother is hundred times (meritorious than the others), and that to the father is thousand times (meritorious). The gift given to the daughter (gets) endless (merits) and that to the sister (gets) undecaying (merits). A gift (given) to a creature (is) of equal merit and that (given) to a sinner (is) of great merit.

34-38. (A gift) to (a person of) the mixed caste (is) two times (meritorious), a gift to a *śūdra* (is) four times (meritorious), to a *vaiśya* (is) eight times (meritorious) and to a *kṣatriya* is sixteen

times (meritorious). I shall describe (the merits of giving a gift) to a brahmin. (Gift made) to one who has studied the scriptures is hundred times (merit-worthy), to one who imparts the scriptures is of endless (merit). It is said that gift (given) to the priest and the officiating priest is of undecaying (merit). Gift given to those devoid of wealth and to a sacrificer would be of limitless (merit). A brahmin who does not do penances and study and has desire to accept gift would get drowned along with that just like a practitioner together with the stone in the floods. After bathing and touching (waters) properly one should accept the gift after becoming pure and restraining senses. The recipient of the gift should always repeat the *sāvitrī* (*gāyatrī*). Then the deity should be glorified together with the materials.

39-48. The recipient should utter the complimentary words loudly after having received from an excellent brahmin, (in a) soft (voice) (after receiving) from a *kṣatriya* (warrior), in a low voice (after receiving) from a *viśa* (tradesman) and mentally (after receiving) from a *śūdra*. (I shall describe the deities of different things). All (the gods) are the presiding deities for (the gift of) protection. Viṣṇu is the deity of the earth. Girl, servant and female servant are said to be governed by Prajāpati. An elephant is also governed by Prajāpati. The deity for the horse is Yama (god of Death). Similarly all the one-hoofed animals and the buffalo are governed by the God of Death. Nirṛti (is the presiding deity) of the camel, Śiva is that of a cow, Fire-god is that of a goat, Varuṇa is that of a ram, Hari is that of a boar, Wind-god is that of forest animals, Varuṇa for the tank, (Varuṇa) for vessels of water such as the pot etc. and gems got from the ocean, Fire-god for gold and iron, Prajāpati for food grains and cooked food, Gandharva for fragrant material, Bṛhaspati for dress, Wind-god for all birds, Brahmā for knowledge and its accessories, Sarasvatī for books etc., Viśvakarmā for sculpture, Vanaspati for the trees etc. The deities of the materials make up the body of Hari. Aṅgiras is said to be the deity of umbrella, antelope-skins, bed, chariot, seat, sandals and vehicle. All ammunitions, weapons, banners etc. (are governed) by all the gods. A house also (is governed) by all the gods. (Lord) Viṣṇu is the presiding deity of all things.

49-54. Or Śiva may be (the presiding deity) because there is no other article besides the above. One should mention the

name of the material and say that "I am giving". Then water should be given on the hand. This is known to be the procedure in all gifts. (The receiver) should say "(Lord) Viṣṇu is the giver. (Lord) Viṣṇu is the materials. I am receiving." Wishing the welfare of the giver is the duty of the recipient (that confers) the two fruits of enjoyment and emancipation. One may accept gift from all for protecting the preceptors and servants and also to propitiate gods and manes. But he should not get satisfied with that. Money should not (be taken) from a *śūdra* for the sake of sacrifice. The benefit of that would reach the *śūdra*. Molasses, butter-milk and juices etc. may be accepted by an anchorite from a *śūdra*. A brahmin struggling for his existence may accept gift from all. If the brahmins are associated with fire and sun there cannot be any defect in teaching performing sacrifice or by accepting a gift from a prohibited person.

55. (A gift) is given in the *kṛtayuga* by approaching the person, is given in the *tretāyuga* after inviting (the person concerned). (A gift is made) in the *dvāparayuga* to one who seeks and in the *kaliyuga* to one who follows and begs.

56-63. Water should be poured on the ground after mentally resolving to give to a suitable person. The ocean has its limit. But there is no limit for the gift. (I shall give) to such and such a person belonging to such and such a *gotra*, who is a good soul, and a proper person who is learned in the *Vedas* and its accessories at the time of the eclipse of the Moon and Sun, at the entry of the Sun into a constellation, at the sacred places of great merit such as the Ganges, Gayā, Prayāga etc. "I make a gift of such and such an article for which Viṣṇu and Śiva and others, are the presiding deities for the sake of (getting)children, grand children, house, fortune, wife endowed with good qualities and for the increase of fame, learning, desire, fortune and health and for the destruction of all sins and for getting heaven, enjoyment and emancipation. I give this to you. May lord Hari (identical with) Śiva, the destroyer of spate of evils belonging to the heaven, sky and earth be pleased. May you be the conferer of the world of Brahmā on me for the sake of getting the piety, wealth and desire. I offer gold as fee to such and such a brahmin of such and, such a *gotra* for the sake of making this gift established". All gifts should be made with this sentence for giving a gift.

CHAPTER TWO HUNDRED AND TEN

Sixteen great gifts

Fire-god said:

1-4. I shall describe all the gifts. The great gifts (are) sixteen. (The gift known as) the *tulāpuruṣa*[1] is the first. (The others are) gift of *hiraṇyagarbha*, *brahmāṇḍa kalpavṛkṣa* (celestial tree). The fifth one (is the gift of) thousand cows. (The gift of) golden *kāmadhenu* (the celestial cow) (is the sixth one). The seventh one (is the gift of) golden horse. (The other gifts are) the golden horse and chariot and the golden elephant and horse. Then (the remaining gifts are) five ploughs and (the gift of) earth, *viśvacakra*, *kalpalatā*, the excellent seven oceans, *ratnadhenu* and *mahābhūtaghaṭa*. (The gift) should be given on an auspicious day.

5. Gift should be given to a brahmin after having worshipped gods in a circle in a shed. Listen to me. I shall describe ten gifts (known as) *merudāna* (heaps of different things).

6. The best gift is that of a thousand *droṇas* (a measure) of grains. The rest are successively half (the quantity) of the preceding ones. An excellent gift of a mountain of salt should be given (consisting of) sixteen *droṇas*.

7. An excellent (gift) of a mountain of molasses would be of ten *bhāras* (a measure). The rest (would be) successively half of the preceding ones. An excellent hill of gold would be of thousand *palas* (a measure of weight) and the rest as that (described above).

8. A hill of sesamum would be of ten *droṇas* (the rest being) duly five and three *droṇas*. The hill of cotton would be twenty, ten and five *bhāras* (respectively).

9. An excellent hill of ghee would be twenty pots of ghee. An excellent hill of silver (would be) ten thousand *palas*.

10-12. (An excellent) hill of sugar (would be) eight *bhāras* and the medium (would be) half that (and the inferior still half that. I shall describe the ten cows by giving which one would get enjoyment and emancipation. The first one would be the cow of molasses and the next one would be the cow of ghee. The third one is the cow of sesamum and the fourth one cow of

1. gold, jewel or other valuable things equal to a man's weight given to a Brāhmaṇa as a gift.

water. (The others are) cow of milk, cow of honey, cow of sugar, cow of curd and the cow of juices. The tenth one is the cow in its natural form. This is said to be the rule (governing the ten cows).

13-18. In the case of liquid materials given as the cow, they should be in the form of the pots. But they should be a heap in the case of other (materials). One should place a deer skin of four cubits (length) on the ground besmeared with cow dung with the neck (part) on the east. *Darbha* should be spread everywhere. Similarly (a seat) should be made for the calf with the tender skin of *eṇaka* (a kind of black antelope). The cow together with the calf should be arranged such as it faces the east and the feet point to the north. An excellent gift of cow of molasses would always be of four *bhāras* (out of which)the calf should be of one *bhāra*. The middle type is known to be of two *bhāras* (for the cow) and half a *bhāra* for the calf. The last type should be one *bhāra* (for the cow) and a quarter (*bhāra*) for the calf. Otherwise (the gift may be made) according to the molasses and wealth one may have. One *māṣa* (a measure) is five *kṛṣṇalakas* (seed of the *guñja* plant). One *suvarṇa* is equal to sixteen *māṣas*. One *pala* is equal to four *suvarṇas*. One *tulā* is known to be one hundred palas. A *bhāra* would be twenty *tulās*. One droṇa (is equal to) four *āḍhaka*.

19-22. The cow and the calf both made of the molasses should be covered by a thin white cloth. The ears (should be made of) pearl oyster, the feet of sugarcane and the eyes of pure pearls. The veins (should be made of) white thread, the woollen blankets (for spreading) of white wool, the backside with copper vases, the hairs with white chowrie, the two eye-brows with coral, the breast with butter, the tail with silken cloth, the milk pails made of bronze and the pupils with sapphire. The ornaments on the horns should be made of gold and the hoofs of silver. The teeth should be of different kinds of fruits and the nose of sandal.

23-29. O Brahmin ! After having made ready the cow, it should be worshipped with these sacred syllables. "That goddess who is the fortune of all beings and who remains in the celestials may in the form of the cow give me peace. The (goddess) Rudrāṇī is always dear to lord Śaṅkara and remains in the body, may that goddess in the form of the cow dispel my sin. That one who is on the chest of (lord) Viṣṇu

and who is the *Svāhā* for the fire, who is the energy of the moon, sun and star, that is of the form of the cow O Goddess of Fortune ! May that cow which is the fortune of the four-faced one (Brahmā), the god of wealth and the guardian deity of the world, be the conferer on me. You are the *svadhā* (oblation of food) for all the manes and the *svāhā* for the partakers of sacrifices. Hence you are the cow that removes all sins. Hence you get me peace". The cow that has been sanctified thus should be given to a brahmin. The same procedure (holds good) for the (offerings) of all kinds of cows (mentioned already). After having obtained the benefits of all sacrifices one (would become) pure and get enjoyment and emancipation.

30-34. One should give as a gift a cow having golden horns, silvery hoofs, of good conduct and having udders with bronze, with milk and decked with cloth together with the fees. One who gives such a cow would stay in heaven for as many years as the number of hairs (on its body). If it is a tawny (cow) it would again elevate seven generations (of the giver). One who gives a cow having golden horns, silvery hoofs and bronze attached udders together with fees befitting one's capacity would get enjoyment and emancipation after giving. By giving a cow with a calf, i.e., a cow that is delivering a calf, one would reach heaven and stay there for so many years as the number of hairs (on the body of the cow). It should be given as laid down before. A cow and a calf should be given as a gift by one that is about to die as (laid down) before. (He should say) "There is the dark *Vaitaraṇi* river at the dreadful entrance to (the place of) the God of Death. I am giving this black cow in order to cross that Vaitaraṇī."

CHAPTER TWO HUNDRED AND ELEVEN

Different kinds of gifts

Fire-god said :

1. One who has ten cows should give one. One having hundred cows should give ten cows. A person having a thousand cows should give hundred. All yield the same benefit.

2. Those who give thousand cows (as gift) would go to a place where the mansions are golden, there would be flow of wealth and the *gandharvas* and celestial nymphs (dwell).

3. By giving hundred cows one becomes free from the ocean of hells. By giving a weaned calf one stays in comfort in the heaven.

4-6. By the gift of a cow one would get longevity, health, fortune and heaven. She is the auspicious queen of the guardian deities such as Indra and the like; may she be the bestower of all my desires by the greatness of the gift of the she-buffalo. That mother of the demon in the form of buffalo the children of which (woman) are established by the assistance of the Lord of Dharma, may be the bestower of wealth on me. One would get fortune by giving a she-buffalo and reach heaven by giving a bull.

7-11. The gift known as *saṁyuktahalapaṅkti* (attached with ten ploughs) confers all fruits. A collection of ten ploughs is said to be a *paṅkti*. They should be made of wood and yoked to bulls. One would stay in heaven by giving them bound with golden strips. The benefits of giving ten tawny cows at the Puṣkara (a sacred place) in (the month of) *jyeṣṭhā* is said to be undecaying. Similar benefit would accrue by releasing a bull. (One should say) "O Four-footed one ! You are the virtue. These four are dear to you. O lord of Viṣṇu ! One who nourishes the manes, beings and the sages ! Let me have the worlds free blemishes and undecaying when you are released. May I not have the debts due to the gods, beings, manes and mortals. You are the virtue. That fate which befalls one who resorts to you, let it be firm in me."

12-16. One should mark (the bull) with the circles and spears and let it go with these sacred syllables (described above). If a bull is released on the eleventh day of a dead person he would be freed from the world of the dead. (The same benefit would accrue if a bull is let loose) at the time of six-monthly ceremony and annual ceremony (for the dead). One who makes a gift of *gocarma* (a measure of surface) would get rid of his sins. A *nivarttana* would be of thirty *kuṇḍas*, each *kuṇḍa* being ten cubits. The ground extending to ten times (the *nivartana*) (is known to be) *gocarma*. One who gives deer's skin together with

a cow, earth and gold would get united with lord Brahmā, even though he had done many sinful deeds. One may give vessels filled with sesamum, honey and black sesamum as well as a *prastha* (a particular measure) of long pepper. Having given a bed of good quality one may get enjoyment and emancipation.

17. After having made a golden image of the self and given (the same as a gift), (the giver could reach) heaven.

18. After having made a large house and giving it one would get enjoyment and emancipation. (One would reach) heaven by giving a house, a hut for an ascetic, hall and shelter. One who builds a cattle-shed and gifts it would be free from sin and reach heaven.

19-20. One who makes a gift of the buffalo (the vehicle) of the God of Death would be free from sin and would go to heaven. One who gives (as a gift the images of gods) Brahmā Hara (Śiva), Hari with the celestials and the messenger of the God of Death in their middle and (the god) Pāśī (Varuṇa) as cutting the head of the latter would reach heaven. A brahmin who accepts this gift known as the 'three-faced' would incur sin.

21. One should give to a brahmin a wheel made of silver together with gold after having placed it on (his own) lap. This is (known as) the 'wheel of time' of great merit.

22-27. One who makes a gift of iron equal to one's weight would not go to hell. One who gives an iron rod of fifty *palas* covered by a cloth to a brahmin would not get (the chastising) rod of the God of Death. One should give the root or fruit or other material collectively or separately for the Conqueror of Death for the increase of one's life. One should make (a figure of) a man with black sesamum, with the teeth (made) of silver, eye (made) of gold, wielding a sword in the hand, bedecked with *japā* flowers, wearing red cloth, adorned with a garland of conch-shells, the feet having a pair of sandals, the sides (covered) by black wool and holding a ball of flesh in his left (hand). He is (known as) the embodiment of time. After having worshipped that (image) with perfumes and other things, it should be given to a brahmin. (Such a giver) would be free from death and disease and become a monarch.

28. One who gives a gift of a cow and a bull to a brahmin

would get enjoyment and emancipation. One would not die by giving a golden hairy horse.

29-31. One who makes such a gift endowed with bells would also get enjoyment and emancipation. One who gives gold would get the desired things. When gold is given as gift, silver should be given as remuneration. Gold is the remuneration even in the case of other gifts. No remuneration (should be given) when gold, silver, copper, rice and other grains (are given as gift) or at the daily ceremony for the manes and at the worship of gods.

32-35. Silver (given) as remuneration at the ceremony for the manes is a means to get piety, pleasure and material comfort. A wiseman who gives land as a gift should also give gold, silver, copper, gems, pearls, wealth and all other things. One who makes a gift of land, that composed man satisfies the manes in their world and the gods in the world of gods. One who gives (as a gift) a market town or small town or village or field abound with grains or hundred *nivartana*[1] or half of that or a house etc. or only *gocarma*[2] extent of land would get all things.

36. Just as a drop of oil spreads on the waters so also the fruit of all gifts would follow the mortal in the next birth.

37. The benefit (of making a gift) of gold, land and an eight year old girl would follow (the giver) in his seven births. One who gives a girl (in marriage) would elevate twentyone generations of his family and attain the world of Brahmā.

38. Having given an elephant together with remuneration one becomes free from blemish and would attain heaven. Having given a horse one would get long and healthy life and fortune and ascend heaven.

39-40. One who gives a maid servant to an excellent brahmin would reach the world of nymphs. Having given a copper plate weighing five hundred *palas* (a measure of weight) or half the weight or a quarter of that weight or one-eighth of the weight would get enjoyment and emancipation. By giving a cart together with a bull one would go to heaven by means of a cart.

41. One who makes a gift of cloth would get longevity,

1. See verse 13 above.
2. See verse 14 above.

health and undecaying heaven. The giver of grains such as the wheat, *kalama* (rice sown in June and harvested in December), barley and other (grains) would attain heaven.

42-43. Having given (as a gift) a seat, metallic vessel, salt, fragrant sandal, incense, lamp, betel, iron, silver, gem and other rare materials, one would get enjoyment and emancipation. One would ascend heaven by giving sesamum and a vessel for keeping sesamum.

44-46. There is nothing superior to the gift of food. Neither there was nor there would be. The (merit of) gift of an elephant, horse, chariot, maid-servant, servant and house will not equal a sixteenth part (of the merit) of giving food. One who gives food after committing a great sin would become free from all sins and attain undecaying worlds. One who sets up a place for distributing water for drinking would get enjoyment and emancipation.

47. By giving fire and firewood (for travellers) on the way, one would get radiance etc. and would be served in the (celestial) vehicle in heaven by the celestials, *gandharvas* and women.

48. One would get all things by giving ghee, oil and salt. After having given umbrella, sandal and firewood etc. one would dwell in heaven happily.

49-52. A gift made after worshipping lords Hari, Hara, Brahmā and the guardian deities on the important lunar days like the first etc., on the combinations (known as) *viṣkambha* etc., in the (months) *caitra* and others, in the years and the (asterisms) *aśvini* etc. is of great merit. One would get enjoyment and emancipation by providing shady trees, feeding places, (vehicles) to carry burden and for anointing the feet. There are three things which are of equal merits. (They are)—cows, land and imparting knowledge. By imparting knowledge one becomes blemishless and attains the world of Brahmā. One who imparts knowledge about the *brahman*, would be equal to one who gives earth consisting of seven continents.

53-54. One who gives refuge to all beings would get all things. One who copies and gives the *purāṇa* or *Bhārata* or *Rāmāyaṇa*, would get enjoyment and emancipation. One who teaches scriptures dancing and music would reach heaven.

55. Money should be given to the teacher and food etc. for the students. What more can be possibly given by one who does with a motive to acquire virtues and desires.

56. There is no doubt that one would get by imparting knowledge every benefit that he would get by (performing) a thousand *Vājapeya* sacrifices.

57. One who reads a book would be the giver of all gifts at the temples of (lords) Śiva, Viṣṇu and the Sun-god.

58. All the castes and the four institutions of life separately and all the gods such as Brahmā and others are established on the gift of knowledge.

59. Knowledge is the wish-yielding cow. It is the unsurpassing eye. One rejoices with the Gandharvas by giving the *Upavedas* (the secondary texts such as the *Āyurveda*).

60. One would attain heaven by giving the accessory texts of scriptures. One would rejoice with piety by giving the religious law books.

61. There is no doubt that one gets release (from the mundane existence) by giving the established texts (of any discipline). One would reap the same benefit by giving a book as he would by imparting knowledge.

62. One would get everything by giving sacred religious texts and *Purāṇas*. One would get the benefit of Puṇḍarīka[1] by imparting (knowledge to) the disciples.

63-65. There is not known to be any limit for the benefit accrued by one who gives that by which he lives. That which is the most excellent in the world and that which is liked by one should be given to the manes by one who desires to have them without depletion. One who gives materials for worship after having worshipped (lords) Viṣṇu, Rudra (Śiva), the Lotus-born (Brahmā), Goddess, Vighneśvara (lord of impediments) and others would get everything. One who causes (to construct) a temple and to make an image would get all things.

66. One would be free from blemishes by washing and cleaning the temple. One who draws the mystic diagrams would become the ruler of a province subsequently.

67-69. After having given perfumes, flowers, incense, lamp, food offering, circumambulation, bell, banner, canopy, (arran-

1. A unit of measurement.

ged) a show, musical instruments and music and clothes for the lord, one would get enjoyment and emancipation. One should give musk, benzoin, sandal wood, agallochum, camphor, *musta* (a kind of grass), *guggulu* (a fragrant resin) and *vijaya*. One who establishes light at the time of solstice and others with a *prastha* (a measure) of ghee would get everything.

70-71. Bathing is known to be with hundred *palas* (of materials), bathing with oil with twentyfive *palas*. A great bathing is said to be with a thousand *palas* (of materials). (By bathing) with water ten sins (are washed off), by bathing with thick milk hundred sins (are washed off), (by bathing) with milk a thousand (sins are washed off) and ten thousand (sins are washed off by bathing) with ghee.

72. One would get fortune and wealth and would go to heaven by giving a maid-servant, servant, ornaments, cow, land, horse and elephant and other things for the deity.

CHAPTER TWO HUNDRED AND TWELVE

Gifts granting the desired fruits

Fire-god said :

1. I shall describe gifts that confer the desired benefits. One should do daily worship each month and do the worship for (the accomplishment of one's) desires.

2-3. The undertaking of the vow, worship of the preceptor and the grand worship at the end of the year (are the routines). One who gives a horse and a lotus made of flour to lord Śiva after worship in *mārgaśirṣa* would live in the world of Sun for a long time. (By giving) an elephant made of flour in *pauṣa*, one would lift twentyone generations.

4. By giving a horse and a chariot made of flour in *māgha*, one would not go to hell. One would become a monarch and would ascend heaven by giving a bull made of flour in *phālguna*.

5. Having given a cow made of sugarcane together with a servant and a female servant in *caitra*, one would remain in

heaven for a long time and would become a monarch at the end.

6. One would become verily (lord) Śiva himself by giving seven kinds of rice in *vaiśākha*. One would become (identical with lord) Śiva by making a circular altar in the *āṣāḍha*.

7. One would ascend heaven and also (become) a king by giving a vehicle made of flowers in *śrāvaṇa*. By giving two hundred fruits one would elevate his family (and become) a king.

8. One would become a king after ascending heaven by giving *guggulu* (gum resin) etc. in *bhādra*. Giving a vessel filled with milk and clarified butter in *āśvina* would convey one to heaven.

9. Having given pieces of jaggery and clarified butter in the *kārttika* one would go to heaven and then be a king. I shall describe the twelve varieties of gifts (known as) *merudāna* (heaps of things resembling the Meru mountain) that confers enjoyment and emancipation.

10-18. In the *meruvrata* one should give a *meru* (mountain) of gems to a brahmin in *kārttika*. Listen to me. (I shall describe) the measure (of things) in all (the gifts of) *Merus* duly. Only a *prastha* (a measure) of diamond, ruby, *mahānīla* (a kind of sapphire), sapphire, crystal, topaz, emerald and pearl are excellent. Half of that (measure) would be medium and a quarter of that (would be) inferior. One should avoid doing trickery knowingly. The Meru should be located in the pericarps presided by (the lords) Brahmā, Viṣṇu and Īśa. Mālyavān should be worshipped on the east and that is known as Bhadra still to its east. Aśvarakṣa is said to be the next. The Niṣadha, Hemakūṭa and Himavān, the three, should be (worshipped) on the south of Meru. The three (mountains) Nīla, Śveta and Śṛṅgī are (worshipped) on the north (of Meru). (The mountains) Gandhamādana, Vaikaṅka and Ketumāla would be on the west. Thus the Meru would be associated with the twelve (mountains). One should worship (lord) Viṣṇu or (lord) Śiva after fasting preceded by bathing. The Meru should be worshipped with the sacred syllables in front of the deity and given to a brahmin. (One should say) "I give this excellent material of (the shape of) Meru belonging to god Viṣṇu to a brahmin of such and such a *gotra* to become sinless and for the sake of enjoyment and emancipation." (One who does so) would be honoured by the celestials and would sport in the

(divine) chariot in the worlds of Indra, Brahmā, Śiva and Viṣṇu after elevating his family. One should make the gift even at other times such as the entry of the Sun from one constellation into another.

19-22. One should offer the golden Meru of (the weight of) a thousand *palas*. It should have three peaks representing the (lords) Brahmā, Viṣṇu and Hara (Śiva). Each one of the mountains should be hundred (*palas*). Together with the Meru, the mountains are known to be thirteen. One who makes a gift of gold Meru to a brahmin at the time of solstices, eclipses etc., in the presence of (lord) Viṣṇu, after having worshipped lord Hari (Viṣṇu), would live in the world of Viṣṇu for a long time. One would be a king for such a long time as the infinitesimal particles (of the gift). One should resolve and give a silver Meru having twelve mountains.

23-26. It would have the aforesaid benefit. One should worship lord Viṣṇu and a brahmin and resolve (to give) *bhūmimeru* (land in the form of Meru) consisting of a circular orb or a village of one-eighth part. The other parts (carry) the same benefit as before. One who gives the Meru in the form of an elephant together with the twelve mountains and the three beings (gods) would get infinite benefit. Meru (in the form) of a horse (would be) fifteen horses together with twelve horses. Giving this (as a gift) after worshipping lords Viṣṇu and others one would enjoy comforts and become a king. One should give a Meru (in the form) of cow of the same number as the horse as before.

27. A gift of a Meru (in the form) of cloth would be a *bhāra* of silk cloth in the middle with the twelve cloth as mountains (around). By giving (this gift) (one will have) undiminishing benefit.

28-29. A mountain of clarified butter (would be) five thousand *palas* of ghee, each one (of the mountains being) five hundred. One should worship lord Hari in this mountain. Having offered it to a brahmin in the presence of (lord) Viṣṇu, one would get everything and reach lord Hari. One would get (the same fruit) by making a Meru of sugarcandy and giving in the same way.

30-35. The Meru of grains (should be) five *khāri* (a measure equal to 15 *droṇas*) and the other (mountains) of one *khāri*

each. All should have golden peaks (denoting lords) Brahmā, Viṣṇu and Maheśvara. One would acquire special benefit by worshipping lord Viṣṇu in all of them. One should set up a Meru of sesamum in the same way measuring ten parts. The peaks should be as before for that (mountain) and other mountains. One who makes a gift of a Meru of sesamum would reach the world of Viṣṇu together with his relatives. "Obeisance to the form of Viṣṇu. Obeisance to (the mountain) Dharādhara. (Obeisance) to one having lords Brahmā, Viṣṇu and Īśa on the peaks, to one remaining at the navel of the earth, to the lord of twelve mountains, to the destroyer of all sins, to the devotee of lord Viṣṇu and to the calm person. You always protect me so that I may reach lord Viṣṇu together with my forefathers becoming sinless. *Oṁ*, obeisance. You are indeed lord Hari. I am lord Viṣṇu in the front of (lord) Hari. I shall inform lord Viṣṇu with devotion for the sake of enjoyment and emancipation.

CHAPTER TWO HUNDRED AND THIRTEEN

Mode of making a gift of earth and its benefits

Fire-god said :

1-4. I shall describe (the mode of) making a gift of the earth. The earth is known to be of three kinds (extending to) hundred crores of *yojanas* (containing) seven continents and the oceans. That earth upto the continent of Jambū is spoken as excellent. One should make an excellent one with five *bhāras* (measure of weight) of gold. The tortoise and lotus (supporting that) should be laid with half that (measure). The excellent earth is said to be (of the full measure). The middle one (is said to have) two parts. The last one (should be of) one-third part. The tortoise and lotus will be one-third. The wish-yielding (celestial) tree should be made (to weigh) a thousand *palas*.

5-9. The central stalk (of the tree) together with the leaves, fruits and flowers and having five branches should be got ready and the five should be given by a good man. One who makes

this gift would rejoice in the world of Brahmā together with the manes for a long time. The celestial cow (should be made) with five hundred *palas* in front of lord Viṣṇu. The gods Brahmā, Viṣṇu, Maheśa and others are settled in the cow. The gift of a cow is the gift of all (things). It gives all (things) and also the world of Brahmā. Having given a tawny cow one would elevate all families. By giving a girl (in marriage) after decorating her, one would acquire the benefit of (doing the) horse sacrifice. One who gives a land in which all grains grow would get everyting. One who gives a village or a town or a hamlet would be comfortable. By setting free a bull in *kārttika* one would elevate the family.

CHAPTER TWO HUNDRED AND FOURTEEN

The system of veins in the body and their benefits

Fire-god said :

1-4. I shall describe the system of veins by knowing which one would know lord Hari. Fibre-like things spread out from the bulbous root below the navel. They are seventy-two thousand situated at the centre of the navel. They spread out and occupy everywhere across, above and below. They are situated like a wheel. Among these *iḍā, piṅgalā, suṣumnā, gāndhārī, hastijihvā, pṛthā, yaśā, alambuṣā, huhu* and *śaṅkhinī* are the ten principal veins.

5-14. These veins are said to be carrying the ten life forces—*prāṇa, apāna, samāna, udāna vyāna, nāga, kūrma, kṛkara, devadatta* and *dhanañjaya*. *Prāṇa* is the chief wind and is the lord of the ten. The *prāṇa* makes the life living from exhalation after the inhalation. Remaining in the chest of beings it fills up daily. The *prāṇa* gets united with life by exhalation, inhalation and coughing. Because it moves out from the life it is said to be *prāṇa*. *Apāna* pushes down the food in men. It is said to be *apāna* because it is the wind that carries the urine and semen. The wind known as *samāna* equalises the blood, biles, phlegm and wind in the body (caused by) drinking, eating and smelling.

The wind known as *udāna* agitates the vulnerable points and causes the quivering of lips, face and causes change in the complexion of the eye. (The wind) *vyāna* depresses the body and activates the disease. It is said to be *vyāna* because it returns from the throat and spreads out. The wind *nāga* (is known to be) in vomitting and *kūrma* remains in the opening. (The wind) *kṛkara* is in eating, *devadatta* in yawning, *dhanañjaya* in raising loud sound. They do not abandon even the dead. Thus goes the life cycle with the ten activities. Hence it is the cycle of veins.

15-20. The solstices, the equinoxes, day and night, the sun's passage north and south of the equator, intercalary month, debt, the incomplete night and wealth (are attributed to the different parts of the body and their functions). The incomplete night would be the hiccough and the intercalary mouth the yawning. The debt would be coughing. The exhalation is said to be wealth. The right side (of the body) is known to be the north and the left side is designated as the south. The equinoctical points are said to be in the middle line passing through the two parts while the solstice is that passing from its own nerve-centre to another centre. O Brahmin ! Suṣumnā is established in the middle of the body, the *iḍā* on the left and the *piṅgalā* on the right. The *prāṇa* above is remembered to be the day. In the same way *apāna* would be the night. One wind (exists) in ten forms. The expanse in the middle of the body is said to be the lunar eclipse. The expanse between the principles of the body is known to be the solar eclipse.

21. Filling the abdomen with wind as much as one desires is known to be the *prāṇāyāma* known as the *pūraka* because it fills up.

22. After covering all the holes, one should remain like a pot after filling (the abdomen with air) without exhalation and inhalation. That is the *kumbhaka* (variety of) *prāṇāyāma*.

23-26. One who knows the sacred syllable should push the wind upwards and let out in one breath. He should evacuate it upwards (to the region of the brain). Since (lord) Śiva residing in the body (of beings) himself utters (that) (the letter ha), that is said to be the repetition for those who know the principles. That master of *yoga* does the repetition twentyone thousand six hundred times in the course of a day and night. This *gāyatrī*

known as the *ajapā* is of the form of Brahmā, Viṣṇu and Maheśvara. There is no rebirth for one that repeats this *ajapā* (*mantra*).

27. The foremost *kuṇḍalinī* (the energy coiled in one of the psychometric centres) is considered to be associated with the moon, fire and sun. It is known to remain in the heart in the form. of a sprout.

28-32. The location of the creation should be therein because of its suspension from that. The foremost worshipper should contemplate therein the flowing ambrosia. The *sakala* (endowed with the parts) is known to be remaining in the body and the *niṣkala* (without the parts) as devoid of the body. That one who repeats *haṁsa* is the lord Sadāśiva (ever auspicious). That person remains in the body of the man both outside and inside just as oil in the sesamum and fragrance in the flowers. Lord *Brahmā* has his place in the heart. Lord Viṣṇu remains at the throat. Lord Rudra is situated in the middle of the cheeks. Lord Maheśvara is at the forehead. Lord Śiva should be known as the tip of the vital principle and the higher and the lower as its end. The *sakala* form is said to be of five kinds and *niṣkala* form as the contrary.

33-41. That person who produces the sound that is *prāsāda* (propitious) and repeats hundred times would no doubt get accomplished in six months endowed with *yoga*. There will be destruction of all sins because of the knowledge of the past and future events. One would get virtues such as *aṇimā* (the power to become minute as an atom) in six months. The *prāsāda* has been described by me as three: gross, subtle and foremost. *Prāsāda* is of three kinds—short, long and protracted. The short one burns sins. The long one would confer emancipation. The elongated one is in accomplishing things. It is adorned with a dot on its head. The syllable *phaṭ* is beneficial at the beginning and end of the short sound for the sake of destroying an enemy. The heart (*mantra*) at the beginning and end is stated to be useful in captivating (others' minds). One should repeat (the same) five lakhs time (standing facing) the southern face of the deity. After the repetition there should be oblation of ghee ten thousand times. With the sacred syllable having been accomplished thus one should do the repetition for captivating etc. It is void above, void in the middle and void below. It is devoid of blemishes. Whichever brahmin

knows the three voids would certainly be released (from the mundane existence). One is said to be not a preceptor if he does not know the *prāsāda*, made of the five sacred syllables, endowed with thirtyeight parts. So also the preceptor knows the syllable *oṁ*, the *gāyatri*, (lord) Rudra and others.

CHAPTER TWO HUNDRED AND FIFTEEN

Mode of reciting gāyatri and its greatness

Fire-god said :

1-3. One who knows the syllable *oṁ* is verily a yogin and (the lord) Hari. Hence one should practise the syllable *oṁ*, that is the essence of all sacred syllables, and the giver of all things. The *praṇava* (*oṁ*) is known to be the first in the application of all the sacred syllables. Hence the act which becomes complete with that, will not get completed with any other (syllable). There are three great unmutilating *vyāhṛtis* (syllables) which are preceded by the syllable *oṁ*. The three-footed *sāvitri* (*gāyatri*) should be known as the face of (lord) Brahmā.

4. One who unweariedly repeats these everyday for three years, reaches the supreme brahman becoming the wind and embodying the sky.

5. The one syllable is the supreme brahman and *prāṇāyāma* (control of the birth) in the supreme penance. There is nothing greater than *sāvitri*. Truthfulness excels silence.

6-7. The repetition (of *gāyatri*) seven times would destroy one's sins and ten times would convey (the person) to heaven. That goddess repeated twenty times would convey him to the abode of (lord) *Īśvara* (Śiva). One would cross the ocean of mundane existence by repeating it hundred and eight times. The *Gāyatri* excels the repetition of Rudra and Kūṣmāṇḍa (*mantras*) in its merit.

8-9. There is nothing excelling *Gāyatri* for repetition. There is nothing equal to *vyāhṛtis* for doing oblations. A quarter of the hymn or a half of it or half the hymn or the whole hymn being repeated purifies one of the sins such as the killing

of a brahmin, drinking of wine, stealing of gold and cohabiting the preceptor's wife.

10. On having committed a sin it is said that one should do oblations with sesamum repeating Gāyatrī. After repetition of Gāyatrī a thousand times and fasting one gets rid of his sin.

11-12. The killer of a cow, the patricide, the matricide, the killer of a brahmin, the defiler of the bed of preceptor, the person who has stolen gold and the drunkard get purified after repetition (of the *mantra*) a lakh number of times. Otherwise one should bathe and repeat hundred times remaining in the water. One would get rid of his sin by drinking water (consecrated by the repetition) of Gāyatrī hundred times.

13. The Gāyatrī repeated hundred times is remembered to destroy one's sins. That goddess repeated a thousand times would destroy the minor offences.

14-21. The repetition a crore times would yield the desired benefits and lead one to godhead and sovereignty. After having uttered the syllable *oṁ* first and (the syllables) *bhūḥ*, *bhuvaḥ* and *svaḥ* (the earth, sky and heaven) then, and the *praṇava* (*oṁ*) and Gāyatrī at the end is said to be (the mode) for repetition. *Viśvāmitra* is the sage, *gāyatrī* the metre and Savitā (Sun) the god (for the *mantra*) when it is used for appeasement (of gods), for repetition and for offering oblation. The gods who preside over different letters constituting the *mantra* are the Fire god, Wind god, Sun, Lightning, God of Death, lord of the water (ocean), Jupiter, God of rain, Indra, Gandharva, Pūṣan, Mitra, Varuṇa, Tvaṣṭṛ, Vasus, Maruts, Moon, Aṅgiras, Viśve (devas), *Nāsatya* (Aśvins), Ka, Rudra, Brahmā and Viṣṇu respectively who are said to destroy sins at the time of repetition of Gāyatrī. (They respectively protect) the toes, ankles, legs, knees, shanks, the male organ of generation, testicles, hip, navel, belly, breasts, heart, neck, face, cheek, nostrils, eyes, the centre of the eye-brows, forehead, front part of the face, the two sides on the right and left, head and the mouth in order.

22-24. Yellow, blue, tawny, green, colour of the fire, the golden colour of lightning, smoky, black, red, white, colour of the sapphire, crystal coloured, golden, white, red, all the lustre, golden, smoky, blood red, blue red, golden, white, dark green

are the colours of Gāyatrī. It destroys sins at the time of repetition and confers all desires when used to offer oblation.

25-28. Oblations made with sesamum and Gāyatrī would destroy all sins. One who desires to appease should do with barley. One who desires life should do with ghee. For success in one's work (one should do) with white mustard. (One should do) with milk for spiritual splendour, with curd if one wishes to have children, with *śāli* (grains) if one desires to get grains. One (should do oblation) with twigs of *kṣīri* (milky) trees for the appeasement of affliction due to planets. Then one desiring for wealth (should do) with *bilva* (a kind of tree) and desiring for fortune (should do) with lotuses. (One should do) with *dūrvā* (a kind of grass) if he desires for health and the same if portents (are met with). (One should do) with *guggulu* (gum-resin) aspiring for prosperity and with sweet porridge if seeking knowledge.

29. There would be the indicated success with (oblation done) ten thousand times and the mentally desired (benefit) with a lakh times. One would be released from (the sin accrued) by killing a brahmin, be lord Hari and the elevator of the family with (oblations done) crore times.

30-31. One should invoke Gāyatrī at the commencement of oblations done for propitiating the planets or the one for ten thousand times or any other sacrifices. Then he should meditate on the syllable *oṁ*. After having remembered the syllable *oṁ* one should tie up the tuft with the Gāyatrī. Then after having sipped (three drops of water) one should touch the heart, navel and shoulders.

32. The sage is Brahmā, the metre is *gāyatrī* and the god is the Fire god for the *praṇava* (*oṁ*). It is the Supreme soul and it should be associated in all acts.

33-34. (She should be contemplated as) possessing white complexion, having fire as the mouth, divine, born in the *gotra* of Kātyāyana, encircling the three worlds, associated with the support of the earth, wearing the rosary, the goddess seated in the *padmāsana* (posture of sitting with legs crossed) and auspicious (with the following words): "*Oṁ* ! You are the lustre, the sacrifice, the strength, one of the seven Suns, the abode of the gods, the universe, the life of the universe, all beings and the

life of all beings. *Oṁ* ! to the earth. O Goddess ! Bestower of boon ! You come ! The one to be repeated ! You be present before me !"

35-37. Prajāpati is the sage for all *vyāhṛtis* (the syllables *bhū* etc.). (They are used) separately and collectively with the letter *oṁ* of Brahmā. The sages (of the *vyāhṛtis* are) Viśvāmitra, Jamadagni, Bharadvāja, Gautama, Atri, Vasiṣṭha and Kaśyapa in order. Fire god, Wind god, Sun, Jupiter, Varuṇa, Indra, Viṣṇu are the (presiding) deities of *vyāhṛtis* in order.

38. Gāyatrī, Uṣṇik, Aṇuṣṭubh, Bṛhatī, Paṅkti, Triṣṭubh, and Jagatī are said to be metres (of these) respectively.

39-40. It is remembered that eight drops of water should be thrown upwards with the hymn *āpo hi ṣṭhā*[1] or *drupadāt*[2] or *hiraṇya-varṇāṁ*[3] or *pāvamānī*[4] at the end in the use of the *vyāhṛtis*, in the *prāṇāyāma* and in oblation. It destroys the sin done since the birth.

41. One should recite (the hymn) *ṛtaṁ ca*[5], the destroyer of sins, thrice in the water. Sindhudvīpa is the sage for the hymn *āpo hi ṣṭhā*.

42. The metre is *gāyatrī* and deity water for this (hymn) for *brahmasnāna* (bathing to get rid of sin). It should be used for sprinkling water on the body or at the time of bathing at the conclusion of a sacrifice.

43. Aghamarṣaṇa is the sage for this *aghamarṣaṇa* hymn. Anuṣṭubh would be the metre. Bhāvavṛtta is the deity.

44-49. (The *mantra*) *āpo jyoti raso*[6] is remembered to be the head of Gāyatrī. Prajāpati (Brahmā) is the sage for that because the *yajur* (*mantras*) are not metrical. Brahmā, Fire god, Wind god and Sun are said to be deities. The wind is generated from the suppression of breath. Fire is produced from wind. Water (is produced) from fire and then purity. Then one should rinse. It moves within beings, cavity and universal gods. The syllable *vaṣaṭ* is the sacrifice in the form of

---

1. ṚV.10.9.1.
2. AV. 6.115.3.
3. This is Śrīsūkta, ṚVkh. 5.87.1.
4. Designation of ṚV. 9.1.1 ff
5. ṚV.10.190. 1.
6. ṚV.10.9.

penance. Water is the lustrous sap of nectar. The sage of the hymn *udu tyam jātavedasaṁ*[1] is said to be Praskanna (?): *Gāyatrī* is stated to be the metre and Sun the deity. It is used in the *atirātra* (sacrifice) and the *agniṣṭoma* is the employer. Kautsa is stated to be the sage for the hymn *citraṁ devānām*[2]. *Triṣṭubh* is said to be the metre for this (hymn) and Sun the deity.

CHAPTER TWO HUNDRED AND SIXTEEN

Complete instruction relating to Gāyatrī

Fire-god said :

1-4. After having performed the twilight worship thus, one should recite *Gāyatrī*. It is known to be *Gāyatrī* because it saves disciples, wives and lives. It is known as the *Sāvitrī* because it illumines the Sun. It is (known as) *Sarasvatī* because it is the form of speech. It is known to be the *bharga*, the lustre, because it is the effulgence of supreme brahman. (The root) *bhā* denotes shining. It is also known that *bhrasj* denotes cooking. It ripens the herbs etc. (The root) *bhrājṛ* would denote shining. (The word) *Bharga* would be (denoting) shining. (In this sense) it has been used in the scriptures many times.

5-6. (It is said to be) most excellent because it has an exalted position than all the splendours. It is the one always desired by those who wish to attain heaven. As (the word) *vṛṇoti* means covering, (it signifies) an eternal, absolutely pure conscious, absolutely real and great god that is beyond (the states of) waking, dreaming and deep sleep.

7-10. I am that brahman, the supreme effulgence. I contemplate on that for the emancipation. That effulgence is lord Viṣṇu that is the cause of origin of the universe. Some read Śiva, some read a form of goddess, some Sun and some such as those learned in the scriptures and those propitiating fire, the fire (god). Lord Viṣṇu of the form of fire etc. is praised in the scriptures as the *brahman*. That most exalted place of lord Viṣṇu is known to be that of lord Savitā (Sun). That lord Hari, the self effulgent produces the (libations of) clarified butter.

1. ṚV.1.50. 1.
2. ṚV.1.115. 1.

(The same god) as the god of rain, the god of wind and the Sun would nourish (everything) by means of cold, heat etc.

11. Libations cast into the fire reach the Sun. Rains are produced from the Sun. Food grains (grow) from rain and then the people.

12-13. (The word) *dhīmahi* (may be) from the root *dhā* (to hold). (It means) "May we retain in our minds". The word *naḥ* (means) 'our' May that Bharga who is in the intellects of all beings prompt the intellects of those who enjoy in all their acts and results seen and unseen. He is of the form of Viṣṇu, Sun and Fire.

14. Being prompted by the lord one may reach heaven or the pit (of mundane existence). Everything is an abode of the lord. Lord Hari is verily (the worlds) such as the *mahat*.

15-16. "I am that lord who sports with the paradise and the like. That lord the universal being known as Bharga inside the Sun should be contemplated by those desiring for emancipation for the destruction of birth and death and the three kinds of griefs. This universal being should be beheld in the orb of the Sun.

17. You are that Supreme Being, the conscious *brahman* which is the exalted position of lord Viṣṇu. I am Bharga, the most exalted fourth place of lord Sun. I am the body and the like, the state of waking and that upto that *brahman*. I deem myself as the *brahman*. I am that absolute spirit in the Sun. I am the infinite. *Oṁ*. I am that one who always directs the knowledge in auspicious acts and the like.

CHAPTER TWO HUNDRED AND SEVENTEEN

Vasiṣṭha's hymn to lord Śiva

Fire-god said :

1. After having propitiated lord Śiva of the form of the *liṅga* with Gāyatrī, Vasiṣṭha obtained *yoga*. Moreover he

got the exalted *brahman* and emancipation from lord Śaṅkara (Śiva).

2. Obeisance to the golden *liṅga* and the *liṅga* in the form of scriptures. Obeisance to the supreme *liṅga* and the *liṅga* in the form of the sky.

3. Obeisance to the thousand *liṅga*-s and the *liṅga* in the form of the fire. Obeisance to the *liṅga* of the forms of the *Purāṇa* and the scriptures.

4. Obeisance to the *liṅga* in the form of the nether worlds and the *brahman*. Obeisance to the mysterious *liṅga* and the *liṅga* above the seven continents.

5. Obeisance to the *liṅga* as the soul of all beings and to the *liṅga* that is the limb of all people. Obeisance to the unmanifest *liṅga* and the *liṅga* of the form of the intellect.

6. Obeisance to the *liṅga* representing the ego and to the *liṅga* denoting the beings. Obeisance to the *liṅga* of the form of senses and the subtle principles.

7. Obeisance to the *liṅga* denoting the Supreme spirit and the sentiments. Obeisance to the *liṅga* above the (principle of) *rajas* and to the (principle) of *sattva*.

8. Obeisance to the *liṅga* of the form of becoming and of the form of the three qualities. Obeisance to the *liṅga* denoting future and the form of lustre.

9. Obeisance to the *liṅga* beyond the wind and of the form of the scriptures. Obeisance to the *liṅga* in the form of the (hymns of) *Atharva* (*veda*) and the *Sāma* (*veda*).

10. Obeisance to the *liṅga* that is the limb of the sacrifice and of the form of the sacrifice. Obeisance to the *liṅga* of the form of principles and to the *liṅga* of the form of the companion of the lord.

11. You impart me the excellent *yoga*. (Bless me) with a son equal to me. O Lord ! May I attain the imperishable *brahman*. O Lord (you also confer) tranquillity. May the progeny be without break and let them have an undiminishing interest in righteousness.

Fire-god said :

12. Once after having been propitiated by Vasiṣṭha on the Śrīparvata (mountain) thus, Śambhu (Śiva) granted the boon to Vasiṣṭha and disappeared there itself.

CHAPTER TWO HUNDRED AND EIGHTEEN

Mode of performing the coronation of a king

Fire-god said :

1. O Vasiṣṭha ! I shall describe now the duties of a king as told by Puṣkara to Rāma as the latter asked (him the same).

Puṣkara said :

2. I shall describe the duties of a king (foremost) among the host of other duties. The king should be the slayer of the enemy, protector of the subjects and administer justice properly.

3-6. He would look after the welfare of all those who are on the righteous path. He should practise this vow. He has to choose the astrologer, the brahmin priest, the ministers who had known the minds of the people and the queen endowed with righteous qualities. (After having practised the vow) for a year the king should have the anointment with all the regal paraphernalia at the proper moment. But there is no regulation about time for the same if the king has died (and a new king is installed). He should be bathed with sesamum and mustard and the astrologer and the priest should hail victory for the king. (Then the king) seated on the throne should proclaim protection (for all) and throw open (the gates of) the fortress for the provincial governors.

7-11. Before the anointment (is done), the priest should do the rite to appease Indra. After having fasted on the day of anointment, offerings should be made into the sacrificial fire for the Manus with the sacred syllables of lord Viṣṇu, Indra, Savitṛ (Sun), and the Viśvedevas and the sacred syllables that are auspicious, beneficial, conferring longevity and protection. The golden pitcher known as *aparājitā* (not defeated by anybody) containing the remnants of the sacrifice should be worshipped with perfumes and flowers on the right side of the fire. (The sacrificial) fire should have flames circling clockwise, having the colour of heated gold, should be like the moving chariot, be making sound like the cloud and without smoke. The flames in their natural form, fragrant, resembling the figure of a *svastika*[1], with clear and high flames and without sparks are benevolent.

1. Made up of two lines intersecting at right angles having perpendicular lines in the clock-wise direction at the ends of two lines.

12-17. Cats, deer and birds should not pass between (the king and the sacrificial fire). The king should cleanse his head with the mud (obtained) from the summit of a mountain, the ears with the mud from the top of an anthill, the face with that (mud) from the temple of (lord) Keśava, the neck with the mud from the temple of (lord) Indra, the heart (breast) with that (got) from the courtyard of the king (king's palace), the right arm with the mud dug up by the tusk of an elephant, the left arm with the mud dug up by the horns of a bull, the back with the mud from a tank, the abdomen with the mud from the confluence of rivers and the sides should be purified with the mud from both the banks of a river. It is laid down that the waist of a king should be cleansed with the mud (obtained) from the threshold of a courtesan, the thigh (with mud got) from the sacrificial place, the knees (with mud obtained) from the cow-shed, the shanks (with that got) from the stable, the feet with the mud from the wheel of a chariot. The head of the king seated on the throne (should be washed) with the five things got from a cow.

18-29. Four ministers (of the king) should anoint him with (waters from) the pitchers. A brahmin (minister should anoint him) with a golden pitcher filled with ghee from the east, a *kṣatriya* (minister) with a silver pitcher filled with milk from the south, a *vaiśya* (minister) with a copper pitcher (filled) with curd from the west and a *śūdra* minister with an earthen (pot) with water from the north. Then a brahmin priest reciting the *Ṛgveda* should anoint the king with honey and a priest of the *Sāmaveda* with waters along with the *kuśa*. O Fortunate one ! Then the (royal) priest should go towards the pitcher containing the residual offering , perform duly the protective amulet of the fire for the courtiers and give it (to the king) with those sacred syllables mentioned in connection with the coronation and with the recitations made by the brahmins. Then the priest should go to the foot of the sacrificial platform and anoint (the king) with a golden vessel having hundred holes. The head (of the king) should be touched with the herbs with (the recitation of the sacred syllables) *yā oṣadhi*[1],

1. ṚV. 10.97. 1.

with perfumes, with flowers with (the syllables) *puṣpavatī*[1], with seeds with (the syllables) *brāhmaṇa*[2], with gems with (the syllables) *āśuḥ śiśānaḥ*[3], with *kuśa* dipped in water with (the syllables) *ye devāḥ*[4] and a reciter of the *Yajurveda* or the *Atharvaveda* should touch the head and throat with *rocanā* with (the recitation of the syllables) *gandhadvārā*[5] and other brahmins with all the sacred waters. Then they should hold a pitcher filled with the herbs in front of the king to the accompaniment of singing and instrumental music and the (waving of) chowries and fans. The king also should see them as well as the auspicious things such as the mirror and ghee etc. Then the priest, seated on a bed covered with a tiger-skin, should worship (gods) Viṣṇu, Brahmā, Indra and others and the lords of planets and place the turban after having given the respectful offering of mixture of honey.

30-34. The crown of the king should be fixed with the hides of five animals. The king should place the hides of a bull, a cat, elephant, lion and tiger on that seat with (the recitation of the sacred syllables) *dhruvā dyauḥ*[6]. Then the door-keeper should present the ministers to the king. Then the king should give presents of cows, goats, sheep, houses and other gifts to the astrologers and priests. (The other) brahmins should be honoured by (giving gifts of) land, cows, food etc. Then (the king) should circumambulate the (sacrificial) fire and make obeisance to the preceptor. (He should then move) backwards, touch the bull and worship the cow and calf. Then he should ride the consecrated (royal) steed. Similarly, he should worship the royal elephant and mount it. He should then go round the royal path along with his army. Then he should enter the palace and send away all (those gathered) after pleasing them with gifts.

1. ṚV. 10.97.3.
2. AV. 5. 17. 9.
3. ṚV. 10.103. 1.
4. MS. 2. 6. 3.
5. ṚV Kh. 5. 87. 9.
6. ṚV. 10.173. 4.

CHAPTER TWO HUNDRED AND NINETEEN

Sacred syllables for coronation

Puṣkara said :

1. I shall describe the sacred syllables for the anointment of a king or god which would destroy sins. One would accomplish everything by sprinkling water from the pot with the *kuśa*.

2-6. (The sacred syllables are as follows) : "May the gods Brahmā, Viṣṇu, Maheśvara, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha install you. May the gods Indra and others occupying ten cardinal points confer victory on you. The lords of created beings such as Rudra, Dharma, Manu, Dakṣa, Ruci, Śraddhā, Bhṛgu, Atri, Vasiṣṭha, Sanaka, Sanandana, Sanatkumāra, Aṅgiras, Pulastya, Pulaha, Kratu, Marīci and Kaśyapa guard (you) always. May the God of Death, lustrous celestials, (the manes) Barhiṣadas, Agniṣvāttas Kravyādas, Upahūtas, Ājyapas and Sukālins guard you. May (the goddesses) Lakṣmī and others, the consorts of Dharma anoint you with fires.

7-13. May the consorts of Ādityas and others, the progeny of Kaśyapa, having many offspring, the wives of Kṛśāśva, the son of Agni, (the wives) of Ariṣṭanemi, Aśvinī and others, (the wives) of the Moon and the wives of Pulaha, namely, Bhūtā, Kapīśā, Daṁṣṭrī, Surasā, Saramā, Danu, Śyenī, Bhāsī, Krauñcī, Dhṛtarāṣṭrī and Śukī (install you). (May) Aruṇa, the charioteer of the Sun anoint you. May Āyati (future), Niyati (fate), Rātri (night) and Nidrā (sleep) who stabilise the world and support it as well as (the goddesses) Umā, (consort of Śiva), Menā (wife of Himavān), Śacī (wife of Indra) guard (you). May Dhūmrā, Ūrṇā and Nirṛti (confer) victory. May (the goddesses) Gaurī, Śivā, Ṛddhi, Veḷā, Naḍvalā, Asiknī and Jyotsnā, the consorts of the celestials and the presiding deity of the forest (confer victory). May the *mahākalpa* (greater cycle of time), *kalpa* (smaller cycle of time), *manvantara* (Manu periods), *yugas* (a certain long period of time), *saṁvatsara* (years), *varṣas* and the two half years (based on the movement of the sun) guard you. May the seasons, months, fortnights, night, day, twilight, *tithis* (lunar days), *muhūrtas* (period of 48 minutes), which are the constituents of the time personified (guard you).

14-41. May the planets such as the Sun as well as (the fourteen Manus) Svāyambhuva and other Manus guard you. Svāyambhuva, Svārociṣa, Auttami, Tāmasa, Raivata, Cākṣuṣa the sixth, Vaivasvata, Sāvarṇi, Brahmaputra, Dharmaputra, Rudraja, Dakṣaja, Raucya and Bhautya are the fourteen Manus. May the foremost celestials Viśvabhuk, Vipaścit, Sucitti, Śikhī, Vibhu, Manojava, Ojasvī, Bali, Adbhuta, Śānti, Vṛṣa, Ṛtadhāmā, Divaspṛk, Kavi, Indraka, Raivanta, Kumāra, Vatsaka, Vināyaka, Vīrabhadra, Nandī, Viśvakarmā and Purojava anoint you. May the celestial physicians Nāsatyā,[1] the eight Vasus Dhruva and others, the ten Aṅgirasas and the scriptures anoint you for gaining perfection. May the soul, duration of life, mind, mental power, egoism, life-breath, possessed of oblation, the most important, divine law and truth guard you. May Kratu, Dakṣa, Vasu, Satya, Kālakāma and Dhuri (lead you) to victory. May the Purūravas, Mādravas, Viśvedevas, Rocana, Aṅgāraka and others, Sūrya, Nirṛti and Yama, Ajaikapāt, Ahirbudhnya, Dhūmaketu, Rudrajas, Bharata, Mṛtyu, Kāpāli, Kiṅkiṇī, Bhavana and Bhāvana protect you with their children and wives, Kratuśravāḥ, Mūrddhā, Yājana, Abhyuśanāḥ, Prasava, Avyaya, Dakṣa, Bhṛgu, the celestials, Manaḥ Anumantā, Prāṇaḥ, Nava, Apāna, Vīryavān, Vītihotra, Naya, Sādhya, Haṁsa and Nārāyaṇa protect you. May the foremost among the celestials who are devoted to the welfare of universe such as Vibhu, Prabhu, and the twelve Suns Dhātā, Mitra, Aryamā, Pūṣā, Śakra, Varuṇa, Bhaga, Tvaṣṭā, Vivasvān, Savitā and Viṣṇu as well as Ekajyotis, Dvirjyotis, Trijyotis, Caturjyotis, Ekaśakra, Dviśakra, Triśakra, Mahābala and Indra command (saying) 'do not'. Then may Pratimākṛt, Mita, Sammita, Amita, Mahābala, Ṛtajit, Satyajit, Suṣeṇa, Senajit, Atimitra, Anumitra, Purumitra, Aparājita, Ṛta, Ṛtavāk, Dhātā, Vidhātā, Dhāraṇa, Dhruva and Vidhāraṇa, the mighty friend of Indra, Īdṛkṣa, Adṛkṣa, Etādṛk, Amitāśana, Krīḍita, Sadṛkṣa, Sarabha, Mahātapas, Dhartā, Dhurya, Dhuri, Bhīma, Abhimukta, Kṣapātsaha, Dhṛti, Vasu Anādhṛṣya, Rāma, Kāma, Jaya, Virāṭ, the forty-nine wind gods protect you. May the Gandharvas—Citrāṅgada, Citraratha, Citrasena, Kali, Ūrṇāyu, Ugrasena, Dhṛtarāṣṭra,

1. Literally means helpful, denotes the Aśvinī kumāras, the celestial physicians.

Nandaka, Hāhā, Hūhū, Nārada, Viśvāvasu and Tumburu anoint you for your victory. May the foremost among the priests and the divine group of damsels Anavadyā, Sukeśī, Menakā, Sahajanyā, Kratusthalā, Ghṛtācī, Viśvācī, Puñjikasthalā, Pramlocā, Ūrvaśī, Rambhā, Pañcacūḍā, Tilottamā, Citralekhā, Lakṣmaṇā, Puṇḍarīkā and Vāruṇī guard you. May the demons Prahlāda, Virocana, Bali and Bāṇa and their sons and other foremost demons Heti,Praheti, Vidyut, Sphūrjathu anoint you. (May) the Yakṣa, the accomplished soul-Maṇibhadra, Nandana, Piṅgākṣa, Dyutimān and Puṣpavanta bring forth victory. (May) the treasures *śaṅkha*(conch), *padma* (lotus), *makara* (fish), *kacchapa* (tortoise) (bring) victory.

42-46. May the ghosts Ūrdhvakeśa and others, the goblins who dwell on the earth, the (divine) mothers led by Mahākāla (form of Śiva at deluge) and Narasiṁha (man-lion form of Viṣṇu), Guha (son of Śiva), Skanda, Viśākha and Naigameya (other names of Guha) anoint you. May the female goblins and female attendants on God Śiva dwelling in the sky and on the earth and the principal birds such as the Garuḍa, Aruṇa and Sampāti guard you. May the great serpents Ananta, Vāsuki, Takṣaka, Airāvata, Mahāpadma, Kambala, Aśvatara, Śaṅkha, Karkoṭaka, Dhṛtarāṣṭra and Dhanañjaya, and the elephants Kumuda, Airāvaṇa, Padma, Puṣpadanta, Vāmana, Supratīka and Añjana protect you always from all evils.

47. May the swan, the bull, the lion and the buffalo, (respectively the vehicles) of Brahmā, Śaṅkara, Durgā and God of Death guard you.

48. (May) Uccaiḥśravas, the lord of the horses, (lord) Dhanvantari, Kaustubha, the foremost among the conches, always (proect) the mace, spear and the disc.

49. May Nandaka, Dharma, the governor of conduct, Citragupta, the wielder of the punishing rod, Piṅgala, Mṛtyu (death) and Kālaka (the regulator of time) protect the weapons.

50-51. May the sages Vālakhilyas and others and the foremost among the sages such as Vyāsa and Vālmīki, (the foremost among the kings of the past) Pṛthu, Dilīpa, Bharata, Duṣyanta, Śakrajit,Bali,Malla, Kakutstha, Anenas, Yuvanāśva, Jayadratha, Māndhātā, Mucukunda and Purūravas guard you.

52-53. May the presiding deities of the grounds and the twentyfive principles confer victory on you. (May) the golden

earth, rocky soil, nether world, blue soil, yellowish red earth, white soil, Rasātala (a nether world), the earth, the terrestrial region and the foremost among the continents Jambū etc. (bring you) fortune.

54-55. May the Uttarakurus and the continents Ramya, Hiraṇyaka, Bhadrāśva, Ketumāla, Balāhaka, Harivarṣa, Kimpuruṣa, Indradvīpa, Kaśerumān, Tāmravarṇa, Gabhastimān, Nāgadvīpa and Saumyaka guard you.

56-72. Varuṇa, the ninth *gandharva*, the conferer of dominion protect you. The mountains Himavān. Hemakūṭa Niṣadha, Nīla, Śveta, Śṛṅgavān, Meru, Mālyavān, Gandhamādana, Mahendra, Malaya, Sahya, Śūktimān, Ṛkṣavān, Vindhya and Pāriyātra bestow peace upon you. May the *Ṛgveda* and the other (*Vedas*), the six accessory texts[1] *Itihāsa* and *Purāṇas*, medical science, science of music and archery, the accessory *Vedas* protect you. Phonetics, the texts laying down rules for sacrificial acts, grammar, etymology, astronomy and metrics, the (four) scriptural texts, *mimāṁsā*[2], the science of logic, code of laws and *Purāṇa* are the fourteen branches of learning. (The schools of philosophy such as) the *Sāṅkhya* and *Yoga*, the *Pāśupata*[3], the Vedas and the *Pāñcarātra*[4] are the five dogmas. May (the goddesses) Gāyatrī, Śivā, Durgā, Vidyā and Gāndhārī protect you and confer peace on you. May the four oceans of salt, sugarcane juice, liquor, clarified butter, curd, milk and water and the different sacred spots protect you . (They are) Puṣkara, Prayāga, Prabhāsa, the excellent Naimiṣa, Gayāśīrṣa, Brahmaśira, Uttaramānasa, Kālodaka, Nandikuṇḍa, Pañcanadatīrtha, Bhṛgutīrtha, Prabhāsa, Amarakaṇṭaka, Jambūmārga, the spotless, the hermitage of Kapila, Gaṅgādvāra (Haridvāra), Kuśāvarta, Vindhyaka, Nīlaparvata, Varāhaparvata, Kanakhala, Kālañjara, Kedāra, Rudrakoṭi, Vārāṇasī, the great spot Badarikāśrama, Dvārakā, Śrīgiri, Puruṣottoma (Puri), Śālagrāma and Vārāha, the spots of confluence of the rivers with the ocean, Phalgutīrtha, Bindusara, Karavīrāśrama and the rivers Gaṅgā,

1. Phonetics, the texts laying down rules for sacrificial acts, grammar, etymology, metrics and astronomy.
2. The texts dealing with the interpretation of vedic texts.
3. Śaivite philosophical texts.
4. Vaiṣṇavite philosophical texts.

Sarasvatī, Śatadru, Gaṇḍakī, Acchodā, Vipāśā, Vitastā, Devikā, Kāverī, Varuṇā, Niścirā, Gomatī, Pārā, Carmaṇvatī, Rūpā, Mandākinī, Mahānadī, Tāpī, Payoṣṇī, Veṇā, Gaurī, Vaitaraṇī, Godāvarī, Bhīmarathī, Tuṅgabhadrā, Araṇī and Candrabhāgā (and the goddesses) Śivā (and) Gaurī anoint and protect you.

CHAPTER TWO HUNDRED AND TWENTY

Accomplishment of assistance to the king

Puṣkara said :

1-7. A foremost king thus crowned along with his ministers should conquer the enemies. A brahmin or a *kṣatriya* should be appointed by the king as the commander-in-chief. He should also be a descendant of a noble family and well-versed in ethics. The door-keeper (should be) learned in ethics. The emissary should be speaking sweet, strong and a matchless warrior. The betel-bearer (may be) a man or a woman devoted (to the king), capable of enduring fatigue and be affectionate. One who is proficient in the six expedients of royal policy[1] should be made the minister of foreign affairs. A guard should bear the sword. A charioteer should know the strength of (the hostile) army. The chief cook (should be) a beneficiary, learned and one living in the (royal) kitchen. The courtiers should be well-versed in righteousness. The (royal) scribe should be well versed in (the art of) writing. The door-keepers should know the appropriate time of call and bebeneficial. The treasurer should be a man well-acquainted with the gems and be beneficial in the acquisition of wealth. The royal physician should know the science of medicine. The superintendent of elephants should know (the science of) elephants. The rider of an elephant should be one who has conquered fatigue. The superintendent of horses should know equinology. The superintendents of forts should be beneficient and wise. The architects should be well-versed in the nature of the grounds.

1. Alliance, war, march, halt, seeking shelter and duplicity.

8. Persons (employed) to give instructions in (the use of) weapons, should be well-versed in the use of weapons projected by the machines or discharged by the hands or not discharged entirely or discharged and held back and fight with hands. He should be beneficial to the king.

9. The officer in the harem should be old, fifty years old if women and seventy years old if men. They should be engaged in all types of work.

10-15. (The man) in (charge) of the arsenal should be wakeful. A person is employed in a task after knowing (his ability). A king should employ foremost, medium and ordinary people after knowing the tasks as excellent, medium and ordinary. A king desirous of victory should bring beneficial accomplices. Righteous men (should be engaged) in righteous acts, valorous men in tasks like battle, clever men in acts yielding material gains and men of good conduct in all acts. Eunuchs should be employed in (matters relating to) women and cruel-(hearted men) in cruel deeds. Whomsoever the king knows to be of good conduct, that person should be employed (by the kings) in the acts of piety, acquisition of wealth and pleasure. Vile people (should be employed) in bad acts. The king should employ in appropriate task those people whose fidelity has been tested. The minister should engage properly men of the same kind to find the evil doers just as an elephant (is employed to control) the wild ones.

16-24. Experts should be employed in their own fields of specialization. The servants who have been serving since the time of the grandfather and father (of the king) should be engaged to do all tasks except in matters which are to be done by the heirs. In those acts, only those who have come (in that line should be employed). Men who have come from other kings (and) desiring protege should be given protection (irrespective of the fact) whether they are bad or good. If one is known to be bad, (the king) should not trust him and keep his livelihood under his control. Men who have come from a different country should be watched by (engaging) spies and then honoured (if they are found to be good). The enemies, fire, poison, serpent and the sword on one side and the trustworthy, distinguished servants (on the other side) should be known (as equal). So also the wicked servants on one side (equal the loyal servants) (?)

The king should have the spies as the eyes. He should always employ the spies. The spies should not be known to the people. They should be good and not known to each other. (He should employ the spies) in the guise of tradesmen, diplomats, astrologers, physicians and as ascetics knowing the strength and weakness (of the people). The king should not trust (the words of) a single person. He should believe the words of many. The king should make use of the likes, displeasures, merits and demerits of his servants and people, as well as the good and bad (deeds done by them) in order to control them. He should do only such acts which would attract them and desist from acts causing displeasure. The king would be adorned by the fortune of the pleasure of the people because of pleasing the people.

CHAPTER TWO HUNDRED AND TWENTYONE

Code of conduct for the servants

Puṣkara said :

1-5. The servant has to carry out the orders of the king, like a disciple, for the prosperity of the master. He should not disobey the commands of the king. He should speak only that which is good and dear to him. If an unpleasant news is beneficial (to the king), (the servant) should let him know in privacy. When he has been employed in some work he should not swindle the money. He should not do anything that would affect his dignity. He should not similarly put on the dress of the king and speak and act in the manner of the king. The superintendent of the attendants of the harem should not have any contact with those dismissed (by the king) and have become enemies. The servant should guard the secret of the king. After having done some act of ingenuity, (the servant) should ascribe it to the king. He should not give publicity to any of the secrets heard by him from the king. When some (superior person) orders him (to disclose) he should say, "what to do?"

6-7. He should wear the dress, gems and ornaments given by the king. He should not enter the royal chamber without being asked (by the king). He should not see him at an improper place. He should avoid yawning, spitting, coughing, frowning based on depravity, raising the eyebrows and eructation near him.

8-14. One should engage others cleverly by making the king know about his qualities. Perfidy, avarice slandering, atheism, meanness and fickle-mindedness should always be avoided by one in the service of the king. A servant who thus associates his own self with the self by means of scriptural knowledge and manual work should then do the service to the king for the sake of the growth of fortune. He should always bow down to the sons, favourites and ministers of that person (the king). He need not gain the confidence of the ministers. He should do (such acts) which please the king. (The servant) should ignore those not liked by the king. One who knows the king should desire to earn his livelihood from those liked by the king. He should not speak anything when not asked by the king. He should do the desired when (he has) a misfortune. The king would be pleased with a person who gathers the words spoken. The king also would not suspect (that he would disclose) his secrets. (The duty of the servant is) to enquire about the health (of the king) and to make the seat ready (for him). (A servant) rejoices to hear the exploits of the king. He rejoices even after (hearing) an unpleasant (comment). He receives the small remuneration and remembers it on other occasion. Only such a servant should be employed. The services of others should be avoided.

CHAPTER TWO HUNDRED AND TWENTYTWO

Construction of Forts

Puṣkara said :

1-2. I shall describe the excellent fortification. The king should reside in the fort. It should abound with the traders and

servants and sparsely with others. It should have few brahmins and plenty of artisans. A country not depending on rain-water and having plenty of water (for cultivation) is commended.

3. It should not be vulnerable for attack by others and should abound with flowers, fruits and grains. It should be impassable by foreign army and should be free from rogues and thieves.

4-5. The mighty king should build one of the following types of forts and live there. O Bhārgava (son of Bhṛgu; Paraśurāma) ! Fort guarded by archers, land, men, forest, water and hill (are the six kinds of forts). The excellent among these (forts) would be the fort protected by the hill. It is indestructible and it destroys others.

6. Such a fort should have the market place, temple and other things. A fort furnished with weapons and implements and surrounded by water is an excellent one.

7-9. I shall describe the means of protecting the king. The king has to be saved from poison. The *śiriṣa* well ground with (cow's) urine, (known as) *pañcāṅga* destroys poison. *Śatāvarī*, *chinnaruhā*, *viṣaghnī*, *taṇḍulīyaka*, *kośātakī*, *kalhārī*, *brāhmī*, *citrapaṭolikā*, *maṇḍūkaparṇī*, *vārāhī*, *dhātrī*, *ānandakaṁ*, *unmādinī*, *somarājī* and the gemstone destroying poison (are the antidotes for poison).

10. Residing in the fort possessing the characteristics of a dwelling place, (the king) should propitiate gods. (He) should protect the subjects, conquer the wicked and make gifts.

11. (The king) who takes away the articles (dedicated to) the god would dwell in hell for a *kalpa* (period). The king being devoted to the worship of gods should erect temples.

12-13. The temples should be protected and (images of) deities should be installed. A wooden one is meritorious than the earthen one, one made of bricks than the wooden one. One made of stone is meritorious than that of the (image) made of brick. One made of gold and gems (is meritorious) than that of the stone one. Even by the construction of a temple sportively one would get enjoyment and emancipation.

14. One who donates paintings, musical instruments and (arranges for) dramatic performances to be seen and who anoints the deity with oil, clarified butter, honey, milk and other things would go to heaven.

15-18. The king should worship and protect the brahmins. He should not take away the belongings of a brahmin. (The king) would reach hell and remain there till the inundation of beings (deluge) by taking away (a piece of) gold, a cow or an *aṅgula* breadth of a thumb) measure of land (from a brahmin). There is no other sin greater than the killing of a brahmin. The brahmins would make non-divine into divine and divine into non-divine. Brahmins are the most fortunate ones. They should always be respected. A brahmin woman who weeps would destroy the family, kingdom and subjects (of a king).

19-23. A righteous king should protect the chaste women. The women should engage happily and efficiently in the cores of household work. (She should be) decorating well the household articles and be frugal in her expenses. She should always do service to her husband to whom her father has given her (in marriage). The lady practising continence after the death of the husband goes to heaven. She should not have the desire (to live) in other's house and should not be quarrelsome. A widow as well as the wife of a man who has gone abroad, should not decorate her person. She should always be bent on the worship of god and the welfare of the husband. (A woman whose husband has gone abroad) should wear some ornaments for the welfare (of the husband). The woman (widow) who enters the (funeral) fire along with the (dead) husband would also reach heaven. (A householder) should worship the goddess of fortune and do the cleansing of the house etc. (He should worship lord) Viṣṇu on the twelfth day of *Kārttika* and then make a gift of a cow together with a calf. Her husband was saved by Sāvitrī (wife of Satyavān, king of Sālva) by practising truthfulness and good conduct. There need not be any doubt that a woman would have children by the worship of the Sun on the seventh day in the bright (fortnight) in (the month of) *mārgaśirṣa* .

CHAPTER TWO HUNDRED AND TWENTYTHREE

Duties of a king

Puṣkara said :

1-4. A king should appoint a head for (every) village, for ten villages, for hundred villages, and then an over-all head. Their salaries would be in conformity with their duties. (The king) should watch them daily through (his) spies. Any irregularity that has arisen in the village should be controlled by the village head. If (he is) not able (to set it right) (he) should approach the head of ten villages and report him. The head of the ten villages also should take appropriate step after having heard the same. The king would get wealth etc. by protecting the state.

5-13. A wealthy man gets righteousness and enjoys the desires. All actions without (being supported by) wealth would be ephemeral just as the river in the summer. There is no difference between the fallen and the poor in the world. No one would take from the fallen. A poor man would not give. Even the wife of the poor would not lend him support. A king oppressing the country would dwell in hell for a long time. A king should do in the same way as a pregnant woman who would abandon her comforts and would attend to the welfare of the child in the womb. What (use) of the sacrifices or of the penance (for a king) whose subjects have not been protected. One whose subjects have been well protected, his house would be equal to heaven. One whose subjects have not been protected, his house would be the hell. The king collects one-sixth (of the income) of both the good and bad subjects. (The king) would acquire virtue by protecting (the subjects) and sin by not protecting them. The subjects should be protected (by the king) from the oppressions by thieves (in the guise of) the officers of the state, especially the writer-caste, just as a virtuous woman afraid of a villain (is protected). The subjects being protected from their fear (by the king) would be the subjects of the king. If not protected they become an easy prey for them. The wicked should be put down and the tax laid down in the codes should be taken.

14-17. Half (the amount collected) should be kept in the treasury and the other half should be given to brahmins daily. Having found a treasure a brahmin should take it in entirety.

The same having been found by a *kṣatriya*, a *vaiśya* or a *śūdra* it is enough if one-fourth or one-eighth or one-sixteenth part of the treasure is given (to the king) in order as per law. One who lies is punishable (with a fine) of one-eighth part of the treasure. The king should keep an unclaimed property in his custody for three years. (One who is able to establish his claim) after three years by saying that 'it is mine' should be given the property as laid down. On the contrary the king would forfeit the wealth.

18-21. The owner (of a property) deserves (to get) that property after furnishing (details about) its nature, dimension etc. The king should manage the property belonging to a minor till he (the minor) completes his study or crosses the state of childhood. The same (procedure) should be followed in the (case of the properties) belonging to widows with children and those not having the guardians. The righteous king should punish those relatives who seize (the properties) of faithful women (who have become) widows and weak, even as they are alive, with the punishment meted to the thief. In general the property stolen by a thief should be paid by the king himself.

22. The king should obtain from thieves and the officers in charge of the protection, the property taken by them. One who lies that he has been robbed when he has not been robbed should be punished and expelled (from the country).

23-29. The property that has been stolen by the inmates of the house need not be restored by the king. O Brahmin ! the king should take one twentieth of the value from the merchandise belonging to his country. The fees to be levied on goods from foreign countries should be determined after knowing the cost, the wear and tear and the profit got by the trader. (In this case) one twentieth of the profit should be taken. If not (paid) (the importer) should be punished. Freight should not be collected from women and mendicants. The ferryman should be made to repay by the king that which has been lost in transit on account of the fault of the ferryman. The king should take one sixth in the case of the grain *śūka* (barley) and one eighth in the case of the grain *śimbi* (a kind of kidney bean) as toll befitting the region and season. The king should take four and five parts respectively in the case of animals and gold. Only a sixth part should be collected in the case of perfumes, herbs,

cereals, flowers, roots, fruits, leaves, vegetables, straw, bamboos hides, wicker works and vessels made of stone and all (other materials), honey, meat and clarified butter.

30-33. (The king) should not levy tax on the brahmins even in emergency. The king in whose realm a brahmin, well-versed in the scriptures, perishes on account of hunger, his kingdom gets ruined on account of diseases, famine and thieves. The king should ascertain the attainments (and provide him an occupation. (The king) should always protect him just as the father (would protect) his son. The life of the king, the wealth and the kingdom would increase by the meritorious deeds of a person (brahmin) being protected by the king. The artisans of the king should work for a day in a month (without any remuneration). The other workers under him should (work without any remuneration) by taking food only.

CHAPTER TWO HUNDRED TWENTYFOUR

Duties of a king in the harem

Puṣkara said :

1-2. I shall describe the duties of the king in the harem. Virtues etc. (are) the purpose of life (for the king). The kings should entertain them without mutual conflict in the company of the women. Virtue is the root, worldly prosperity the bough and action or deed the great fruit. One who fosters this tree of the three objects of worldly existence, would realise the fruits.

3-9. O Râma ! Women are subject to desire. Hence the gems are gathered for their sake. They should be entertained and also not much entertained by the king who desires for wealth. One should not indulge excessively in eating, sexual pleasure and sleep. It would cause disease. The king should share his bed only with his beloved women. A woman behaving badly, not rejoicing in (hearing his) exploits, associating with the enemies (of the king), feeling haughty and proud, wiping her face when kissed, not feeling grateful after accepting a present, sleeping before and getting up later after sleep, shaking the body when

touched and preventing from touching the body on account of shyness, scarcely listening to pleasing words and keeping the face turned away, ignoring to look at things placed in front, concealing the loins, having a pale face when looked at, turning her face away from the friends, appearing as if a mediator in the (affairs of) other women loved (by the king) and not adorning her person even after knowing that it is time for adorning (should be rejected).

10-19. One who is disinterested should be rejected and one who is loving should be entertained. (The characteristics of a loving woman are as follows). She rejoices even at the sight (of her husband). When looked at she casts her eyes down. Being looked at she places her shaking glances elsewhere. Yet she would not be able to turn aside her look completely. O Bhārgava (son of Bhṛgu, Paraśurāma) ! She exhibits her concealed parts of body and covers up with effort the organs prohibited (from being displayed). She embraces and kisses him (immediately after) being seen. She always speaks only the truth. When being touched feels horripilation later manifesting as the sweat-drops (on the body). (O Rāma ! She asks for easy and simple things (from the husband). She gets great rejoice after getting even a little. She feels elated and favoured much by the mere pronunciation of her name. She sends fruits to her husband with the impressions of her nails. She holds those sent by her husband on the chest out of regard. She besmears the body as if with the ambrosia by her embraces. She sleeps after (the husband) had slept and would get up before (he gets up). She would wake him up from sleep by touching his thigh much. O Sage ! The clarified butter becomes fragrant by combination with the powders of *kapittha* and a column of curd as also with barley put in milk. This is the way by which an eatable thing should be dressed. Now I shall describe the mode of preparation of perfumes.

20-22. O Rāma ! Cleansing, gargling, vomitting, adorning (with flowers etc.), heating, burning (incense sticks) fumigation and perfuming are indicated to be the eight acts. Purification of a thing is by washing it with water containing the leaves of *Kapittha*, *bilva*, mango and *Karavira*. In the absence of these, purification should be done with water saturated with musk.

23-29. The twenty-one herbs for fumigation are—*nakha, kuṣṭha, dhana, māṁsī, spṛkka, śaileyaja, jala,* saffron, shellac, sandal, agallochum, *nīrada, sarala, devakāṣṭha,* camphor, *kāntā, bāla, kunduruka, guggulu, śrīnivāsaka* and *sarjarasa.* Two of these should be taken and mixed with parts of resin from a *śāla* tree. They become fit for fumigation by being mixed with *nakha, piṇyāka, malaya* and honey and made as desired in the proper way. The bark, tubular part, fruit, oil, saffron, *granthiparvaka, śaileya, tagara, kāntā, cola,* camphor, *māṁsī, surā* and *kuṣṭha* are said to be the things (to be used) for bathing. One should bathe with any three (things) from these collected as one desires after mixing with the musk. This would increase the passion.

30. If one bathes with *tvak, murā* and *analada* in equal proportions added to half (the quantity) of *bālaka* with saffron and oil, one would have the fragrance of the lotus.

31. By adding a half of *tagara* (in the same), it will have the fragrance of the *jāti* flower. It gives a captivating fragrance of the *bakula* (flowers) with the *dhyāmaka* (grass).

32. One would get an auspicious fragrant oil by putting the *mañjiṣṭhā, tagara, cola, tvak, vyāghranakha, nakha* and *gandhapatra.*

33. O Rāma ! the oil extracted from the sesamum and scented with any of the flowers would certainly have the fragrance of the flower.

34. Cardamom, clove, *kakkola,* nutmeg and camphor mixed with the skin of the nutmeg would be able to make the mouth fragrant.

35-38. O Rāma ! a *kārṣika* (weight) of camphor, saffron *kāntā,* musk, *hareṇuka, kakkola,* cardamom, clove, *jāti, kośaka, tvakpatra, truṭi, musta, kastūrikā latā,* the thorns of clove, the fruit and skin of nutmeg and *kaṭuka* should be powdered and a fourth part of the essence of *khadira* that gives fragrance should be added. Then tablets should be made of them by (adding) mango juice. When kept in the mouth they give fragrance and destroy the diseases of the mouth.

39. Arecanut well washed with the waters of the leaves of five (trees) and made fragrant with the (above) things (used) for (making) the pills would make the mouth fragrant.

40. O Rāma ! (the herbs) *kaṭuka* and *dantakāṣṭha* soaked

in cow's urine for three days and perfumed as the arecanut would make the mouth fragrant.

41. Equal parts of *tvak* and *pathya* mixed with half (the quantity) of the camphor would give an attractive fragrance in the mouth similar to that of the *nāgavallī* (betel).

42. The king should always protect the women thus. He should not trust them, especially, the mother of children. He should never sleep in the night in the apartment of a woman. The faith (placed in them) should be feigned one.

CHAPTER TWO HUNDRED AND TWENTYFIVE

The duties of a king

Puṣkara said :

1-2. A king should protect the princess. He should instruct them in the sciences of virtue, polity, erotics, archery and fine arts through reliable persons. In the guise of protecting the body of the prince, guardians should be engaged (to guard from) those feigning to speak pleasant.

3. He should not be given (an opportunity) to associate with angry, greedy and dishonoured persons. If not able to inculcate virtue (in the prince, the king) should bind him with pleasures.

4. An obedient prince should be engaged in all posts of authority. The king should avoid hunting, drinking and dice (playing) that destroys the kingdom.

5-7. (He) should also avoid sleeping during the day-time, strolling about idly and scurrilous language. He should also leave off censuring, cruel infliction of punishment and extravagance. The destruction of mines, neglecting the care of the fort etc. and scattering wealth are said to be extravagance. A gift that is made to an unworthy person at an inappropriate place and time and engaging in unworthy acts are said to be extravagance.

8. One should avoid passion, anger, haughtiness, pride,

greed and arrogance. Then one should win (the love of) citizens after having controlled the servants.

9. Then (he) should subjugate his external enemies. The external enemies are of three kinds—those belonging to the same clan, those having enmity from the period of the ancestors and those who have enmity on account of some particular reason. Among these three each preceding one is greater than the succeeding one.

10. O Fortunate one! Friends are of three kinds—friend of the father and grandfather, feudatory under the enemy and artificial.

11. O Knower of virtue! An empire is said to possess seven constituents—king, minister, subjects, fort, punishment, treasury and allies.

12-16. The central figure is the king. He should be protected and the kingdom is especially dependent on him. One who rebels against any of the above constituents of the kingdom should be killed. The king should be firm and liberal at (the appropriate) time. Thus there are two worlds (to be conquered by the king. The king should not cut jokes with the servants. The servants soon get an upper hand of the king whom they can persuade to laugh. In order to control people he should feign grief (in their misery). He should speak preceded by a gentle smile. He should make them feel delighted. It would certainly be detrimental to the work if the king is procrastinating. Procrastination is commended in the (following) acts—passion, arrogance, pride, quarrel, sinful acts and unpleasant things to be told. The king should hold secret counsel. There is no danger from secret counselling.

17-20. The acts relating to the state done (by a king holding such a counsel) is known from the deeds done and begun to be done. One's mind is known from the postures, gestures, gaits, action, speech and the changes in the eye and face. The king, should not keep his own counsel, nor consult a large number (of his ministers). The king may have the counsel with many (ministers). But it (should be had) separately. (He should see that) none of his ministers would disclose his secret counsels. Men will always have trust in some one somewhere. In counsel decision must be made by one wise man.

21-22. A king would perish on account of immodesty and would acquire a kingdom on account of modesty. (A king should learn) the three sciences, the science of administration, metaphysics, science of wealth and business from the world. Only a person that has conquered his senses would be able to keep his subjects under his control.

23. The gods and all brahmins should always be worshipped and gifts should be given to them (brahmins). Gift made to a brahmin (would be) imperishable and the treasury cannot be destroyed by any of these.

24. Not retreating in the battle, protecting the subjects and giving gifts to the brahmins are the supreme good for a king.

25. (The king) should likewise arrange for the welfare and livelihood of the poor, destitute and old people, widows and women whose husbands have gone abroad.

26-33. (The king) should arrange for (the proper pursuit of) the orders of the *varṇa* (castes) and *āśrama* (stages of life). (He should) worship the ascetics. He should not trust everyone and trust only the ascetics. He should make (others) trust him adducing reason (to show that his words) are not impeachable. The king should think about the wealth like a crane, conquer like a lion, pounce (on the enemies) like a wolf, dart forth like a hare and strike firmly like a boar. The king should also be showing vanity like a peacock, faithful as a horse and be speaking pleasantly like a cuckoo. A king should always be suspicious as a crow while living in the residence of a stranger. A king should not partake of the food and touch a bed not tested before. He should not visit a woman whom he had not known before and not board an unfamiliar boat. One who oppresses his subjects would be deprived of the position and comforts of a sovereign. Just as a nourished bull gains strength and becomes fit for work, so also O Fortunate one ! the nourished sovereignty becomes fit for work. All these works are dependent on the providence and on one's efforts. Out of these two the providence is unthinkable and one's accomplishments depend on his effort. The kingdom and the wealth of the earth of a king belong to him by the good-will of the people.

TWO HUNDRED AND TWENTYSIX

The means of Conciliation

Puṣkara said :

1-4. One's own act that has been acquired from a previous existence of a person is known as the providence. Hence people declare that will-force is superior. So also an adverse providence can be nullified by one's efforts. One will accomplish by his previous deeds of virtue without providence. O Bhārgava (son of Bhṛgu) ! Effort yields fruit at the proper time by the grace of providence. The providence and effort are the two that yield fruit for a man. The fruits would be accomplished at the proper time by the combination of rain and ploughing. Along with virtuous deeds one should exert effort. One should neither be lazy nor be dependent on fate.

5-11. All the stratagems are accomplished by means of conciliation and other things. The seven means are conciliation, making gifts, creating dissent, punishment, stratagem, indifference and deceit. Conciliation is said to be of two kinds—true and untrue. Of these two the untrue (reconciliation) would be for the censure of the good people. Those who belong to good families, upright, always virtuous and have conquered their senses are conquerable by conciliatory words. Even demons are taken by false (conciliations). The description of the good services rendered by them (is conciliation). A dissension may be created between two who are inimical to each other, angry, afraid of each other and have been insulted by each other. He should instill fear in them. A king should give hopes to his own people (relatives). He should cause dissent in adversaries by holding out threats about which they are afraid. One who causes such dissents among such kinsmen should be protected by the king. The anger of the soldiers is external and those of the ministers, counsellors and princes etc. (are internal). The king should pacify the internal anger and conquer that of the enemies.

12-16. Paying money is the excellent expedient. By giving money one would get both the worlds There is no one for instance who is not influenced by the payment of money. Only (a king) who makes a gift of money would be able to cause dissent in the enemies who have become allies. A king should accom-

plish by (means of) punishment and service that which could not be accomplished by the other three. Everything rests on punishment which would destroy everything if improperly used. A king would be destroyed by punishing those unpunishable and not punishing those punishable. In the absence of punishment, the gods, demons, serpents, men, accomplished persons, goblins and birds would transgress their limits. The wisemen call 'the punishment' so because it controls the uncontrolled, punishes the unpunishable, controls and punishes.

17-20. The king like the sun cannot be looked at on account of his splendour. He should be like the moon to look at in order to please the people. The king is the wind-god since he spreads himself in the world by means of his spies. He becomes fire when he burns the wicked. When he makes the gift to the brahmins he is the lord of wealth (Kubera). Because he showers wealth he is known to be god Varuṇa among the celestials. The king would be the earth by supporting the universe with his forbearance. Then he is lord Hari (Viṣṇu) because he would protect the people with determination, incantation, strength etc.

CHAPTER TWO HUNDRED AND TWENTYSEVEN

The code of criminal laws

Puṣkara said :

1-8. I shall describe the criminal laws by (enforcing) which an elevated position is attained by a king. You know that (the weight of) three barley (grains) is (equal to) one berry seed. (The weight of) a black gram would be that of five berries. O Rāma ! It is said that sixty berries (make up) a half of one *karṣa* (weight). O Rāma ! A *suvarṇa* (weight) is said to be (equal to) sixteen blackgrams. Four *suvarṇas* make up one *niṣka* and ten *niṣkas* one *dharaṇa*. These are the measures of weight (used) in (weighing) copper, silver and gold. O Rāma ! *Kārṣika* is said to be *kārṣāpaṇa* by coppersmiths well-versed (with the same). Two hundred and fifty *paṇas* are remembered to be

the *sāhasa* first. The middle one is known to be (equal to) five (hundred *paṇas*) and the foremost one as one thousand (*paṇas*). (These are the three kinds of punishments). If a person tells 'I have been robbed', when he has not been robbed by the thieves and is handed over to the king, such a person should be punished by making to pay the same amount. One who tells differently or falsely (about the exact amount robbed), both these should be levied double the punishment by the king. The men belonging to the three castes (other than brahmins) who bear false witness should be levied punishment. A brahmin (bearing false witness) should be expelled. The above punishment has not been prescribed (in that case). One who enjoys (a property) entrusted with him should be levied a fine of equal value.

9-11. O Righteous one ! (The same fine should be levied) in the case of clothes etc. (being used similarly). One would not swerve from righteousness by such an act. One who conceals the entrusted property and one who asks for restoration of things without having entrusted the same (to some one) should be punished like robbers or levied double the fine. One who sells away another's property unknowingly is free of fault. But (one who sells another's property) knowing (that it belongs to another) deserves punishment as for a robber. One who receives the price for a work and does not give goods, is indeed punishable.

12. The king should levy a fine of one *suvarṇa* for one who promises (to give something) and does not give. One who accepts payment and does not do the work should be levied a fine of eight *kṛṣṇalas*.

13-22. But (a master) dismissing a servant before (the end of) the term should be punished with the same fine. One who has a remorse after buying or selling something may return to its master or take from him within ten days (as the case may be). Neither one can receive nor return after ten days (in such a deal). Any person receiving or returning (such a property after that) should be levied a fine of six hundred (*paṇas*) by the king. One who solicits a girl for a bridegroom, should be levied a fine of two hundred (*paṇas*) by the king whether the marriage has been done or not. One who gives in marriage a girl who had already been married to another should be punished by a king.

The fine of *uttama sāhasa* (one thousand *paṇas*) (should be levied) in that case. One who enters into a solemn agreement (with a person for sale) and sells it to another person out of greed deserves to be punished with six hundred (*paṇas*). The keeper (of a cow-shed) not restoring the cow (to the owner) after receiving the charges for the upkeep should be punished by the king with one hundred (*paṇas*) and a *suvarṇa* if not taken proper care (of the entrusted animal). Land to the extent of one hundred *dhanus* (one *dhanu* is equal to four cubits) should be set apart around the village and twice or thrice as much around a city (for the grazing of the cows). It should be made in such a way that a camel would not be able to look over (the encircling wall). When the (stored) grains have not been enclosed and were lost there would be no punishment. One who frightens (the owner) of a house, tank, garden or land and takes the same should be punished with five hundred (*paṇas*). (If it is done) inadvertently the fine (would be) two hundred (*paṇas*). All those who break the boundaries should be punished with the first *sāhasa*[1].

23-25. O Rāma ! A *kṣatriya* censuring a brahmin deserves to be punished with (a fine of) one hundred *paṇas*, a *vaiśya*, two hundred *paṇas* and a *śūdra*, a capital punishment. A brahmin having censured a *kṣatriya* should be punished with (a fine of) fifty (*paṇas*), (having censured) a *vaiśya*, twentyfive (*paṇas*) and (having censured) a *śūdra*, twelve (*paṇas*). A *vaiśya* (having censured) a *kṣatriya* should get (punishment to pay) the first (class of) *sāhasa*. A *śūdra* having censured a *kṣatriya* should be getting (the punishment of) severing the tongue.

26-27. A *śūdra* giving moral instruction to brahmins is liable for punishment. One who preaches falsely the doctrines of scriptures should be levied (a fine of) twice the *sāhasa*. One who insults men of respect should be (meted the punishment of) *uttama sāhasa*. But the above described punishments should be half if the crimes have been done inadvertently or for fun.

28. One who accuses his mother or father or elder brother or father-in-law or the preceptor should be levied a fine of one hundred (*paṇas*). (The same punishment should be levied) for obstructing the pathway of the preceptor.

29. One of a lower caste should without enquiry be severed

1. See verse 4, pp. 588-589.

of the organ by which he had done harm to a member of the (three) higher castes.

30-31. The king should cause the lips to be cut off if a person spits on the ground with pride. Similarly, one passing urine or faeces on the body (of a brahmin) (should be punished by cutting the) penis and the anus respectively. If a member of a low caste had occupied the seat of a member of a higher caste, his lower organ (buttocks) should be cut. One who causes injury to any organ of another (should be punished by cutting the same organ (of the offender).

32. The killers of a cow, elephant, horse or camel should have their legs and hands cut off. One who would make a tree barren deserves the fine of a *suvarṇa*.

33-36. When the pathway or a boundary or the tank has been cut (by a person he) should be levied double the (above) fine. One who either wilfully or unintentionally takes away the articles of another should restore it to him to satisfy him and pay the fine to the king. One who steals the rope or the pot from the well and damages the channel should be punished for a month (with imprisonment). One should be punished (similarly) if he beats an animal. The punishment for stealing ten pitchers full of paddy is more than death. The punishment (for stealing) more than that (quantity) would be eleven times (the former). Capital punishment (should be ordered for stealing) gold, silver etc. (and for kidnapping) men and women.

37. The organ with which one would steal from others should be removed by the king for the sake of discipline.

38-39. A brahmin taking little (quantity of) vegetables and grains etc. (for his use without the knowledge of the owner) would not be a criminal. (Similarly) in the case of taking for the cows or gods (one would not be a criminal). One who attempts to kill another, should be killed.

40. One who seizes the house or field (belonging to another,) one who copulates with another's wife, one who is an incendiary and one who administers poison should be killed. So also in the case of one who attacks with a drawn weapon.

41-42. A king should kill those who cause the death of cattle by magic spells. One should not converse with another's wife and should never copulate with a forbidden (woman). A girl choosing her husband herself should not be punished by

the king. A man of the lower caste holding incest with a woman of the higher caste deserves to be killed. The woman who breaks her faith in the husband, should be made to be bitten by dogs. A woman defiled by a man of her own caste should be made to live on a morsel of food (a day).

43-47. A woman defiled by one of the superior (caste) should have her head shaved. A brahmin copulating with a *vaiśya* woman and a *kṣatriya* going to a woman of the low caste (should be fined) with the first (variety of fine). A *kṣatriya* and a *vaiśya* are punishable for going to a *śūdra* woman. If a courtesan after having received a contract, goes to another on account of greed, she should pay (the first one), twice the contracted amount and (pay) twice the amount as fine. One's wife, sons, servants, pupil and brother having done an offence should be beaten with a rope or with a piece of bamboo A thief should be struck on the back but not on the forehead. One would acquire sin (by doing so) (by striking on the forehead). The officers in charge of protecting the people seizing very much should be banished (from the kingdom) after having seized all their (property).

48. Those who have been employed to do certain work if do not do the work of their employers, the king should make those shameless, cruel-minded to be penniless.

49. Likewise the king should banish the minister or justice after having taken the entire (property) for doing the work of another (king).

50. If one violates the bed of the preceptor, (mark of) female generative organ should be made (on the forehead), a pot of wine in case of drinking of wine, a dog in case of stealing and the head of a person in the case of killing a brahmin.

51. The king should kill (criminals belonging to) *śūdra* and other (communities) and banish the brahmin sinners. The wealth belonging to great sinners should be offered to (god) Varuṇa (God of righteousness).

52. (A king) should kill all those who offer shelter, food and wealth to thieves in the villages also.

53-54. The feudatory chiefs and the governors of provinces in the kingdom who are sinful should be killed. The king should place on the pike after having cut the arms of those thieves who commit theft in the night after having agreed (to show good

conduct). The king should kill those who break tanks and temples.

55. One should be levied (a fine of) a *kārṣāpaṇa* for having committed nuisance on the thoroughfare when there was no adversity and be made to clean the impurity.

56-59. One who breaks his contract every month should pay (a fine of) five hundred (paṇas) to the party concerned (Merchants), dealing fraudulently with honest men in respect of the price (of a commodity), should be punished with the first or the middle (kind of) fine. The king should confiscate all goods from the obstructing merchants by (paying) small sum and punish them with the *uttama* (variety of) *sāhasa* separately. One who adulterates the materials and who sells imitation-articles should be given the middle (kind of) punishment. One who makes contraband goods (should be made to pay) *uttama* (*sāhasa*). One who insults in a quarrel should be given the punishment of twice that (amount).

60-64. A fine of *kṛṣṇala*[1] (should be collected) from a brahmin or a *śūdra* who eats the forbidden food. One who makes false balance and weight and those who make use of these should be levied the *uttama* (kind) of fine. The women who administers poison to her husband or preceptor, or a brahmin and children or sets fire to the house should be banished (from the country) with cows after having cut her ears, hands and nose. Those men who damage a land or house or village or forest and one who seduces the wife of the king should be burnt with the fire from the cremation ground. One who copies the royal edict omitting or adding (some sentences) and one who sets free an adulterer and a thief should be punished with the *uttama* (*sāhasa*) fine. The punishment for one who ascends the vehicle or the seat of the king is the *uttama sāhasa*.

65-66. If one thinks that he has not been defeated even though he has duly been defeated, (the king) should defeat him again and inflict double-fold punishment. One who summons a person that had not done any crime should be put to death. If an accused person escapes from the custody of the punisher on account of the latter's carelessness, that punisher should pay the fine.

1. See the first verse, p. 588.

CHAPTER TWO HUNDRED AND TWENTYEIGHT

Instructions relating to military expedition

Puṣkara said :

1. When a king is attacked by a strong enemy and he thinks "I have been attacked", he should undertake the military expedition.

2. If the (king thinks that the) warriors had been well-cared for and the servants well supported and he feels, "I have a strong army and I am capable of protecting the central (army)", he should go with them and move into the camp.

3-5. Otherwise one may invade (the country of) the enemy when it (the latter's country) is afflicted by natural calamities such as the appearance of the earthquake in that direction or the comet afflicting it or the army of the enemy king dislikes that king and awaits his ruin. One should enter the kingdom of the enemy when he has auspicious throbbing (of the muscles) of the body, has good dreams and good omens. One should employ an army consisting largely of infantry etc. and elephants in the rainy season.

6. In the early and advanced winter it should consist of chariots and cavalry, while it should consist of four divisions of an army (cavalry, infantry etc.) in the spring and autumn.

7. An army consisting of a large number of infantry would always win the enemies. The throbbing (of the muscles) on the right side (of the body) would be commendable.

8. So also the palpitation on the left back and the heart and mark of mole (on the left side) should be known as not commendable. While the contrary to what has been told on the left side would be auspicious for women.

CHAPTER TWO HUNDRED AND TWENTYNINE

The significance of dreams

Puṣkara said :

1-14. I shall describe the good and bad omens and the way to prevent bad dreams. The growth of grass and trees on one's body except the navel, the breaking of bronze on the head, the shaving (of the head), remaining nude, clad in torn dress, anointing with oil, besmearing with mud, falling from a great height, one's marriage, music, playing on the lute or any other stringed instrument, swinging in a hammock, gathering lotus and metals, killing of serpents, seeing red flowers and trees and a *cāṇḍāla*, riding a pig or dog or ass or camel, eating the flesh of birds, and the oil of kṛsara (?) entering the mother's womb, getting into the funeral pyre, the fall of the flag-post etc., the fall of the moon and the sun, seeing the divine beings of the terrestrial and celestial regions as well as a calamity (such as the earthquake), the wrath of the divine beings, brahmins, other beings and preceptors, dancing, laughing, marriage and singing, playing on stringed instruments other than the lute, drowning in a river, bathing in water mixed with cow-dung, or muddy water or water mixed with ink, embracing the unmarried girls, sexual union of men, injury to one's limbs, purging or vomiting, starting in the direction of the south, being afflicted by diseases, plucking of fruits, breaking of diseases, breaking of minerals, falling of buildings, sweeping the house, playing with goblins, flesh-eaters, monkeys and low-caste men, insult from others and feeling grief on account of that, wearing ochre robes and playing in that dress, immersion in oil and drinks anointing with red unguent are inauspicious omens and it is better not to describe them.

15-18. (After dreaming as above) one should continue to sleep, bathe, worship a brahmin, do oblations with sesamum, worship (gods) Hari (Viṣṇu), Brahmā, Śiva, Sun and Gaṇapati (Vināyaka). Then one should recite hymns (on gods) and repeat hymns such as the *Puruṣasūkta*[1]. The dreams dreamt in the first quarter of the night yield results within a year, the second (quarter), within six months, the third quarter of the

1. ṚV. 10.91.1.

night, within three months, the fourth (quarter), within a fortnight and within ten days (if dreamt) at (the time of) the sunrise. If (two dreams) either auspicious or inauspicious (were dreamt) on the same night, one should indicate the result of the dream dreamt later.

19-22. Hence, it is not commended to sleep after a good dream (has been dreamt). (Dreaming) as climbing a hill, mansion, elephant, horse or bull is beneficial. O Brahmin ! (Seeing) trees and white flowers in the sky (seeing) the navel as grown with trees, (seeing oneself) as having many arms and many heads, (seeing) the appearance of grey hair, bearing a garland of white (flowers), wearing white garment, the eclipses of the moon, sun and the stars, washing (oneself), embracing the flag-post and the raising of the banner (are good).

23-27. O Brahmin ! Seizing of land and stream of water, victory over the enemies, success in dispute, dice-play and battle, eating of raw meat and drinking of sweet porridge, seeing blood, bathing in blood, drinking of spirituous liquor, blood and wine, drinking of milk, making marks with the weapons on the earth, (seeing) the clear sky, and sucking milk from cows, she-buffalos, lionesses, she-elephants and mares are commendable. O Brahmin ! The favour from the gods, brahmins and preceptors, the anointment with water and falling down from the horns of cow (are also commendable).

28-29. O Rāma ! (The dream) as falling down from the horns of a moon is known to be capable of bestowing kingdom. The installation as the sovereign, the cutting of one's head, the death, the destruction of one's house by fire, the gain of royal rewards and the play on stringed instruments (are auspicious).

30-31. The family of a person flourishes that sees an elephant or horse or gold or bull or cow. (Dreams of) riding a bull or an elephant, the climbing a peak or a tree, weeping, besmeared with ghee or excreta, copulating with a forbidden women, (seeing) a white cloth, clear waters, tree laden with fruits and clear sky (are good augury).

CHAPTER TWO HUNDRED AND THIRTY

The inauspicious auguries

Puṣkara said :

1-4. Mixtures of herbs and black cereals are inauspicious, Cotton, grass, dried cow-dung, wealth, charcoal, molasses and resin, one having a shaven head or one that has besmeared oil (for bathing) and one that is nude, iron, mud, hide and hair, a lunatic, an eunuch, a *cāṇḍāla*, a dog, an outcaste and others, men guarding the captives, a pregnant woman, widow and oil-cake, etc., dead (body), husk, ash, skull and bone and broken vessel are not commendable (to be seen). The sounds of musical instruments that are broken, frightening and harsh are also not commendable.

5. The sound 'come on', (heard) in front of the person undertaking a journey) is commendable, (while) that from behind is not (commendable).

6-7. The undesirable sounds (such as) "Where do you go", 'Stand', 'Do not go', 'What is there for you by going' are for death. So also (the appearance of) carnivorous animals, banners etc., the fall of vehicles etc., the breaking of weapons, dashing of the head against the door etc., and the fall of umbrella, dress etc., (are not commendable).

8. An inauspicious (augury) gets destroyed by the worship and invocation of lord Hari (Viṣṇu). If a second inauspicious augury is seen (while setting out) then one should re-enter the house.

9-13. White flowers are excellent augury. (So also) a pitcher full (of water) is greatly meritorious. Meat, fish, a distant sound, an old man, an animal, goat, cows, horses, elephants, (images of) gods, glowing flame, *dūrvā* (grass), wet cow-dung, courtesan, gold, silver, gem, *vacā*, white mustard, herbs, beans, weapons, sword, umbrella, throne, insignia of royalty, a dead body without (being followed by) mourners, fruit, ghee, curd, milk, unbroken rice, mirror, honey, conch, sugarcane, auspicious sentence, the instrumental music of the devotee, the loud sound of thunder and lightning are all auspicious. The satisfaction in the mind (of the person undertaking a journey is also auspicious.

CHAPTER TWO HUNDRED AND THIRTYONE

The good and bad auguries known from the sounds of animals and birds

Puṣkara said :

1. Birds let us know the good and bad indications for a man staying or leaving a country or town or (putting) a question.

2. All excited sounds are pointed out to indicate evil according to fortune-tellers and cooing sounds are said to indicate good results by fortune-tellers.

3. The excitements of birds are said to be of six kinds based on the divisions of time, direction, place, *karaṇa* (a division of the day), the sound and the species (of the bird).

4-6. Each preceding (item in the above list) should be known as more powerful. The nocturnal (bird) moving in the day-time and that of the day-time moving in the night (are known to be the excitement in time). One should know the malefic asterisms, ascendants and planets also as excited. It is known to be *dhūmitā* (obscured), *jvalitā* (burning) and *aṅgāritā* (burnt) if the sun goes to or stays or leaves (a particular quarter). These three are remembered to be the excited ones and the gentle (cooings) are of five kinds.

7-9. It is said to be agitated bird if it makes an excited sound in the direction that is (termed) agitated. Similar (appellations should be given) to wild (birds making sound) in the village and the village (birds) in the forest as well as on an inauspicious tree. O Foremost brahmin ! The *deśadīpta* (agitation in respect of a place) is known to be in inauspicious place. It is designated as *kriyādīpta* (excitement in respect of an action) if there is any action improper for one's own species. It is said to be the *rutadīpta* (excitement in respect of sound) making broken and harsh sounds. It is known to be the *jātidīpta* (excitement in respect of the species) in the case of the carnivorous species alone.

10. If the excited characteristics of different categories occur together it is stated to be good. If they are mixed the result is said to be mixed.

11. The cows, horses, camels, asses, dogs, (birds) *sārikā*, small house-lizards, sparrows, vultures and tortoises and others are said to be living in the villages.

12. Goats, black sheep, parrots, elephants, pig, buffalo and crow are said to be both domestic and wild. All other (birds and animals) are wild.

13. The cat and the cock are both domestic and wild. We know about them from the change in their characteristics.

14-16. The snakes, peacocks, ruddy geese, mules, pigeons, cows, light-brown horses, wild cocks, hawks, jackals, wag-tails, monkeys, *śataghna* (?), sparrows, cuckoos, blue jays, hawks, *kapiñjala*[1] the three, *tittiri* (francoline partridge), peacocks, pigeons, wag-tails, gallinules, parrots, cranes, cocks, skylarks and deer are known to be moving about during daytime.

17. The fowlers, owls, *śarabha-s*,[2] curlews, hares, turtles, jackals and *piṅgalikas* (a kind of owl) are said to be nocturnal.

18-19. Ganders, deer, cats, mongooses, bears, serpents, red dogs, lions, tigers, camels, domestic boars, men, dogs, porcupines, bulls, jackals, wolves, cuckoos, cranes, horses, men in ragged clothes and alligators wander day and night.

20. The above seen in a group in front (of the king) making an expedition with the forces are stated to bring victory and seen on the back cause defeat.

21-22. If the blue jay comes out of the house and makes the sound remaining in front, it indicates humiliation for the king and (making sound) on the left (indicates) quarrel and gaining food. It being sighted on the vehicle or on the right side of the body are commended. The peacock making an unusual sound conveys plundering by thieves.

23-29. O Rāma ! a deer (seen) in front of one that has set out would be (indicating) danger to life. O Rāma ! The bears, rats, jackals, tigers, lions, cats and asses (running away) in the opposite direction as well as mule braying strangely (would indicate the same result). The *kapiñjala* (bird) (seen) on the left or right is an excellent (augury). But it does not augur well (if seen) on the back. The *tittiri* (bird) (in any one of the above positions) is not commended. The black deer, boars and spotted antelopes crossing from the left to the right would always be beneficial and the contrary (movements) are condemned. The bulls, horses, jackals, tigers, lions, cats and asses are known to

1. The *cātaka* bird that is said to drink water directly from the rains.
2. A fabulous animal powerful than the lion.

confer the desired results if they move to the left from the right. The vixen, *śyāmānana* (?), *chucchū* (a kind of animal), *piṅgalā* (a kind of owl), house alligator, sow and a female cuckoo (are said to be) male (omens) if they are on one's left. The vulture, *rūṣa* (?) monkey, *śrikarṇa* (antelope), and *citkarā* (?) are known as feminine (omens). The monkey, *śrikarṇa*, *pipīlikā*, *ruru* (a kind of deer), and hawks (auger well seen) on the right. The sounds made by the bull that is born, the serpent, hare, hog and alligator are good.

30-33. Then it is not desirable to see the monkey and bear at the commencement of a work. The strong omen from a bird as one sets out on a day should be explained by wise men as bearing result on the same day. O Brahmin ! Mad ones, those concerned only with the prey, young ones, those mutually quarrelling and those separated by a distance should be known to bear no effect. The vixen howling alone or in groups of two or three or four forebode good. It is said to be not beneficial if five or six (vixen howl). It would be good if seven (vixen howl) and there would be no effect if more than that.

34. The volcano facing the sun that causes the horripilation in men should be known to bring ill luck to vehicles and increase the fear.

35-36. When an antelope is seen at a good place it would give good results. It would give bad results for the whole year for the man (if seen) at a bad (place). One may know the result for himself for the whole year as he had seen the deer on the first day.

CHAPTER TWO HUNDRED AND THIRTYTWO

Omens known from birds

Puṣkara said :

1. An army would take possession of a city that is under siege by that way through which many crows enter that city.

2. It indicates unfordable fear if a crow taking its abode in the place of the army goes about cawing with agitation and fear.

3. If (the crow) pecks at the shadow, body, vehicle, shoes, umbrella and clothes and other things (of a person, it indicates) death (for that person). If it honours (the person, he) will be honoured. If it gives something that it is fond of, (it augurs) good.

4-6. A crow going to and fro at the entrance (to a house, indicates) the return of the absentee owner of the house. It indicates destruction by fire (if the crow) throws a red or burnt thing inside the house. A red (thing) placed (by the crow) in front of a person indicates imprisonment. O Bhārgava (son of Bhṛgu), if (a crow) brings (to the house) a yellow substance, gold or silver, it would indicate the gain of that (substance). So also one should indicate the loss of that thing which (a crow) should take away.

7. (If a crow) vomits raw flesh in front (of a house) there would be gain of wealth. (There would be) gain of land if (a piece of) earth is thrown. (There would be gain of kingdom if a great gem is cast.

8. If the crow (flies) favourably to the person who undertakes a journey it bids welfare and he would be able to accomplish his task. But if (it flies) against him it should be known that the task would not be accomplished and would cause fear.

9. If the crow comes cawing loudly against (the person) it would be an impediment to the journey. A crow on the left is considered to be beneficial and causing destruction of the task if on the right.

10. (If the crow flies) on the left in the direction (of the person undertaking a journey), it is excellent and medium if on the right. (If it flies) against the direction of the traveller on the left, it would cause impediment to the movement.

11. If the crow comes to the house when the traveller is beginning to move it should be known that he can set out. (If a crow) stands on one leg and looks at the sun with a single eye it causes fear.

12. (If a crow) makes its habitat in a hollow of a tree there would be great misfortune. A crow (seen) in the saline soil is not for good. But (the same seen) as having its wings with mud is commendable.

13. A crow (seen) as having its mouth full of excreta accom-

plishes all things. O Son of Bhṛgu ! The other birds should also be known as (indicating the same results) as the crow.

14-20. Dogs (howling) on the right of a royal camp (indicate) the destruction of the brahmins. If they howl at the place of Indra in the palace, at the main entrance to the royal city and inside the house, it would augur the death of the lord of the house. It indicates the accomplishment of the task, if (a dog smells the left side of the body (of a man) and fear if (it smells) the right side of the body and the left arm. A dog coming against the traveller would be adverse to the journey. O Bhārgava (son of Bhṛgu) ! (a dog) obstructing the path (of a traveller) indicates robbers on the way. (A dog)holding a piece of bone in the mouth (being seen in front indicates) fruitlessness (of the effort). Similarly (a dog being seen) holding a rope or rag in the mouth is sinful. (A dog being seen) as holding the shoes as well as full of meat in the mouth is also beneficial. (A dog being seen) as holding the hair or any filthy substance in the mouth is inauspicious. (A dog) urinating and going in front (of the traveller) would bring fear. If (one sees a dog) urinating and going to an auspicious place or tree or to an auspicious substance (it indicates) the accomplishment of the task for that person. O Rāma (Paraśurāma) ! Jackals and other (animals) should also be known (to indicate) the same (result) as a dog.

21. The lowing of the cows should be known as auguring fear for the master. (If a cow lows) in the night it would be indicating fear from thieves. (If it) wails (it forebodes) death.

22. If a bull bellows in the night it would be for the welfare of the master. A bull let loose in the night would confer victory on the king.

23. The cows belonging to a person that were given as gift (indicate) security (if found) eating (as they wish). (The cows) that had withheld showing affection to the calves are known to be (indicating) miscarriage (in the family).

24. (The cows) that pound the earth with their feet and are frightened bring fear. (The cows) that have wet skin, horripilation and earth stuck to the horns are auspicious.

25-31. It should be told in the same way in the case of the she-buffalos and others by those knowing (the science). A saddled horse (being seen) as ridden by another (other than the appointed person) forebodes evil. (A horse being seen) as plung-

ing into the water and tumbling over the ground is not desirable. A horse that (is seen) sleeping without a good cause causes misfortune. (If a horse) has aversion to barley and balls (of grains) all of a sudden it is not commended. Bleeding from the mouth and trembling of the body are also not commended. (If a horse) plays with cranes, pigeons and the *sārikās* (a species of birds), one should indicate death. A horse licking the leg with the tongue with tear-filled eyes forebodes ruin. (If a horse) scratches the earth with the left foot or sleeps during the day (lying) on the left side, it does not confer good. The horse that passes urine once (a day), that is looking drowsy, does not allow to be ridden and that returns home frantically if ridden upon, indicates impediment for the journey. (It indicates the same result) if it touches the left side (of its body). (The horse) that neighs (on seeing) the enemy warrior and touching its leg brings victory.

32-35. If an elephant courts (openly) in a village it would ruin the country. If a she-elephant after delivering a calf runs amuck (it forebodes) the death of the king. (If an elephant) does not allow itself to be ridden or frantically returns home after being ridden or ichor flows from the elephant, it foretells the death of the king. (An elephant) crossing its left foot with its right foot and entwining its right tusk with its trunk is auspicious. A bull or a horse or an elephant entering the enemy forces is inauspicious. If clouds get broken (suddenly) and rain excessively, (the king) would get his army routed.

36. The tumbling down of the umbrella at the time of a travel or during the war on account of adverse asterisms and planetary conditions or the wind blowing against (the forces) forebodes fear.

37. Contended men and favourable planets are the characteristics for (foreboding) victory. The warriors being attacked by the crows and demons (forebodes) the destruction of the army. The east, west, north-east and north are the excellent and auspicious directions.

CHAPTER TWO HUNDRED AND THIRTYTHREE

The propitious periods for undertaking an expedition

Puṣkara said :

1-3. I shall describe all kinds of journeys relating to a sovereign. A journey should be abandoned when the Venus has set or is in a weak house or debilitated or in the house of an enemy or retrograde or malefic. One should avoid a journey when the Mercury is retrograde, the presiding planet of the quarter or any other planet (in a similar position), is under the *vaidhṛti*[1], *vyatipāta*, *nāga*[2], *śakuna*, *catuṣpada* and *kintughna*.

4. One should avoid undertaking journey under (the influence of) *vipat* (*tāra*)[3], *naidhana*, *pratyari*, as well as the *janma*, the *gaṇḍa*[4] and the void lunar day.

5. The north and the east are said to be having the same virtues. In the same way the west and south are of the same virtues.

6. One should not cross the obstacle that has risen from the north-west to the south-east. Sundays, Mondays and Saturdays are not auspicious (for a journey).

7-10. (The asterisms) *kṛttikā* and others (for journey) in the east, (the asterisms) *maghā* and others (for journey) in the south, (the asterisms) *anurādhā* and others (for journey) in the west and (the asterisms) *jyeṣṭhā* and others (for journey) in the north are all commendable. I shall describe the measure of the shadows (cast by the sun on different days. It is said to be twenty for the Sun, sixteen for the Moon, fifteen for the Mars, fourteen for the Mercury, thirteen for the Jupiter, twelve for the Venus and eleven for the Saturn. These are said (to be valid) for all actions. One should not set out on a journey under his native ascendant and in the direction of the rainbow.

11. One should march on an expedition after meditating on lord Hari for victory if the omens and other things are good. I shall describe the circle (of twelve primary kings) to be thought about that would offer protection to the king.

1. This and the next one are among the twenty-seven *yogas* or combinations.
2. This and the following three are some of the eleven divisions of a day called *karaṇas*.
3. This and the next three are the astral indications.
4. This is one of the twentyseven *yogas*.

12. A kingdom is said to consist of seven constituents—the king, minister, fort, treasury, punishment (law), allies and township.

13. One should destroy all those who obstruct (the normal course) of the seven constituents of a kingdom. Efforts should be made by the king to make all these circles develop.

14-15. The kingdom over which a king exercises direct control would be the first circle. The feudatories of that kingdom should be known as the enemies. If they are attached (to the paramount lord they) should be known as friends. The next (circle is) the allies of the enemy. The next (circle) should be known as the ally of the ally. The next (circle would be) the enemy of the ally of the ally.

16-20. Those in front have been described. Tell me those who are behind. Then there would be the enemy in the rear. A king whose kingdom lies next but one is said to be the next one (friend in rear). A hostile king would be the next one (friend of the rear enemy). That which is adjacent to the former is said to be the next one (friend of rear friend). O Brahmin ! This is (the way of maintaining order) by an independent king that has an enemy and is desirous of conquering (the same). O Excellent among men ! It is not possible to declare that it is settled. One is said to be an intermediary that is capable of punishing and favouring. A mighty king that would be able to punish and favour all is said to be neutral. No one is really one's enemy or ally. One is an enemy or an ally on account of some reason. I have described these twelve circles relating to a king.

21-25. Enemies are known to be of three kinds—ancestral, personal and artificial. Each one of the preceding class among them are (known to be) stronger (than the succeeding ones). One that is a personal enemy is considered by me as artificial. An enemy in the rear of an enemy and his hostiles would be one's friends. A king should subdue his hostile king in the rear by means of strategies. The ancient authorities commend the extinction of an enemy with (the help of) an ally. An ally may become an enemy after being a feudal. A king wishing to vanquish an enemy should himself destroy him if it is possible for him to do. There will not be any fear from an enemy when the glory is waxing. A king desiring to conquer righteously should exercise

control over the world in such a way that the people do not feel grief-stricken and trust him.

CHAPTER TWO HUNDRED AND THIRTYFOUR

The six expedients used by the king

Puṣkara said :

1. I have already described (the political expedients of) conciliatory measures, creating dissensions, bribery (to win the enemy) and punishment. I have described the punishment (to be made by the king) in his own country. I shall (now) describe (the punishment to be meted to a person living) in a foreign country.

2. Punishment is said to be of two types—public and private. Public punishment (consists of) looting and the destruction of villages (of the enemy country), destruction of the food grains and setting fire. (The private punishment consists of) killing by poisoning or setting fire or by engaging several men, dishonouring pious men and poisoning waters.

3-7. O Bhārgava (son of Bhṛgu) ! I have described the mode of executing the punishment. Listen ! I shall describe when (the king) should be indifferent. A king should make peace (with his enemy) if he thinks that by his battle in the battle-field there would be bad consequences. One maybe indifferent (when he would find) the conciliatory measures as securing the position (of the enemy), paying a bribe would be squandering money and creating dissension would have punishment as the consequence. One may resort to indifference (if he is sure) that 'this person is not capable of doing any harm to me' and 'I am not capable of causing any harm to him'. In that case the king should humiliate the enemy (by being indifferent).

8-14. I shall describe the strategies of illusion (to be practised by a king). The enemy should be agitated by false portents by sending extensive lighted torches (tied to) the tails of strong birds in the camp of the enemy. Then the fall of the meteor should be shown to them. In this way many other portents also should be shown. The enemies should thus be agitated by

different (kinds of) deception. The astrologers and ascetics should proclaim the fall of the enemy. A king that desires to conquer the earth should agitate others by the above (proclamation). The favour of gods should also be proclaimed to others. A king should declare (to his men) "We have received increased strength and you strike without fear; all others have been routed", when the battle has begun. War-cry and great commotion should be made saying that the enemy has been routed. (It should also be proclaimed); "The king has been blessed by the gods profusely and is ready for the battle". I shall describe *Indrajāla* (a kind of stratagem in war).

15. A king should exhibit the four divisions of the army (such as the infantry, cavalry, men mounted on elephants and chariots) (to delude the enemy) that the gods had sent them for aid. Showers of blood should be shed on the enemy.

16. Severed heads of the enemy should be exhibited on (the terrace of) palaces. I shall describe six expedients, among which war and peace are most excellent.

17. Making peace, war, expedition, halt, seeking shelter and duplicity are said to be the six expedients.

18-25. Making peace is known to be a treaty. War is offending (the enemy). Expedition is said to be the march against the enemy by the one that desires to conquer. It is said to be 'the halt' when (a king) remains in his own territory (mobilising his forces) for the war. Mobilisation of half the army in the enemy country is said to be 'seeking shelter'. It is said to be duplicity on account of resorting to indifference or neutral position. A king should seek a treaty with an equal (person) or not of lower strength and more powerful. A powerful king should make a war with (a king of) inferior strength. In that case he should take a stronger (king) as an ally when he is not having an enemy in the rear. A king should mobilise his army when he could easily intercept the work of the enemy, though he is not free from an enemy in the rear. One who is strong enough could mobilise half of his army in the territory of the enemy even though he may have an enemy in the rear. An alliance with another king is said to be the worst of all expedients a king fighting with a stronger adversary is compelled to do. It is said to bring many a long and tedious marches, loss of many lives and expenditure. A king should have an alliance only when he would

have great benefits later. Moreover, he should have an alliance only when he has been deprived of all his strength.

CHAPTER TWO HUNDRED AND THIRTYFIVE

The daily duties of a king

Puṣkara said :

1-2. I shall describe the perpetual daily duties of the king. The king should put an end to his sleep with the songs and music of the panegyrists when two *muhūrtas* (fortyeight minutes) are still left in the night. He should then see spies in such a way that they are not known as his own men by anybody.

3. He should then hear the report about the income and expenditure as laid down. After having eased, the king should. go to the bath-room.

4. The king should then bathe preceded by cleansing the teeth. After having done the twilight worship and the repetition (of the sacred syllables) (the king) should worship lord Vāsudeva (Viṣṇu's manifestation as Kṛṣṇa).

5. He should then offer unto the fire holy (twigs). Libations should be offered to the ancestors. Accompanied by the blessings of brahmins, he should then give a cow (as gift) together with gold.

6. He should then see his face in the mirror after having adorned himself and besmeared (his body with sandal-paste). (He should also then see his face in clarified butter kept together with gold. The king should then hear about (the nature of) the day etc.

7. (He should then take) medicines prescribed by the physicians. He should then touch the auspicious things. He should then see the preceptor and go to the court after having been blessed by him.

8. O Fortunate one ! He should then see brahmins, ministers, counsellors and others presented by the door-keeper.

9-13. After having heard the traditional history and things to be done, he should determine the business (to be done). He

should then look into civil disputes and have counsel with the counsellors. He should not have the counsel with a single person or with many or ignorant men or untrustworthy men. He should also not make public the secret (counsel). The counsel he had should be given effect to promptly so that the state may not get affected. The secret counsel is considered to be guarded well by a king by his postures. Wise men gather secrets from the postures of others. A king gets prosperity by following the words of astrologers, physicians and connsellors, because they sustain the king. After having had the counsel (he should do) physical exercises with discs, chariot and weapon.

14. He should then bathe in tanks not inhabited by living creatures and see lord Viṣṇu that has already been worshipped. He should then see fire into which oblations have been made and also see brahmins that have been worshipped well.

15-17. After having adorned himself he should take food after having fed beings and after having tested the food duly. After having taken food, he should chew betels and rest lying on the left. He should then have inquiry in the sacred texts. After having met the warriors and seen the granary and the armoury he should do the evening twilight worship. He should then think of the tasks to be done, send spies, eat food and spend time in the harem with instrumental music and being guarded by others. A king should do thus daily.

CHAPTER TWO HUNDRED AND THIRTYSIX

The rites preceding the march of a king

Puṣkara said :

1-5. I shall describe rites to be performed before commencing a march. When a march of a king has to begin after seven days, (lords) Hari (Viṣṇu) and Śambhu (Śiva) should be worshipped as well as lord Vināyaka (the elephant-faced god, lord of impediments) with sweet balls and other things (on the first day). After having worshipped the guardian (deities) of (different) directions, (the priest) should lie

down (on a bed). He should then worship gods either (remaining) on the bed or in front of them. He should then think of Manu. "Obeisance O Śambhu (conferer of good) ! to the three-eyed, dreadful and conferer of boons. Obeisance to the dwarf (manifestation of lord Viṣṇu), the formless lord of dreams. O Master ! Lord of the lords ! Bearer of the trident ! One riding the bull ! O Eternal one ! Let me know in my dream while I sleep, the good or evil (to befall me). (The impressions) in the waking state (maybe driven) far away." The priest should thus utter these sacred syllables (on the second day).

6. He should worship the guardian (deities) of the quarters, Rudras and the lords of directions on the third day, the planets on the fourth day and the two Aśvins (divine physicians) on the fifth day.

7-14. Then (the gods on the way (of expedition) and the sacred rivers (presided over) by those gods should be worshipped. Offerings (should be made) to gods dwelling in heavens, atmosphere and earth. The group of goblins and (gods) Vāsudeva and others should be worshipped in the night. (Worship should be) made to (goddesses) Bhadrakālī and Śrī. One should pray to all gods. "May gods Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha,[1] Nārāyaṇa (Viṣṇu), Abjaja (born in the lotus, Brahmā), Viṣṇu, Nārasiṁha (man-lion form of lord Viṣṇu), the boar (manifestation of lord Viṣṇu), O Rāma ! Śiva, Īśa[2] (Īśāna), Tatpuruṣa, Aghora, Satyaja[3], the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu, (the ascending node of Moon), Ketu (descending node of Moon), Gaṇapati (lord of goblins), Senānī (son of Śiva and Pārvatī) (leader of the celestials against the demon Tāraka), (goddesses) Caṇḍikā, Umā (consort of Śiva), Lakṣmī (consort of Viṣṇu), Sarasvatī (goddess of speech), Durgā a form of Pārvatī), Brahmāṇī (consort of Brahmā), the Rudras (forms of Śiva, eleven in number), (the celestials) Indra and others such as the

1. This and the preceding three are the four forms of lord Viṣṇu.
2. This and the next four are the five forms of Śiva.
3. Obviously a mistake for Saḍyaja denoting Sadyojāta.

Fire-god, serpents, Tārkṣya (Eagle, vehicle of lord Viṣṇu) and other celestials dwelling in heavens, atmosphere and earth be for my victory. Let them crush the enemies in the battle after having accepted offerings (made by me). O Gods ! I have sought your refuge together with sons, mother and servants. Obeisance to you ! After going to the rear of the enemies destroy them. I will offer more than that I have given after returning from the battle".

15-21. On the sixth day, the king should bathe for victory just as the bath at the coronation. Lord Trivikrama (manifestation of lord Viṣṇu as a dwarf and taking three strides humiliating king Bali) should be worshipped on the seventh (day), the day of expedition. The weapons and vehicles should be worshipped with the sacred syllables prescribed for *nīrājana* (rite of purification). The following sacred syllable should be uttered (in the ear of the king) with the sounds of auspiciousness and victory. "May the celestials dwelling in heaven, atmosphere and earth be bestowers of longevity on you. May the success of gods be attained by you. Let your (expedition) be the expedition of gods. May all gods protect you". After having heard this, the king should proceed. After having taken the bow together with the arrow with (the recitation of the sacred syllable) *dhanurnāga*[1], (the king) should place his foot in the direction of his enemy after having repeated (the sacred syllable) *tad viṣṇoḥ*[2]. (After having set) his right foot, he should place thirty steps in different directions such as the east in due order. He should duly climb the elephant., chariot, horse and the animal carrying the burden. After having climbed he should move on along with the sounds of musical instruments without looking back. After having gone (a distance of) a *krośa* (two or two and a half miles) he should halt and worship gods and brahmins. He should move to the foreign country protecting his own army.

22-23. After having reached the alien country (enemy's domain) the king should protect the guardian (deity) of the country. He should worship deities and should not destroy their properties. He should not humiliate the natives of that

1. Could not be identified.
2. ṚV._ 1.22.20.

country. After having returned to his metropolis again after having gained victory, the king should worship gods and make gifts.

24-27. If there is a battle on the second day, the elephant, horse etc. should be bathed and lord Nṛsiṁha (man-lion manifestation of lord Viṣṇu) should be worshipped. The royal insignia such as the umbrella etc., weapons and the goblins (should be worshipped) in the night. After having worshipped lord Nṛsiṁha and all vehicles in the morning, (the king) should see the sacrificial fire kindled by the priest. After having made oblations into the fire, the king should worship brahmins. After having taken the bow and arrow he should mount the elephant and move. He should walk in the country of the enemy without being noticed (by anybody) (and find) the nature (of the enemy). He should cause a small army of men spread extensively.

28-35. A small army as the mouth of a needle can stand against many. The arrangement of the army is of the form of animals and things such as the *garuḍa* (the king of birds), crocodile, circle, vulture, semi-circle, *vajravyūha* (a strong impenetrable array), cart (shaped), the *sarvato-bhadra* circular (array) and *sūcīvyūha* (as a needle). An army in one of the above arrays should be arranged in five parts—the two composing its two principal wings, the two forming its sides to protect the wings and the fifth one would be the main body. A battle should be fought with one or two of the above parts. The remaining three parts should be stationed only for their protection. A king should never be in arrays. If the main force is destroyed, (the whole army) will be routed. A king should not himself fight. A king should remain at a *krośa* (about two or two and a quarter miles), behind the army. It is said that a broken army could be resustained by that. One's stay is not laid down if the main army has suffered a defeat. The soldiers in the array should not be set up too close or too wide apart, so that there may not be any clash of their weapons mutually.

36-43. One who wants to break the hostile army should do so only with collective strength. So also the enemy should protect it from being broken with the collective strength. That division of a hostile army among many divisions, should be

first attacked and broken through (by the commander) as he desires. O Brahmin ! There should be four soldiers to guard each foot of an elephant. There should be four cavalry and an equal number of armoured soldiers for guarding a chariot. (There should be) an equal number of bow-men as the armoured soldiers in front of the armoured soldiers in the battle. Behind bow-men, the cavalry and the chariot-fighters and then the soldiers mounted on elephants should be set up by a king. He should look after the duties of the infantry, elephants and horses with effort. Bold men should be placed in front. Only a division of the army should be shown. Cowards should not be placed in front because that would break the work of driving away the enemy. The bold men remaining in the front would enthuse cowards in the battle. Men of tall stature with acquiline noses, not having squint eyes, with well-blended eye-brows, irascible, fond of quarrels, contented, happy and lustful are known to be bold.

44-48. Carrying the wounded and the dead from the battle-field, offering water to the elephants in each war, bringing weapons (to the soldiers) are said to be the work of the soldiers. Protecting their own army from the enemies desiring to break, breaking the collected force (of the enemies) are the works of armoured men. Making (the enemies) turn away from battle is the task of bow-men. It is said that the chariot of a wounded person should be led away to a distant place. It is stated that the work of the chariot-warriors is to frighten the enemy army. The duties of men mounted on elephants are to break through the collected force of the enemy, to gather soldiers got split in the army of the self and the destruction of walls, arches, battlements and trees.

49. The ground for the infantry to fight is known to be uneven and that for the cavalry and chariot as even. The battle-fields for the elephants are pointed out as wet.

50-55. After having arranged the arrays thus and having the Sun behind and the Venus, Saturn, guardian deities of the quarters and the gentle breeze being favourable, all the warriors should be encouraged by repeating their names and the (achievement of their) clans (and pointing out) gain of prosperity on success and gain of heaven for the dead. After conquest over the enemies one gets pleasures. There would be supreme

position for the dead. There is no way of requital for the food taken from the master equal to (sacrificing in) the battle. They would be washed of their sins as blood flows from the bold warriors. The endurance of pain due to wounds is the excellent penance. Thousands of celestial women attend on a man killed in the battle. One's master gets (the result of) the deeds (done) by those who run away after being defeated (in battle). It is said that such people get the fruits of killing a brahmin at each one of their step. The gods would be lost for one who deserts his companions in the battle-field.

56-60. It is said that the brave who do not retreat in battle would get the benefit (of performing the sacrifice) of *aśvamedha*. If the king is righteous he would be victorious. He should fight with men of equal valour. Men mounted on elephants should be fought by men mounted on elephants. Retreating men, spectators, those not having weapons and those that have fallen should not be killed. One should do treacherous warfare when one is fatigued, sleeping, is crossing half the river or forest and on bad days. Raising up arms one should cry that the enemies have been defeated. "We have got the ally with abundant strength. The king (of the enemy forces) and the commander have been slain or the (hostile) king had retreated." One may kill easily the retreating warriors.

61. O One well-versed in righteousness ! incense that stupefies the enemies should be burnt. The banners and other paraphernalia and the musical instruments making frightening sounds should be made use of.

62-65. After having gained victory in the battle, one should worship gods and brahmins. In a battle won by the minister, the gems (acquired by the minister) should be made over to the king. The wives of a defeated king would not belong to anyone else (but to that defeated king). The wives of the defeated king should be protected (by the conquering king). A king should honour a hostile king defeated in the battle and treat him as his own son. He should not fight with him again. He should honour the customs and manners (of that country). Then after having entered his native country, he should enter the palace when a fixed star is ruling. He should worship the deities etc. and protect the families of warriors. He should divide the booty got from the battle among his servants. The

procedure for commencing a military expedition has thus been described to you. It gives sure success for the king.

CHAPTER TWO HUNDRED AND THIRTYSEVEN

A hymn in praise of goddess Śrī (Lakṣmi) for the sake of success

Puṣkara said :

1. Indra made the prayer to (the goddess Śrī (Lakṣmī) in days of yore for securing the kingdom. A king should similarly do that prayer for the sake of victory.

Indra said :

2. I make obeisance to the mother of all worlds, that is born of the ocean, the (goddess) Śrī (Fortune), that has eyes like the lotus that is waking up after sleep and that person dwelling on the chest of lord Viṣṇu.

3-4. O Goddess ! You are the success. You are the Svadhā (food offered to the manes), the Svāhā (oblations). You are ambrosia. (You are) the purifier of the world. You are the twilights, night, lustre, wealth, memory, faith and Sarasvatī (the goddess of speech). (You are) the sacrificial knowledge, supreme knowledge and secret knowledge. O Auspicious one ! O Goddess ! You are the knowledge of the soul and the conferer of the benefit of emancipation.

5. You are the metaphysics, the three *Vedas* and the science of administration. O Goddess ! The Beautiful ! This has been filled by your beautiful worldly forms.

6. O Goddess ! Who else other than you would rest in the body composed of all sacrifices of the mace-wielding Lord Nārāyaṇa, the god of gods whom the yogins contemplate.

7. O Goddess ! All the three worlds were forsaken by you and the Earth was almost lost and resuscitated by you now.

8. O Most Fortunate One ! Men would always get wives, sons, house, friends, grains, wealth etc. on account of your glances.

9. O Goddess ! It is not impossible for men seen by your

glances to get beauty, health, fortune, destruction of the enemy beside happiness.

10. You are the mother of all beings; and Lord Hari (Viṣṇu), the god of gods, is the father. O Mother ! This world of movable and immovable beings is pervaded by you and lord Viṣṇu.

11-12. O Purifier of all ! Do not forsake honour, treasury, granary, house, attendants, body and wife. One resting on the chest of lord Viṣṇu ! Do not desert children, circle of friends, cows and ornaments.

13. O Spotless one ! Those men forsaken by you would be forsaken at once by nobility, truth, purity and other qualities such as good conduct.

14. Men seen by you would atonce be endowed with all qualities such as good conduct, the fortune of good family etc. even though they be without good qualities.

15. O Goddess ! Whoever is seen by you would be praiseworthy, possessing good qualities, fortunate, belonging to a good family, wise, valiant and victorious.

16. O Consort of lord Viṣṇu ! The Sustainer of the universe ! All qualities such as good conduct shed their excellence at once in men from whom you have turned your face.

17. Even the tongue of Brahmā is not capable of describing your qualities. O Goddess Lotus-eyed ! Be gracious. Never forsake us.

Puṣkara said :

18-19. Being thus adored, (goddess) Śrī (Lakṣmī) conferred on Indra the desired boon (such as) firmness of sovereignty and success in the battle etc. It confers enjoyment and emancipation on those reciting or hearing the hymn. Hence one should always read and listen to the hymn on (goddess) Śrī (Lakṣmī).

CHAPTER TWO HUNDRED AND THIRTYEIGHT

The ethics narrated by Rāma

Agni said :

1. I have narrated the ethics told by Puṣkara. Listen. I shall now narrate the ethics narrated by Rāma to Lakṣmaṇa for victory and that would increase piety etc.

Rāma said :

2. Wealth should be acquired by rightful means. It should be developed and guarded. It should be given to a deserving person. These are the four obligatory acts of a king.

3. Humility is the cause of statesmanship. Humility is the resultant of determination from scriptures as well as the control of senses. The king should guard the earth endowed with these.

4-5. Scriptures, knowledge, fortitude, dexterity, proficiency, reticence, energy, eloquence, generosity, endurance at the time of distress, greatness, purity, amity, renunciation, truthfulness gratitude, good family, good conduct, self-control are the qualities for gaining fortune.

6. The elephant (in the form) of senses running uncontrolled in the forest of diverse pleasures should be controlled with the goad of knowledge.

7. A king should give up the aggregate of six things, namely, lust, anger, greed, delight, pride and arrogance. The king who rejects these would be happy.

8. A king being endowed with modesty should contemplate on metaphysics, the three *Vedas*, emissary and polity with those well-versed in these and those practising them.

9. The knowledge about true nature of things is got through metaphysics. Virtue and vice rest on the three *Vedas*. Material prosperity and misfortune depend on emissary and justice and injustice on polity.

10. Abstaining from killing or causing injury to beings, courteous language, truthfulness, purity, kindness, and forbearance are the general virtues of the religious students.

11-13. One should show compassion to all beings and practise codes of conduct. Courteous words, compassion, charity and protection of one that has sought refuge are the acts of good

people agreeable to pious men. Which king would do impious acts for the sake of the body that is encompassed by misery and disease and that is liable to get destroyed today or tomorrow ? One should not oppress the poor people desiring his own happiness.

14-15. A poor man being oppressed kills the king by means of his anger. A king desiring his own good should conduct with more humility than that shown to a respectful kinsman with folded palms. One should always speak only in a pleasing manner to friends and foes.

16. Those who speak pleasingly are gods and those who speak harsh are animals. One should always worship gods with cleanliness and get purified with piety.

17-18. The preceptors (should be respected) as gods and friends as one's own selves. The preceptor (should be pleased) by bowing down. The favourable pious men (should be pleased) by doing true gestures and services. The gods (should be pleased) by good deeds. A friend should be attracted by courteousness and kinsmen by showing respect.

19-22. The wife and servants (should be pleased respectively) by (showing) affection and (making) gifts. The rest of the people (should be won) by (showing) compassion. Not reviling the acts of others, maintaining to do one's duties, kindness towards the poor, sweet words towards all, helping a true friend even by (sacrificing one's) life, receiving warmly the person that has come to the house, making a gift (according) to one's ability, forbearance, absence of pride in prosperity, not jealous at other's prosperity, not speaking words hurting (the feelings of) others, practising the vow of silence, maintaining the bondage with kinsmen, keeping even attitude towards one's own men and taking actions conducive to welfare are the acts of greatmen.

CHAPTER TWO HUNDRED AND THIRTYNINE

The duties of a king

Rāma said :

1. The king, ministry, kingdom, fort, treasury, army and allies helpful to one another are said to be the seven constituents of a kingdom,.

2-16. The sovereignty is the most important means of a kingdom. It should hence always be protected. Good descent, good conduct, (young in) years, good quality, compassion, quick action, consistency, truthfulness, service to the aged, gratefulness, being fortunate, intellect, possessing an unwicked retinue, able to exhibit his valour, faithfulness, foresightedness zeal, purity, generosity, modesty and virtuousness are the qualities of a pious man and a king. A king, seeking his own good, should make those belonging to a good family his attendants, be not cruel, but capable of winning the people and pure. A king should be eloquent, confident, possessing good memory, distinguished,strong, self-controlled, a leader, well-versed in polity and the different branches of fine arts, capable of facing an attack, capable of remedying all evils, one who knows the movements of hostiles, one who knows the principles of peace-making and war; capable of knowing the secret counsels (of the hostiles), knower of opportune time and place, one that takes goods in the proper way and distributes to the proper person, free from wrath, greed, fear, doing evil, haughtiness and fickleness, free from harassing others, calumny, jealousy, envy and untruth, fortunate (in getting) the counsel of the aged, able, showing his amiable manners and one that is fond of good qualities which are known to confer prosperity. Men of noble descent, virtuous, brave, learned, attached, those who would implement the rules of punishment should be the ministers of the king. The minister should moreover be having good physique, a native of the country, belonging to a good family, endowed with good conduct and knowledge in arts, eloquent, courageous, possessing good eye-sight, enthusiasm, discrimination, devoid of rigidity and ficklemindedness, friendly, capable of enduring hardship, virtuous, possessing (the qualities, of) truthfulness, good nature, firmness, perseverence, dignity, good health, able, having retentive memory, firm devotion (to the king) and not creating enmity (with other kings). Good memory, good application of the mind conducive to gain, decisive knowledge, firmness and guarding the secret counsels are the virtues of a minister. The royal priest should be profiicient in the *Vedas* and codes of punishment.

17-23. The priest should do the expiatory and welfare-yielding rites as laid down in *Atharvaveda*. The wise king

should examine the fitness of these ministers with the help of experts. The two qualities of having a clear sight and skill should be examined. He should know about the family and the integrity from his own people. The three qualities—ability in service, knowledge and endurance should be examined. So also the boldness, and their pleasure in conversation should be known. Their eloquence, truthfulness, enthusiasm, greatness, endurance for hardship, firmness, loyalty and steadiness in distress should be noted. The king should know their devotion, friendship and honesty from their conduct. Likewise their strength, good nature, health, good conduct, not being fickleminded and not exhibiting their enmity (should be known) from their companions. Their gentleness and meanness should be known (from their acts) in his presence. Everywhere the virtues of them (practised) not in his presence should be gauged from results.

24-25. A region having good crops, meritorious, endowed with minerals, beneficial for cows, having plenty of water having holy cities, enchanting, abounding in elephants, having water courses and not depending on rains is commended for abundant prosperity.

26-27. It should abound with *śūdras*, artisans and merchants and have great enterprises and agriculturers. (It should abound with men) fondly attached (to the king), hating the hostile king, capable of enduring hardship. It should contain people who have come from different countries and who are pious, possessing cattle and strength. Such a country is commended. The head should be wise and not addicted to any vice.

28-30. The fortress should be built on hills having a river or desert or forest (as a boundary) covering a large area and having a deep moat, high walls and gateways. The fort should contain water, grains and treasures to stand a long siege. Those surrounded by water, mountain, forest, desert and archers are six (kinds of forts)[1]. The forts should be replete with choice things, righteously acquired since the time of forefathers that would stand a heavy drain for the furtherance of righteousness etc.

31-37. (The servants should be descendants) of their forefathers' (servants), subservient, salaried, known for their valour,

1. It mentions only five names.

belonging to a good family, able, possessing knowledge about omens. (The army of the king should be) armed with different kinds of weapons, conversant with different types of warfare, possessing varied kinds of warriors, having horses and elephants duly sanctified, which has endured hardships in battle and sufferings in expeditions etc. Those who administer justice should be undivided and mostly drawn from the *kṣatriya* community. One that is proficient in *yoga*, good-natured, possessing a strong army, conversing affectionately, able to wait patiently for the outcome, not divided and belonging to a good family should be befriended. Approaching from a distance, uttering words having clear meaning and agreeable to the heart and doing good deeds are the three ways of acquiring friendship. One gets three kinds of fruits such as piety, enjoyment and prosperity through the friend. The son of a friend, a newly acquired friend, an ancestral friend and one protected from distress are known to be the four kinds of friends. Truthfulness and other things and similar pleasure and pain are the qualities in the friend.

38-41. I shall describe the conduct of those who serve (the king). A servant should serve the king (to the best of his ability). Ability, good disposition, firmness, forbearance, ability to endure hardship, happiness, good conduct, enthusiasm are ornaments for the servants. A servant should serve the king to the best of his ability for the agreed period. He should give up visiting the place of enemies, doing cruel acts, haughtiness and jealousy. A servant should not exchange harsh words with his superiors. He should not publicise the confidential matters and the secret councils of his master. He should desire the prosperity of the affectionate king. He should desert a king that is not affectionate.

42. Dissuading the king from doing evil deeds and persuading him to do good deeds (are said to be) the good conduct in brief for the relatives, friends and servants.

43-45. The king, like the god of rain, should be sustainer of all good. He would take a part of the earnings from the sources of one's earning. He should employ efficient men to be in charge of all deeds. A good king should protect eight things such as agriculture, trade, fort, bridge, elephant stable, mines,

ocean (the source of gems) and the abodes of the downcast and thus follow a good code of conduct.

46. There is danger for the subjects from the (following) five sources such as the soldiers, thieves, subjects, king's officers and the greed of the king.

47. The king should take tax after having taken note of this danger at the proper time. He has to protect his own body and the external body, the kingdom.

48. He should punish those deserving punishment and protect himself from poison as well as his wives and sons from the enemies. He should never trust them.

CHAPTER TWO HUNDRED AND FORTY

The six expedients used by a king

Rāma said :

1-5. A king should think mainly about the circle of twelve kings. The enemy, friend, ally of an enemy, ally of an ally, ally of an ally of the enemy are known to be at the front of the conqueror. An enemy in the rear, a king whose kingdom lies next but one, the allies of these two is the circle (of kings) of a king desiring to conquer. One who is beyond the enemy and the invader is the neutral. One is a master in favouring the united and the suppression of the divided. One who is beyond this circle of kings and possessing a greater strength is known to be a neutral. One is a lord in favouring the allies and the annihilation of the divided. I shall describe the treaty, battle, vehicle, seat etc.

6-9. One should make a treaty with the strongly opposed for one's welfare. Treaties are said to be sixteen—*kapāla, upahāra, santāna, saṅgata, upanyāsa, pratikāra, saṁyoga, puruṣāntara, adṛṣṭa-nara, ādiṣṭa, ātman, upagraha, parikrama, chinna, paradūṣaṇa* and *skandhopaneya*. Reciprocally beneficial, mutual amity, being related to each other and making presents (as token of friendship) are the four principal treaties.

10-14. One should not make treaties with the twenty people such as a child, an old man, one ill since a long time, an excommunicated relative, a coward, cowardly people, greedy people, one who has renounced the world, one excessively fond of worldly things, one devising many schemes, a despiser of gods and brahmins, an ill-fated one, one who speaks ill of fate, one suffering from famine, one having a discontented army, one having many enemies within the country and one who had become free in course of time and one swerved from adhering to truth and virtuous life. They should always be fought. A war is the result of mutual offence of men (hostile kings).

15-18. One aspiring the prosperity for himself, one being oppressed by another and one having favourable position, time and strength should begin war. Taking possession of kingdom, women, suzerainty, knowledge and strength, pride, honour, loss of fortune, destruction of knowledge, one's soul force and the virtue, that is due fate, dishonour on account of a friend, the destruction of a relative, cessation of the favour of (natural) elements, disturbance among the circle of monarchs, intense attachment for the sake of one are the causes for hostility.

19-24. Enmity is said to be of five kinds—through the co-wife, on account of one's abode, on account of wife, that arising from one's expression and that due to an offence. It should be amended by (suitable) expedients. A king should not engage in any of the following sixteen kinds of war, such as giving meagre result, yielding absolutely nil result, of uncertain result, that vitiating the existing order, proving fruitless in the long run that which affects in the long run and the existing order, with an army mobilised by enemy whose strength is not known, being undertaken for the sake of an ally or for the (recovery of a) woman or that (lasting) for a long time, or with brahmins, with one equipped with an untimely providence, with (an enemy) supported by a mighty friend, when it yields some result only at that moment but with no fruit in the long run and that which bears fruit in the long run but no benefit at that very moment. A king should undertake a task that would bear fruit at that moment and also in the long run.

25-32. One should wage war when one's forces are happy and strong and the enemy forces are of contrary nature. One

should commence a battle when the friend, an ally and a neighbouring king are firmly attached to him and that of the enemy is the contrary. A military expedition is said to be of five kinds by experts such as an open foe, as an ally (If one of the combatants), as united force, as occasional and remaining neutral. Like the expedition, halt is also of five kinds according to the ability of mutually (combating forces) of the enemy and the invader. One should inform his arrival to (the commander of) the stronger of the two opposing forces remaining without taking the side of either of them and like the eye of the crow remain un-noticed. One should join the stronger one when the hostilities begin. When both of them suspect his feigned neutrality and would dislike the engagement, one should himself attack the enemy that is more antagonistic. When a king with his army is routed by the powerful enemy and does not find a strategy, he should practise truthfulness and noble virtues of the ancestors. He should visit the powerful ally frequently, stay by his side, view things as he does and show gratitude for the support extended. The code of conduct for those seeking refuge has been heard.

CHAPTER TWO HUNDRED AND FORTYONE

The four means conciliation etc.

Rāma said :

1. The power of counsel is commended than the power of greatness and enthusiasm. Kāvya (Śukra), the preceptor of demons), possessing greatness and enthusiasm was conquered by the priest of the celestials (Bṛhaspati).

2-4. One should not have a counsel with untrustworthy and foolish persons. How can a scheme that is impossible to begin be made to bear the fruit without toil. A counsel is laid down as of five kinds—knowledge of the unknown, ascertainment of that known (already), removal of doubt relating to an ambiguous matter in politics, (determination) of the right time

and place of action and helpful means, and remedial measures against misfortunes.

5. The marks of success in the acts are the cheerfulness of the mind, faith, efficiency of the means, aid and effort.

6. Pride, negligence, lust, prattling in sleep and enjoying pleasures with the beloved women break the secret counsel.

7-13. A person who is bold, having good memory, eloquent well-versed in the (wielding of) weapons and in the sciences, and one accustomed with the work deserves to become a messenger of the king. A messenger is said to be of three types such as one that discharges duty efficiently, one that does moderately and one who just conveys the message. (Each one of the succeeding one) is inferior by a quarter based on the ability (of the respective ones). One should not enter the city of the enemy and his assembly without having (previous) acquaintance. One should abide the right time and should fall upon (the enemy) after knowing (the opportune moment). One should know the weakness of the enemy as well as his treasury, friends and strength. He should also know the likes and dislikes from the looks and gestures (of the enemy). (An enemy) should make four-fold eulogies of both the sides (i.e. the master and the enemy). He should live with good spies having the guise of ascetics. An ambassador would be an open spy. A spy in disguise is of two kinds. Spies would be in the guise of a merchant, agriculturer or mendicant and the like. When the effort of the messenger has become fruitless, the king should attack the distressed enemy. One should take into account the natural calamity (that has befallen the enemy) and fall upon him.

14-24. Because it destroys the good fortune on account of bad policy it is said to be misfortune. Conflagration, water, diseases (epidemics), famine and hell are the five calamities due to divine agency. The rest are due to human agency. The misfortune due to divine agency should be subdued by means of human effort and appeasing rites. The misfortune due to human agency should be removed by means of expedients based on the rightful living. Deliberation, the reaping of the fruits of deliberation, following a course of action for future contingencies, the income and expenditure of the state, enforcing laws, the prevention of (the encroachment by) the enemy, (taking)remedial steps for the calamity and the protection of

kingdom and the king are the duties of a minister. Hence one beset with misfortune would ruin kingdom. Gold, grain, clothes and vehicle would be through the subjects. In the same way other things (are got through the subjects). If the subjects are having misfortune (all the above) are destroyed. Citizens of the city etc. help to protect subjects having misfortune as well as the treasury and law if it is sought. (The duties of feudatory chiefs) are to put down disturbance, help the sovereign in war, protection of people and taking note of the allies and foes. A king would perish on account of the fault of the vassals and suffer misfortune. Treasure enables a king to pay his servants, to win him friends and subjects, to aid the purposes of virtue and desire, to attend to the renovation of forts. If that is having misfortune, it would ruin the king. The king is dependent on the treasury. The enforcement of law is a means to create friends and foes, to acquire land and gold, to conquer enemies, to accomplish a work quickly that would take long time. If that is affected it would ruin the king. An ally would collect together allies, destroy the enemy and help him with money etc. If that is affected, that would destroy the king.

25-27. The king having a vice would destroy the affairs of the state. The vices of a king are the use of harsh words, (inflicting) cruel punishment, wasteful spending of revenue, drinking, (excessive enjoyment of the company of) women, hunting and gambling. Idleness, obstinacy, pride, intelligence and dupli city are the defects of a minister as already pointed out. Drought and epidemics etc. are the misfortunes of a country.

28. Shattered machines, walls and ditches not equipped with weapons and possessing a depleted army are the defects of a fort.

29. One nearly drained, not filled regularly, not being accounted, not accumulated, made waste and situated at a far off place are the defects in treasury.

30-33. Being obstructed, scattered, not honoured, disrespected, not existing, afflicted with disease, tired, arrived from a distant place, newly recruited, much reduced, disappointed, repulsed much, abound with hopes and disgust, deceived, having wives, having grievance within, break in the supply of provisions of different kinds, the base being made void, divided by

the hostile (king), deprived of a leader and bribed by the hostile king at the rear are said to be the defects of an army.

34. An ally suffering adverse fate, attacked by the enemy forces, having lust, rage etc. and energy would be (considered as) an enemy.

35-41. Lavish spending of money, inflicting harsh words and punishment on account of anger, due to lust, hunting, gambling, drinking and women (are the vices of a king). Harsh words create the estrangement in the world and havoc. Punishment is a means (to achieve) things difficult to accomplish. A king should remove it with care. A king that inflicts punishment and harsh words would agitate the subjects. The agitated subjects resort to the enemy. Multiplication of enemies would be for your destruction. A wasteful expenditure of wealth to a greater extent in order to defile one is said to be extravagance in spending by the learned in political science. By drinking one becomes ignorant, by hunting one gets destroyed by the enemy. One should wander in the forest that is guarded doing hunting in order to remove hardships due to victory. The destruction of virtues, wealth, life and quarrels etc. would be on account of gambling. Delay and affliction to virtue and wealth would result from the defect of association with women. On account of the vice of drinking (there would be) destruction of life, indecision relating to things to be done and not to be done.

42-46. One who knows the (mode of) laying the capital and the opportune moments would conquer the enemy. The dwelling of the king alongwith the treasury should be in the midst of the royal capital. The artisans, friends, unhostile foresters and the main division of the army should be placed surrounding the royal dwelling. The army should be placed ready at a corner under the lead of the commander. They should roam about the quadrangular points in a circle during the nights. Information relating to one's self should be known (through spies) moving about the borders (of the country). All should leave and enter the city being noticed, The seven (political) expedients such as conciliation, gift, dissension, punishment indifference, conjuring and deceit should be instituted for accomplishing them.

47-51 Conciliation is of four kinds such as the expression of gratitude, recollection of the relationship between one another,

use of soft words and seeing and submission of the self with the words "I am yours", when (the other person) had come. The making of a gift of wealth to one that has come (is of three kinds such as) excellent, medium and inferior. The making of a gift is of five kinds (such as) giving back (the gift), accepting (the gift) received, making a novel gift, accepting a gift by his own choice, giving and returning. Dissension is of three kinds by experts knowing dissension (such as) destroying amity, creating a thrill of fear, inducing dissension between the two. Punishment is of three kinds (such as) killing, confiscating the property, and imposing hardship.

52-53. (Punishment is also of two other kinds such as) public and secret. The public enemies (should be punished) in public. In cases in which the people would get agitated by killing in public, (killing by poisoning) the food is commended. The enemies (of the public should be killed) by employing special black rites or with weapons etc. A member of the brahmin community alone should not be killed even after being under control after conciliation.

54-58. A good person should do conciliation (speaking) sweet words as if besmearing the heart, looking (at the person) as if feasting and taking in his form as if ambrosia. One duped with false hopes, desirous (of getting) wealth, one being invited and insulted, one having contempt for the king, one superseded in honour, one thinking much about his virtue, one whose virtue, desire and riches have been cut off, one that is angry, one having. self-respect, insulted, one rejected without any cause, appeased even though had enmity, one whose wealth and wife have been taken, one deserving to be honoured but not honoured and such men permanently remaining in the enemy camp and are to be suspected should be divided.

59-62. (A king) should honour those that have come (from the enemy side) with presents and pacify those on his own side. Winning affection by conciliatory measures, showing threats, and honouring and buying the allegiance of principal men are stated to be the means for dissension. One having a frustrated ally is ruined like the timber eaten by an insect. (A

king) possessing the three kinds of regal power[1] and one who knows the proper place and time should subjugate his enemies by (means of) force. The ruler of a neighbouring country who is favourably disposed should be pacified in the event of his being befriended by mighty allies. The greedy and poor (should be won) by making a gift. Other friends (should be won by pointing out) danger from others. The wicked (should be won) by threats of punishment and the sons, brothers and others by conciliatory measures. The chieftains of the army, the warriors (and) the heads of provinces (should be controlled), the vassals and foresters by making gifts and (causing) dissension (among themselves). The offenders (should be put down) by (means of) dissension and punishment.

63-68. After having propitiated the images of gods the male should dress as the female and illusions should be made by men such as the forms of goblins, meteors, monsters and vixens, assuming the desired form, showering of weapons, fire, stones and water, (and showing) the divine phenomena such as darkness, wind, fire, and cloud. Bhīma (one of the Pāṇḍavas) killed Kīcaka (son of king of Virāṭa) assuming the form of a woman. It is said to be indifference when one does not dissuade another from unfair battle or plight just as Hiḍimbā (the demoness that married Bhīma) remained indifferent towards his brother (when he was fighting with Bhīma). Indrajāla (stratagem) such as clouds, darkness, rain, fire, mountain, wonders, the banners of a large army causing fright and mirage-like picture of being torn and spread should be shown in order to frighten the enemies.

CHAPTER TWO HUNDRED AND FORTYTWO

Statesmanship for a king

Rāma said :

1-6. After having worshipped gods and arranging six divisions of the army (the king) should march against the enemy. (The six divisions of the army are) the central force, the front, the rear, the auxiliary, hostile and the pioneer.

1. These are the supreme position of the king, the strength of a good council and energy.

Each (division) of the (above) forces are more important (than the succeeding ones). (The same holds good in the case of) reverses also. The commander-in-chief should go to such places as the rivers, mountains, forests and forts wherever there may be danger, with the army in array consisting of six divisions, machines, treasury, foot-soldiers, cavalry, chariots and elephants. The leader (of the forces) should march at its head being surrounded by best warriors. The queen, king, treasury and the excellent warriors of the army should be placed in the middle. The cavalrymen (should be) on the two sides, the chariots by the side of the cavalry and the elephants by the side of the chariots. The pioneer forces (should be by the side) of the elephants. Then the commander-in-chief should go slowly behind all with a fully equipped army encouraging the dejected.

7-13. A marching army should be set in (the array of) a crocodile and in (the array of) a hawk with raised wings or a *sūci* or *viravaktra*[1] in case of danger in the front. In case of fear behind, (an array in the form of) the cart (should be made). (In case of fear) on the sides, (an array) known as *vajra* (should be made). If there is danger on all sides one should set up (the array known as) *sarvatobhadra*. (A commander) should guard his army (while passing through) a cave, mountain forest, river and dense forest. (He should also guard) when the army has to go a long way, when it is tired, when it suffers hunger, thirst or adversity, when it is affected by ill-health, famine and epidemics, when attacked by robbers. (He should also protect the army) from marshy land, dust storm and watery place. He should see that they are neither scattered nor gathered together on the way. (He should also guard them) while sleeping, eating their food, while staying at an unfit place, when they are not well-placed, when they have been scared by robbers, fire and fear and when they have been struck by rains and wind. When the army of the enemy (is in a similar position) it should be struck. One should have an open encounter (with an enemy) only when the grounds and time are favourable and one is strong. On the contrary (one should do) treacherous warfare. When they (enemies) are attacking, the bewildered should be killed.

1. Types of arrangement of the army.

14-17. (An enemy) on another's soil (could be won) from staying in one's own soil. (An enemy) in one's own soil (could be won) by means of sowing seeds of dissension. (An enemy) subject to the wrath of his people should be made captive by employing the foresters and others and killed. They can also be conquered by employing extremely brave warriors. (One may also employ) dissension, bribe or (may) draw away. By appearing in front of (the enemy) the king would become a sure object of their aim. Then (the enemy) should be killed by extremely brave warriors by striking swiftly with a strong force. Brave warriors could be set in an array in front or at the back (and the enemy) could be killed. It has been explained by these two (methods) as to how to attack the two enemies on the adjacent sides in a treacherous warfare. If the front part (of the hostile army) is in an unfavourable land, the rear portion should be attacked swiftly.

18-22. If the front and rear are both unfavourable (one should strike) on the sides in the same way. After having fought with the vanguards, allies (of the enemy) and the pioneers, one should attack the fatigued, slow and the one whose aid has been cut off without causing fatigue for his force. In the alternative, one should defeat by emploiyng the pioneer force or the allies. Or, one should feign defeat and attack (the enemy) that is complacent that he has won by resorting to good counsel. One should destroy the enemy force when it is resting in the camps, barracks, villages, fields and among subjects without protection. Otherwise the cattle of the enemy should be seized and then the army on their way to reach the goal. Or the hostile army fatigued on account of overnight vigil fearing an attack and sleeping during the day overcome by sleep should be attacked (to gain victory).

23-27. In the alternative (a hostile army) sleeping during the night without any fear (should be attacked) by (employing) elephants or with men armed with swords. The functions of (men on) elephants are proceeding in front of the marching army, entry into forest fortification, division of the united (hostile) army, collecting together a divided army, causing right, breaking the doors (of the fort) and the protection of the treasury. Division of an undivided army and effecting the union of friendly forces are the task of (the men on) chariots. The

functions of cavalry are to reconnoitre the forests, different directions and the highway, guard the transport of provisions, follow the retreating army, attend to tasks requiring quick action, follow the weak and attack the last columns and rear (of the hostile army). (The functions) of infantry are to bear always the weapons, inspecting the camps and the highways and to remove (obstructions).

28-33. The ground (suitable) for infantry should not be very uneven or abound with thick rows of trees, ant hills, bushes and thorns and should have (provision for) escape. The ground (suitable) for cavalry should have scanty trees, should be quickly traversible, firm, without sand and not be marshy and have (provision for) escape. The ground (suitable) for the chariot should not have trees, fields, mire, trees causing obstruction, creepers and mire. The ground for the elephant are hills difficult to cross having streams. (A king should march) setting the army in an array consisting of different (segments) such as chest etc. It is known as the rear of the army. It is capable of serving the needs of the king. An array not having this (the division) would appear as if it has been segmented. A wise king desiring to conquer should not fight without having (the array with) the divisions. The treasury would remain with the king. A kingship would be suzerainty over the treasure.

34-48. The soldiers should be paid (rewards) on gaining victory. It is not proper to give only a little. A lakh (should be given) on the death of (the enemy) king and half that when the son of that king is killed. Similarly (the soldiers) should be paid when the (enemy) commander-in-chief is killed or at the killing of the elephant etc. Otherwise (the soldiers) should fight in such a way that the infantry, cavalry, (men on) chariots and elephants do not get affected when the battle has been completed. (The soldiers) should fight without confusion. Confusion causes melee. One should employ an elephant in battles causing great confusion. Three infantry soldiers would be equal to fight a cavalryman. Three such cavalrymen should be employed (to combat) a single elephant (man). Fifteen infantry men would guard (each) foot (of the elephant). It is laid down that an arrangement known as an *anīka* (a unit) of the elephants should be made for (guarding) the chariot. There should be nine elephant men. The vulnerable point of such an army is

said to be of five kinds. An array should be set by this division of the army. The chest, sides and wings are said to be (three) divisions. An array is said to have seven parts such as the chest, sides, wings, centre, back (hip), rear and the edge by those well acquainted with (the arrangement of) arrays. The array (called) *guru* consists of chest, sides and wings together with the rear. That of *śukra* is devoid of two sides. The commanders should remain being surrounded by excellent warriors. They should fight without any faction defending one another. Excellent warriors of the army (should be) at the centre. A commander (of an army) is the life of a battle. It would be destroyed if it is without a commander. The powerful elephants should be placed at the chest (of an array), the chariots on the sides and horses on the wings. This array is said to be breaking the central force. An army of horses at the centre, an army of chariots on the sides and an army of elephants on the wings is known to be an array of breaking the inner (force). Station the cavalry in the place of chariots, the infantry in the place of cavalry (in the above order) or place elephants everywhere in the array in the absence of chariots. (There is another view). If there is more than the required army it is said to be *ābādha*.

49-59. (An array called) *bhoga* consists of arranging (the army) in concentric circles. (An array called) *daṇḍa* is of many kinds. (I shall describe them) to you. Listen. (An array) spread horizontally would be (called) *daṇḍa*. (The array called) *bhoga* is in the form of a wave. (The array called) *maṇḍala* (would be) in perfect circle. The *asaṁhata* (class) (would be) in concentric circles. (The other arrays such as) the *pradara*, *dṛḍhaka*, *asahya*, *cāpa*, *kukṣi*, *pratiṣṭha*, *supratiṣṭha*, *śyena*, *vijaya*, *sañjaya*, *viśāla*, *vijaya*, *sūci*, *sthūṇākarṇa camūmukha*, *sarpāsya* and *valaya* are all invincible and modifications of (the array called) *daṇḍa*. They have the following characteristics—extending on both sides, extending on one side, extending in one wing, extending on both wings, three others of the contrary nature. (The array) *pratiṣṭha* extends on the wing and chest (and) the other *supratiṣṭha* is the contrary. (The arrays called) *sthūṇā-pakṣa* and *dhanuḥ pakṣa*, *dvisthūṇa* and *daṇḍa* after that (are of) doubled units at the end or an additional wing or of the reverse of another. They should be known to have the characteristics

of two or four columns of soldiers in order. (The arrays known as) *gomūtrikā, ahisañcārī, śakaṭa* and *makara* are said to be variations of the (array) *bhoga*. So also (the array called) *pāriplavaṅgaka*. (The array called) *yugorasya* (consists of) two wings in (the array) *daṇḍa*. (The array of the form of) cart is contrary to that. (The array of the name) crocodile is of mixed nature. (The array) *śeṣa* (is marked) by the rows of elephants. (The arrays) *sarvatobhadra* and *durjaya* are the modifications of the array (called) *maṇḍala*. That which has openings on all sides is the first one and that having the eight army units is the second one. (The arrays known as) *ardhacandraka* (of the shape of half the moon) and *ūrdhvāṅga* (elevated parts) (are formed) by the combinations of (different) divisions of (the class known as) the *vajra*. In the same way (the arrays known as) *karkaśṛṅgī* (the pincers of a crab), *kākapāda* (the feet of a crow) and *godhikā* (lizard) are known from their difference in shape (consisting) of three, four and five units of army.

60-67. Seventeen kinds of arrays could be formed from the (array called) *daṇḍa*. Two from the *maṇḍala* (class), six from the *asaṅghāta* and five from the *bhoga* (are combined) in a battle. (The structures of the abovesaid battle arrays) may be modified by omitting a wing or two wings. Otherwise (a squadron) may be taken from the chest (of the army) and placed around the edges. After having attacked the boundary army in the front with the army forming the wings, one should strike the army at the hip with (the army at) the boundaries and attack with that comprising the chest. The routed soldiers of a hostile army as well as the reserves should be completely destroyed and one's own should be expanded. The main part (of the hostile army) should be attacked with double that of the main and the reserve force (of the hostile army) with the main. A compact (hostile) army should be scattered with a strong contingent of elephants. If (the hostile army) is (in the array) *daṇḍaka* with the flanks, wings and chest (drawn up) then (a general) should employ the (array) *daṇḍa* and quickly show the position. (The array called) *pradāraka* would be by the addition of two wings to the *daṇḍa*. If it is added with wings and flanks it is known as *dṛḍha*. The array that is increased by (adding) two flanks is known to be asahya. The (array) *khātaka* (consists of) keeping the flanks and wings down and attacking with the troops at the chest.

68-72. The array *valaya* is said to be (the union of) two *daṇḍas* capable of breaking the enemy. The (array) *durjaya* (consists of) four *valayas* that is capable of routing the enemy forces. By changing the arrangement of elements (troops) on the flanks, wings and chest of (the array) *bhoga* (we get the arrays) *sarpacārī* and *gomūtrikā*. The array *śakaṭa* is of the shape of a cart. The reverse is said to be the array *amara* capable of destroying the enemies. The arrangement (of troops) on the sides, wings and chest would be in the same way as the (array) *maṇḍala*. The divisions (called) *cakra, padma* and others are variations of the *maṇḍala*. In the same way the arrays *sarvatobhadra*, the excellent *vajrākṣa*, the crow-shaped one, the half moon, *śṛṅgāṭaka* (resembling the junction of four roads) and *acala* of the forms corresponding to their names should be formed according to one's convenience that would prevent the enemy forces.

Fire-god said :

73. O Brahmin ! Rāma[1] reached Ayodhyā after killing (the demon) Rāvaṇa. Lakṣmaṇa (brother of Rāma) killed Indrajit (son of Rāvaṇa) in days of yore by means of statesmanship narrated by Rāma.

CHAPTER TWO HUNDRED AND FORTYTHREE

Physiognomy of men and their indications

Fire-god said :

1. O King ! Ethics were described by me to Rāma. I shall now describe the characteristics of men and women as described by Samudra to sage Garga formerly.

Samudra said :

2-7. I shall describe the good and bad characteristics of men and women. O Virtuous one ! A man having (the signs and features symbolised by the terms) *ekādhika*[2], *dviśukla* (two whites), *trigambhira* (three depths), *tritrika* (three triads or nine virtues), *tripralamba* (three elongated organs), a spreading in three, threefolds (of skins), *trivinata* (having bends at three

1. One of the manifestations of lord Viṣṇu.
2. These terms are explained below in verses 7 ff.

places), *trikālajña* (knowing the three periods of time) and *trivipula* (broad organs at three places) would be possessing good characteristics. Similarly, (one possessing) four marks (on four different parts of the body), or four equal parts of the body, or cubits four frontal teeth (of commendable size), dark complexion of four, in four (parts of the body), sweet smells at the four (joints of the body) and four (specific organs) of short stature, five (parts of the body) small and long, six (parts) raised, eight bones (strong), seven (parts) glossy, nine (parts) clean, nine (parts like) the lotus, ten (parts like an) array and of the form of the fig tree, fourteen pairs (of parts) equal and sixteen eyes is commended.

8-15. (The term) *ekādhika* stands for virtue together with (the goals of life) righteousness, attainment of riches and pleasures. (The term) *dviśukla* (signifies) the whiteness of teeth and the eyes except the two pupils. (The term) *trigambhīra* (denotes) depth in the ear and navel and (the term) *tritrika* the virtues of absence of envy, compassion, forbearance, endowed with auspicious deeds, purity, desire, liberality, ease and valour known as one triad of virtue. (The term) *tripralamba* (denotes) a person that would have the testicles and arms long. One who has spread by his radiance, fame and fortune on the quarters, country and his own class (is said to be) *trikavyāpī*. A person that has three folds on the belly (is said to be) *trivalīmān*. Listen to me. I shall describe the man having three bends. (He is the person) that bows to the gods, brahmins and preceptors. One who knows the suitable time for (the practice of) virtues, attainment of riches and pleasure is said to be the knower of three periods. One who has a broad chest, forehead and face (is said to be) *trivistīrṇa*. The two hands and two feet bearing (the marks of) banners, umbrellas etc. (are deemed to be bringing good). The fingers, chest, back and hip that are equal are commendable. The commendable height (of the human figure is) four cubits. Four (frontal) teeth having moon-like lustre (is meant by *caturdaṁṣṭraḥ*). I shall describe the four black things. The two pupils of the eyes, the two eye-brows, the beard and hair (are the four) black (things).

16-26. The absence of bad smell in the nostril, mouth, perspiration and armpits (is *caturgandha*). The four short* things

are short penis, neck and the two shanks. The finger-joints nails, hair on the head, teeth and skin (are the five) minute, (parts). The two cheeks, two eyes, forehead, nose and the space between the breasts (are the five) long parts. The chest, shoulders, nails, nose, face and the back of neck (are the six) :aised parts. The seven parts that are glossy are the skin, hair on the head, teeth, hair on the body, one's sight nails and speech. (The eight bones that are strong are those in) the two knees, two thighs, back, bones of the hand and nose. The nine parts that are clean are the two eyes, two nostrils, two ears, penis, anus and face. The ten (parts of the body) of men of the lustre of a lotus that are commended are the tongue, two lips, palate, eyes, hands, feet, nails, tip of the penis and face. The hand, foot, face, neck, two ears, heart, head, forehead, belly and back, the ten that are broad (like an array) are praiseworthy. One is said to be of the form of a fig (tree) if the inter-space between the two middle and index fingers of the extended arms is equal to the height. The two feet, ankles, buttocks, sides, groins, testicles, breasts, ears, lips, thighs, shanks, hands, fore-arms and eyes are the pairs of fourteen organs that are equal in general for a man. One that sees with the fourteen branches of learning and the two eyes is said to be having sixteen eyes. One with extremely dry body with exposed veins and emaciated, smelling badly (is deemed to be) unfortunate. The person with contrary (characteristics) and pleasing look is commendable. The voice of a lucky man is sweet. His gait resembles that of an elephant in rut. He has two hairs from the same root. It gives protection from fear at once.

CHAPTER TWO HUNDRED AND FORTYFOUR

The characteristic features of women

Samudra said :

1-6. A woman that is beautiful in all her limbs, having the gait of an elephant in rut, having heavy thighs and hips and possessing a look like that of a longing pigeon is commendable. One that is having luxurious dark hair, slim, not having hairs

on the body, beautiful, feet touching the ground evenly, and having a pair of breasts closely pressing each other (is also deemed to be lucky). The navel spiralling right to left, the private organ resembling the leaf of the fig (tree), ankles having a dip in the middle and (the dip in) the navel is of the measure of (the head of) a thumb (are also commendable). One that is not having an elongated abdomen (is also praiseworthy). One whose hairs are not soft is not good. One that is not having the name of an asterism, tree and river, one that is not fond of quarrels, one that is not greedy and one that does not speak harsh is auspicious and is honoured by the celestials. One that is having her cheeks of the colour of the *madhūka* flower, one that is not (having the body as) sinewy and abound with hairs, not having the eyebrows close to one another (is also commended). Even if one is crooked if she bestows her affection on the husband (she is deemed to be) the life of the husband even if the good characteristics are not present. If the quality of attraction is present other qualities (would also be present). One whose little toe does not touch the earth is verily the death itself.

CHAPTER TWO HUNDRED AND FORTYFIVE

The characteristics of the royal fan, bow and sword

Fire-god said :

1-6. The handle of (the royal) fan (should be of) gold. The royal umbrella made of the feathers of *haṁsa*, peacock, parrot or the feathers of crane is praised. It should not be made with mixed feathers,. (An umbrella) of a brahmin (should be) of square shape and that of a king (should be) circular and white. (There should be) three, four, five, six, seven or eight joints on the handle (of umbrella). The auspicious seat of the king (should be made) with (the wood of) the *kṣira* trees of fifty inches long. Its breadth should be three cubits and decorated with gold and other things. O Excellent brahmin ! The bow (is made of three materials) iron, horn or wood. The three materials for the bow-string are the bamboo fibre, hide and wood. Four

cubits would be the excellent measure of a bow. It is said to be mediocre if equal and inferior if less than that. Materials should be added at the middle part for the sake of the grip of the fist.

7-13. O Brahmin ! the tip of the bow made of horns or iron (should be having) minute edge (covered) by hides. The edge (should be) like the creeper, (like) the eye-brow of a beautiful damsel and should be fastened well. O Brahmin ! One should make the bow separately made of the horn or iron or (the two) mixed. A good bow should suitably be decorated with particles of gold. A bow that is crooked, broken and with incisions is not commended. Gold, silver, copper and black iron are remembered (to be the materials) in (making) a bow. A bow (made of) horns of a buffalo, a *śarabha* (a fabulous animal) or *rohiṣa* (a kind of deer) are auspicious. A bow (made of) sandal, cane, *sāla*, *dhavala* and *kakubha* (trees) (are good). The most excellent bow is that made of bamboos cut and collected in the autumn. The bow should be worshipped with the sacred syllables called *trailokyamohana* (captivating the three worlds) (used) for the swords. The arrows (may be made) of iron, bamboo or reeds. (They should be) straight and gold-coloured and bound by sinews. (They should have) good feathers. (They should have) gold feathers that are good. (They should) be cleaned with oil and be of good colour. One should worship weapons, bows and other things before starting an expedition or the royal consecration.

14-27. The king (should also worship) those carrying banners and weapons and the astrologers. Lord Brahmā performed a sacrifice on the banks of celestial Ganges on the peaks of the Meru (mountain). When he was contemplating at the sacrifice he saw the demon Loha (that causes) obstruction. As he was thinking about that, a great mighty form appeared from the fire in front of him. He bowed down to the lord (Brahmā) and the celestials greeted him with joy. Lord Hari took the sword (called) *Nandaka* from the demon as requested by the celestials. The lord seized it slowly and it became unsheathed. The sword was blue (in colour) with gem (studded) handle. Then the demon became (endowed with) hundred hands. That demon made the celestials run away in the battlefield by means of the mace. The body of the demon was

cut by lord Hari with the sword and (the parts of) the body fell on the earth and all of them became pieces of iron on account of their contact with the (sword) *Nandaka.* After having killed him lord Hari gave him a boon (saying) "Your holy body would become (the material) for weapons on the earth". On account of the grace of lord Hari, Brahmā also worshipped lord Hari with the sacrifice without obstruction. Then I shall describe the characteristics of a sword. Swords that are produced at (the places) Khaṭī and Khaṭṭara are known to be worthy of being seen. Those belonging to (the region called) 'Ṛṣi' (would be capable of) cutting the body. Those produced from Sūrpāraka would be strong. Those got from Vaṅga are sharp and capable of cutting. Those produced from the country Aṅga are sharp. Sword (of the length) of fifty inches is said to be excellent. Half of that measure is known to be medium. One should not bear a sword shorter than that length. O Noblest one ! It is said to be extremely worthy to wear a sword that is long and that which makes a sweet sound like that of a bell. A sword having the tip resembling the lotus flower or round is commended. Swords having the colour of the tip of a *karavīra* leaf, the smell of ghee and the lustre of the sky (are also good). Spots at equal intervals of an inch on the swords are commendable as on the *liṅga.* Those resembling the colour of a crow or owl and of an uneven shape are not auspicious. One should not see his face reflected in the sword. One should not touch the sword after eating (without washing the mouth). One should not disclose the value and quality of a sword. One should not place the sword under the head in the night.

CHAPTER TWO HUNDRED AND FORTYSIX

The testing of gems

Fire-god said :

1-7. I shall describe the characteristics of gems. The gems that are to be worn by the kings are diamond, emerald, ruby, pearl, sapphire, *mahānīla* (a kind of sapphire), lapis lazuli,

gandhaśasyaka (?), moon-stone, sun-stone, crystal, *pulaka*, *karketana*, topaz and the *jyotirasa*. Crystal, *rājapaṭṭa* (an inferior kind of diamond) and *rājamaya* are auspicious. O Brahmin ! Ruby, *gañjā*, conch-shell of a variety, *gomeda*, *rudhirākṣa* (holy beads and the marking nut (are auspicious). O Excellent brahmin ! *Dhūli* emerald, blue vitriol, lead, *pilu*, coral *girivajra* (?) the gem (found) in the serpents, auspicious diamond, *ṭiṭṭibha* (?), *piṇḍa* (?), *bhrāmara* (a kind of stone ?) and *utpala*—(these) gems set in gold (and worn) would confer prosperity and success. Inward lustre, free from impurities and good formation of the shape (are the characteristics of good gems).

8-15. Such gems could be worn. Those not having lustre, impure, cracked and containing pebbles inside should not at all be worn. It is commendable to wear the diamond. The diamond that could be carried away by water, that is unbreakable, without impurity, of hexagonal shape, has the lustre of the rainbow, light and (brilliant) like the sun is auspicious (to wear). Similarly an emerald possessing the hues of the plumes of a parrot, glossy, radiant, without impurity and containing minute particles resembling powdered gold is auspicious. The rubies got from crystal mines would be extremely red and spotless. Those got from (the place) Kuruvinda are naturally red. and those got from sulphur mines are of dark brown (colour). The pearls got from oysters are free from impurities. O Sage ! Those got from the conch-shells are superior to them. (The pearls) obtained from the tusks and temples of the elephants, those got from the boars and fish and those found in the bamboos and clouds are excellent. Rotundity, whiteness, transparency and heaviness are the (good) qualities in a pearl. A good sapphire shines in the milk, spreads more lustre and tinge of its own colour. It should be declared as invaluable. The lapis lazuli of red-blue (colour) is excellent and should be used in a necklace and other (ornaments).

CHAPTER TWO HUNDRED AND FORTYSEVEN

The characteristics of a site for building

Fire-god said :

1-3. I shall describe the characteristics of a building site for the brahmins and others. They are white, red, yellow and black (soil) in order (for the four castes). A building site should have the smell of ghee, blood, cooked rice and wine in order (for the four castes). (They should also) taste sweet, pungent and acid and other secondary tastes in order. (The ground) should be cleared of *kuśa*, reeds, *kāśa* (a kind of grass) and dūrvā (a kind of grass having razor-like edges) after having dug out pieces of iron etc. and worshipped the brahmins.

4-9. Sixty-four squares should be made. Lord Brahmā (occupies) the four central squares. The presiding deity (of the two squares) on the east of those (squares) is said to be lord Aryamā. God Vivasvān is (on the two squares) on the south. God Mitra is (on the two squares) on the west. Gods worshipped on the angular points are :) God Mahīdhara (Pṛthvīdhara) is on (the two squares on) the north. Āpas and (Āpa) Vatsa are on the south-east. God Sāvitra, Savitā, Jaya and Indra (are respectively) on the south-west and west. God Rudra and (personification of) disease are on the north-west. (The gods worshipped) outside on the east and other directions from the angular squares are Mahendra, Satya and Śeṣa on the east. Gṛhakṣata, Aryaman[1], Dhṛti and Gandharva on the south, Puṣpadanta, Asura Varuṇa and Yajña[2] on the west and Bhallāṭa Soma, Aditi[3] and Dhanada on the north. Nāga is the lord on north-east. Similarly, the first and the last are said to be the lords in each one of the eight directions.

10-15. Parjanya is the first god. The second one is Karagraha. (The other gods are) Mahendra, Ravi, Satya, Bhṛśa and Gagana. Pavana (should be worshipped) in the east, (gods) Antarīkṣa and Dhaneśvara in the south-east and the celestials Mṛga and Sugrīvaka in the south-west. Roga and Mukhya (should be worshipped) in the north-west, Puṣpa,

1. Yama and Bhṛṅgarāja in other texts.
2. Śeṣa in other texts.
3. Caraka, in other texts.

Kubera as well as Gṛhakṣata, Yama, Bhṛśa, Gandharva and Nāgapaitṛka on the south, Dauvārika, Sugrīva, Puṣpadanta, the demon, the (presidting deity of) water (should be worshipped) in the west. The pulmonary disease that emaciates (men) and Nāgarāja (the king of the serpents) (should be worshipped in the north). (The gods) Mukhya, Bhallāṭa, Moon, Aditi, Kubera, Nāga, Fire (god), the excellent Indra and Sun (god) (should be worshipped) in the east. Gṛhakṣata and puṣpa (are worshipped) in the south, the outstanding Sugrīva in the west and Puṣpadanta and Bhallāṭa at the northern door.

16-23. A stoneslab or a brick should be laid on the ground and worshipped with the mystic syllables (as follows) and the celestials should be worshipped. O Daughter of (the sage) Vasiṣṭha ! Gladden us with wealth and progeny. O Victorious one ! Heir of sage Bhārgava (Paraśurāma) ! Bring victory to the progeny. O Heir of (sage) Aṅgirasa ! The Satisfied one ! Fulfil my desires. O Auspicious one ! Heir of sage Kāśyapa ! Make my mind good. O One endowed with all seeds ! One surrounded by all gems and herbs ! O Bright one ! Rejoicing one ! Daughter of (sage) Vasiṣṭha ! Be pleased here. O Daughter of Prajāpati ! Goddess on the quadrangle on the earth. O Goddess of Good fortune and Good demeanour ! Auspicious one ! Daughter of (sage) Kāśyapa ! Be pleased in (this house). O One worshipped by great masters and adorned with incense and flowers ! O Goddess that makes one get prosperous ! O Daughter of (sage) Bhārgava ! May you be pleased in this house. One not mutilated ! Unbroken one ! Complete one ! Daughter of the sage Aṅgirasa ! I establish you on this brick. Confer on me the desired (things). One that is held by sovereigns, chieftains and owners of houses ! May you be one that increases the progeny, wealth, elephants, horses and cows. (A brick or) stone should similarly be laid at the entrance to the house (for the first time).

24-31. A *plakṣa* tree would be auspicious on the north and the *vaṭa* (tree) on the east of the house. *Udumbara* on the south and the *aśvattha* on the west are excellent. A garden should be laid on the left (of the house). Dwelling in such a house is good. The trees planted and grown should be watered morning and evening in the summer, alternate days in the winter and each

night in the rainy season if the ground gets dried. They should be sprinkled with cold water mixed with the paste of *vidaṅga* (a medicinal herb used as a vermifuge). If the fruits get destroyed, (the trees should be sprinkled with water mixed) with (the paste of) horse-beans, black-gram, green gram, sesamum and barley. Sprinkling of cold water together with ghee is always (beneficial) for (the trees bearing) fruits and flowers. Sprinkling water with fish makes the trees grow. The powdered excrement of the sheep and goat (mixed with) the powdered barley and sesamum, beef and water should be buried in the ground for seven nights and then sprinkling that would make all the trees bear fruits and flowers abundantly. Sprinkling mango trees with cold water mixed with fish is commended. The gentle kick of the *aśoka* (tree) by women with their feet is also commended. Date palms, coconut and other trees grow well by (adding) salt. Sprinkling with water mixed with *vidaṅga* (herb) and fish would be beneficial for all trees.

CHAPTER TWO HUNDRED AND FORTYEIGHT

Benefit of worshipping lord Viṣṇu with flowers and leaves

Fire-god said :

1-6. (Lord) Viṣṇu would confer success in all ventures by worshipping (him) with flowers. (The flowers for worship are): *mālati, mallikā, yūthi, pāṭalā, karavīraka, pāvanti, atimukta, karṇikāra, kuraṇṭaka, kubjaka, tagara, nīpa, vāṇa, barbara, mallikā, aśoka, tilaka, kunda* (and) *tamālaka* would be good for worship. The leaves of *bilva, śami, bhṛṅgarāja, tulasi,* and *vāsaka* (are deemed good) for worship. The *ketaki* leaf and flower, lotus and red lotus and others (are also good). But the *arka, unmattaka, kāñci, girimallikā, kauṭaja, śālmuli* and *kaṇṭakāri* flowers are not at all good for the worship. The bathing of lord Viṣṇu with a *prastha* (measure) of ghee would be equal) to the benefit (of making a gift) of a crore of cows. (By doing so) with *āḍhaka* one would become a king. One would ascend heavens (by bathing) with ghee and milk.

CHAPTER TWO HUNDRED AND FORTYNINE

The science of archery

Fire-god said :

1-5. O Brahmin ! I shall describe the science of archery in four sections. It is said to be of five kinds resting on the warriors on chariots, elephant, cavalry and infantry. It is said to be of five kinds such as those projected by a machine, thrown by the hand, those cast (by hands) and retained, those permanently retained (in the hand) and boxing. (The weapons) are said to be of two kinds—ordinary weapons and missiles. They are again stated to be of two kinds by the divisions (such as) curved and conceit. (The weapons projected) by means of a sling or bow or other such contrivances are said to be projected by a machine. Stones and weapons such as the iron clubs are stated to be (weapons) thrown by the hand. (Weapons) such as the *prāsa* (dart) would be known as (the weapons) cast and retained. Swords and other (weapons) are those permanently retained. Personal combat without weapons (is the last one).

6-8. After surmounting the difficulties, (the king) desiring to fight should engage fit men (for the purpose). Battles (fought) with the bows (and arrows) are excellent, those with darts are mediocre, those with swords are inferior and those fought with hands are still inferior to them. A brahmin is said to be the preceptor in archery for two castes. A *śūdra* has the right to fight in case of an emergency if he had undergone training. The people of mixed castes belonging to that country should render assistance to the king in the battle.

9-19. If the thumbs, calves, palms and feet are kept closely pressed against each other, the position (is said to be) *samapada* from its characteristic feature. It is said to be *vaiśākha* if one stands on the outer toes and the two knees are held in a straight and motionless posture and the distance (between the two soles) is three *vitastis* (twelve *aṅgulas*). It is known as *maṇḍala* if the two knees look like a row of *haṁsas* and (the feet are) four *vitastis* apart. It is stated to be *āliḍha* when the right thigh and knee are held motionless and (appear) like the plough and are five *vitastis* apart. If the same is changed (to the left) it is known to be *pratyāliḍha*. If the left leg would be curved and the right

would be straight and the two calves and the legs remain fifteen *aṅgulas* apart, the posture would be (known as) *jāta* (on the whole) extending to twelve *aṅgulas*. If the left knee would be straight and the right knee extended well or the right knee is curved and motionless and the feet together with the knee are four cubits apart, it is said to be *vikaṭa* extending to two cubits. If the knees (are kept down) twice (as much) and the two legs are raised, that posture is said to be *vikaṭa*. The feet are a little turned round, firm and equal to four cubits. It is properly seen to extend to sixteen *aṅgulas*. O Brahmin ! With this posture (known as) *svastika* one should first bow down holding the bow by the left hand and the arrow by the right hand.

20-29. One that loves his bow should remain in the (postures) *vaiśākha* or *jāta* or firm or extended and put the string on the bow. The lower tip of the bow and the striking part of the arrow should be fixed on the ground. O One practising good austerities ! it should be raised with the hands by means of the curved fore-arms. That bow and arrow of a person is excellent which has a space of twelve inches between the bow and the feathered part of the arrow. The string should be made neither too long nor too short. Holding the bow (in line) with the navel and the quiver on the back, the bow should be raised with the left hand between the eye and the ear. The arrow should be taken with the right fist to the edge of the breast. (Then the string) should be put on and quickly drawn to its full capacity. (It should not be stretched so much as to be) within or beyond or above or below or curbed or raised or shaking or extremely obstructed. It should be parallel, firm and straight like a rod. After having covered the mark with the right fist, the archer (should stand) with his chest raised and bent in the shape of a triangle, the shoulders stooping, the neck without motion, and the head poised erect as a peacock. The space between the fore head, nose, face, shoulder and the elbow should be equal. The space between the chin and shoulder is known to be three *aṅgulas*.

30-37. The interval between the chin and shoulder is said to be three *aṅgulas* in the first, two *aṅgulas* in the second and one *aṅgulas* in the third (kind of bow)! After having taken the feathered end of an arrow with the thumb and the index finger and then with the ring and middle (finger of the right hand),

it should be drawn fully such that the arrow gets completely stretched. After having begun in this way, the arrow should be released in the proper manner. O Man of good conduct ! The target that has been seen (by the eyes) and covered by the fist should be split with the arrow. After releasing (the arrow) the left hand should be thrown back quickly. O Brahmin ! It is known as excision. It should be known by you. An expert in the archery should keep the elbow down while drawing (an arrow), above while releasing and be in line with the target in the middle (state). Those who are well-versed in (the science of) archery know it as the excellent. The superior kind of arrow is known to be twelve *muṣṭis*[1], the mediocre of eleven *muṣṭis* and the inferior one of ten *muṣṭis*. A bow of four cubits is excellent, that of three and a half cubits is mediocre and that of three cubits is said to be inferior always by the infantry men. The same is said to be excellent in (the case of) cavalry, chariot and elephant.

CHAPTER TWO HUNDRED AND FIFTY

The science of archery

Fire-god said :

1-7. Then a brahmin should get ready the weapons such as the mace, bow etc., wash them well free from flesh and place them on the sacrificial ground. Then after having collected the arrow, furnishing himself with an armour and remaining composed he should get the quiver and bind it firmly on the right shoulder. Even though there may not be any definite aim, that arrow that has been placed in it in that position should be lifted from the quiver with the right hand. Then the arrow together with the hand that be lifted should be placed (on the bow) and held. The middle-part of the bow should be held with the left hand. After having made his mind diverted of all anxieties, the feathered end of the arrow should be placed on the string

1. The breadth of the clenched fist.

After holding firmly in the (position known as) *siṁhakarṇa* evenly with the feathered end, the fruit of the left that rested on the left ear should be borne (?) The covers should be borne with the left middle finger. One who knows the procedure should fix his mind on the target and (hold the arrow) with (the right) fist on the right side of the body and discharge covers.

8-12. (One that practises to shoot an arrow) should place a pole as the target in line with the fold on the forehead. The circular mark (of the extent) of sixteen *aṅgulas* should be struck after pulling (the arrow). After having discharged such an arrow, one should then practise (discharging) fire-brands with that. One should place the arrow again and again with the middle finger. One should strike from the quiver at the target perceived by the eye (imagining) as a square on the right. One that is in the first stage should practise to pierce (the target) in a square. Then he should practise to aim quickly, turning round and to pierce that below or above. When (the targets are) at the position of being pierced the bow (should be lifted) from its position and the hands should threaten with varied sounds of invincible (nature) (?)

13-19. O Brahmin ! Among those (objects) to be struck (by a bow-man), two (kinds) are known to be *dṛḍha* (requiring firm hand), two are known as Duṣkara (difficult to hit) and two as *citraduṣkara* (extremely difficult to hit). That which is not below and hard is stated to be requiring firm hand. That which is below as well as that which is above is said to be *duṣkara*. That which is between the head and the zenith is known as *citraduṣkara*. Thus after having known the position of the objects to be hit with the right and left, a hero (archer) should first make progress. Then one would be the conqueror of the target. This is said to be the rule that has been laid by those well-versed in that. It is said that one would have more mobility from that practice. The target that comes within the purview of the arrow should be aimed at firmly. One should strike at once, break, pierce and cause distress to that which is whirling round, that which is moving and that which is extremely steady. One who is well-versed in the performance of actions should practise this way after knowing that. One that has learnt the application would conquer (the lord of) death by means of his mind, eyes and look.

CHAPTER TWO HUNDRED AND FIFTYONE

The method of using a noose

Fire-god said :

1-6. One that has controlled the hand, conquered the mind and obtained proficiency in (hitting) the target perceived should board the chariot after getting the specified perfection. A noose should be ten cubits (long), round and such as to be held in the hand. The thread (of the noose) should be made either of cotton or *muñja* (grass), tendon, *arka* (plant) or hide. It may be made of any other strong (material) well twined with thirty (pieces). A wiseman should make the noose well-rounded. The instructors should always provide a place for that on the sides. Having gathered it with the left hand it should be lifted with the right-hand. After having made (the noose) into a loop, it should be whirled round the head and thrown quickly on a person covered by the armour and quiver. One that is well-trained should be employed after having made him proficient to use the noose on the (horsemen) galloping, capering and running away.

7-12. After having conquered the enemy, he should be made a captive in the proper manner. The sword should be hanging on the left side on the waist. (The sheath) should be held firmly by the left (hand) and (the sword) should be drawn out (from the scabbard) with the right hand. The circumference of a dart should be six *aṅgulas*, its height seven *hastas* and it (be made) of iron. Armours are of different kinds. It should be half the *hasta*, equal, spreading across and upwards. It should be fitted in the proper manner. Listen to me as I describe. After having made the person stand with the quiver and armour on his body, one should take the new, strong club in the right hand, move nine *aṅgulas* and strike. By this (blow) the head (of the enemy) would certainly be destroyed. (Otherwise) he may be struck down with both hands. After having done thus without strain, one is said to accomplish the death of the person. I have already described how to cause the distress of the arms for the sake of the movement.

THE AGNI PURĀNA

PART III

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

CONTENTS

PART III

CHAPTERS

CHAPTER TWO HUNDRED AND FIFTY-TWO

The mode of wielding the swords, maces etc.

Fire-god said :

1-4. *Bhrāntaṁ, udbhrāntaṁ, āviddhaṁ, āplutaṁ, viplutaṁ, sṛta, saṁpātaṁ, samudirṇaṁ, śyenapātaṁ, ākulaṁ, uddhūtaṁ, avadhūtaṁ, savyaṁ, dakṣiṇaṁ, anālakṣita, visphoṭa, karāla, indramahāsakha, vikarāla, nipāta, vibhiṣaṇa, bhayānaka, samagra* (the entire), *ardha* (half), *tṛtiyāṁśa* (one-third), *pāda, pādārdha, vārija, pratyāliḍhaṁ, āliḍhaṁ, varāhaṁ* and *lulitaṁ* are known to be the thirty-two kinds of employment of the sword and armour in a battle.

5-6. *Parāvṛttaṁ, apāvṛttaṁ, gṛhītaṁ,* that known as *laghu, ūrdhvakṣiptaṁ, adhaḥkṣiptaṁ, sandhāritaṁ, vidhāritaṁ, śyenapātaṁ, gajāpātaṁ* and *grāhagrāhyaṁ* are the eleven ways of manipulating a noose.

7. Great men hold that the five ways of casting a noose are : extending in a straight line, long, broad, horizontal and whirling.

8. The uses of a disc (are) : cutting, piercing, felling, whirling and severing.

9. May you know that the uses of a spear are : slapping, thrashing, cleaving, frightening, incarcerating and, the sixth, striking down.

10. O Excellent Brahmin ! It has been declared that an iron club (TOMARA) (is used) in striking the eyes, the arms (and) sides (of the enemy) and should be countered with an arrow of the defendent.

11-12. O Brahmin ! It has been declared that a mace (GADĀ) is used for the acts (such as) *āhata, gomūtra, prabhūta, kamalāsana, ūrdhvagātra, vāmanamita, dakṣiṇanamita, āvṛtta, parāvṛtta, pādodbhūta, avapluta, haṁsamardda* and *vimarda*.

13. The use of a battle-axe is said to be *karāla* (dreadful), *avaghāta* (sharp blow), *daṁśa* (cutting), *upapluta* (leaping),

kṣiptahasta (that has been released from the hand), *sthita* (remaining in the original position) and *śūnya* (void).

14. O Brahmin ! The use of a *mudgara* (mace) is for striking, cutting, pounding, causing deluge and killing

15. The uses of a *bhindipāla* (sling) are for *saṁśrānta, viśrānta* and *govisarga* and *sudurdhara* (that is extremely unbearable). The same are the uses of a *laguḍa* (club).

16. O Excellent Brahmin ! The uses of a mace (VAJRA) are for (striking) with the end, with the middle, turning back and commanding. The same (are the uses) of a *paṭṭiśa* (a kind of spear with sharp edge).

17. Taking away, cutting, killing, piercing, anointing, felling and snapping are indicated as the uses of a sword.

18. The functions of a sling are indicated to be frightening, protecting, killing and helping a big fighting column. The same are the functions of a machine also.

19-30. The methods of using the mace (GADĀ) should be known as total discharge, stimulating, throwing upwards in the posture of a boar, using the hand and the back of the hand, standing with the right knee being advanced and the left leg retracted, (holding) with one hand, (holding) by the back of the hand, (holding) with two hands, with the arms thrown round as in embracing, discharging from the hip, raising upwards, striking on the chest, striking on the forehead, *bhujāvidhamana* (?), raising with the hand, lifting skywards, striking at the feet, injuring the feet, pressing the body together, putting an end, total destruction of the body, striking after raising up, blowing, intermittently (striking), wielding in the left or right (hand), enabling to cross, enabling to protect, (like a) stick, fettered like the braid of hair, agitating, transversely locked up, removal, frightening speed, good looking, attacking like lion or elephant or an ass. The modes of wrestling are drawing (the enemy), drawing apart the base of the hands, the turning about of the neck, the breaking of the back, the terrible one, revolution, reversion, the manner of slaughtering animals, *ajāvika* (?), hitting the feet, slapping (as done with the arms), discharging from the hip, resting on the shoulder, (using) the earth as a contrivance, striking at the chest and forehead, open conquest, raised one, as a wave, moving transverse, riding an elephant,

casting down, not having the face turned aside, the path of the celestials, downward path, moving haphazardly, consistent, striking with a club, casting down, tearing the earth, locking up in the knees, locking up by the arms, embracing by the body, the terrific one, backwards, together with water, shining one and enclosed with the arms. At the time of the battle, (the warriors) should be ready with the weapons, elephants and other (divisions).

31-33. Two soldiers (should be) bearing excellent goads, one of them on the neck (of the elephant) and the other on the shoulder and two archers and two (soldiers) carrying the sword on the elephant. Three cavalry men should be there (to defend) a chariot or the battle-front or the elephant man. It is said (that there should be) three archers to guard the cavalry. Armoured men should be employed for the protection of the archers. Whoever goes for a war after having worshipped the weapon with the respective sacred formula or (the sacred formula known as) the one captivating the three worlds, would conquer the enemies and would govern the earth well.

CHAPTER TWO HUNDRED AND FIFTY-THREE

The description of the administration of justice

Fire-god said :

1-4. I shall describe the administration of justice that gives the discriminative knowledge of justice and injustice. It is said (to comprise) four feet, four places and four means. That which is beneficial to four (classes of men), extends to four (different parties) and benefits fourfold. In the same way (it is said to comprise) eight parts and hundred divisions. (It has) three sources, two sorts of statements, two parties and two kinds of issues. The codes of law, justice, conduct and the command of the king are the four feet in the administration of the justice. (Among these) each subsequent one is the means

for the previous one. Therein righteousness rests on truth. A law suit (rests) on the witnesses.

5. The conduct of a person (rests) on the opinion of the people. The decree (depends) on the command of the king. Since (a legal case) could be decided by the means such as the conciliation (and the like), they are said to be the four means.

6-12. Since it is protecting the four institutions (such as the student life), it is said to be beneficial in four ways. Because (the suit) encompasses the plaintiff, witness, assessors and the king, one-fourth each, it is said to be encompassing four-fold. It is said to be the instruments of four kinds, because it accomplishes the four—righteousness, material prosperity, fame and esteem of man-kind. The king with the attendant, courtiers, scripture, astrologer, scribe, gold, fire and water are stated to be the eight accessories (in a law-suit). It is said to be having three sources because it results from the three such as lust, anger and greed. Hence these three are the cause of a law-suit. The cause of the law-suit are two such as apprehension and firm disquisition. Among these, apprehension is known from association with six things and the genuine (fault) from the preceding events of six kinds. Because the suit has two sides it is said to be having two openings. Among these (two), the first one is the plaintiff and the other one is the defendant. The two courses are said to be that which has happened and the guise.

13. (The term) debt (denotes that admitted) by a person as payable or that denied by him as not payable or that which is given as gift (to another).

14. One's own property placed out of trust (with another) without any doubt is said by wise men to be a trust that is a matter of dispute.

15. The place where the merchants and others collectively transact business (called) the active occupation is known to be a matter of dispute.

16. If one wants to take back that he has paid (to another), that is called the withdrawer of a gift and is known to be the matter of dispute.

17. Having agreed to do service (to another), if one refuses

to do so, it (is known as) refusal to do service and is said to be a matter for dispute.

18. The wage of a servant is said to be coming under the head of debts and the non-payment (of the same) is deemed to be a matter of dispute.

19. If one sells the entrusted property of another or the lost (property of another) after having got it or having stolen it without the knowledge (of the owner), it is known to be selling of another's property.

20. After having sold the goods for money if (the goods) are not made over to the buyer, it is non-delivery of sold (articles) and is a matter for dispute.

21-22. If a puıchaser opines that the articles bought are not good after having bought (it is also a disputable thing). That condition of a wicked (assuring) good conduct is said to be conventional practice. The transgression of the conventional practice is said to be a matter for dispute.

23. The dispute that arises in respect of the right over the land that has been determined by a bridge or a field or drawn boundaries is said to be that (dispute) arising from the land.

24. Where the marriage rite of men and women is declared that is named as the union of women and men and is a matter for dispute.

25. That which is termed the division of the ancestral (property) by the sons is said to be the partition of the property and a matter of dispute by the wise men.

26. A rash act done by those haughty of their strength is said to be a crime and is declared as a matter for dispute.

27. It is said to be an abusive language that (is spoken) out of hostility with reference to the country, caste and family and the like with gestures.

28. It is said to be an assault if injury (is inflicted) on other's bodies with hands, feet, weapons and destructive materials such as the fire.

29. It is said to be divine gambling (when it is played) with dice, *vajra* (diamond) and rod etc. It is termed as animal gambling (if it is played) with animals, and birds kept for pleasure.

30. That dispute is again known to be a miscellaneous one if it does not rest on anything. The violation of the command of the king as well as not carrying out that command (also constitute an offence).

31. Thus disputes are of eighteen kinds and there are one hundred divisions of these. These hundred divisions (of disputes) are stated to be due to difference in the acts of men.

32-37. A king should examine the disputes with the help of learned brahmins without becoming angry. The courtiers (jurists) should be disposed equally towards the enemies and friends. They should not be greedy and they should be proficient in the scriptures. When such men cannot be found, a brahmin should be engaged with (the help of) the courtiers. Judges swerving from the codes of law and the like out of attachment, greed or fear should be punished separately. The fine is double as that for a quarrel. If a person that has been annoyed by others by following a method that is contrary to the codes of law and practice, informs the king, that is (known to be) a matter for dispute. The year, month, fortnight, day, name, caste and the marks (on the body) should be recorded by the complainant as known to him in the presence of the defendant. The reply of the defendant after having heard (that of the complainant) should be recorded in the presence of the complainant. Then the complainant should record (the arguments) that would accomplish his statement. He would get success if it is established or the contrary if otherwise.

38-46. These are the four steps indicated (by experts) in disputes. Without having settled a plaint, (the court) should not accept a cross-suit. One should not take up a case rejected by another (tribunal). A counter-suit could be made only in the case of a quarrel or violence. An appropriate bail should be collected from both (the parties) in deciding optional cases. One should pay (a fine of) equal amount to the king for the denial of an established matter. Double the fine has to be collected for a false plaint from the plaintiff. Cases of rash acts, theft, abusive language, pronouncing a curse and disappearance of women should be examined at once. It has been said that in other cases, they may be (put off to a different) time optionally. One that wanders from one place to another, one that

licks the corners of the mouth, one whose fore-head perspires, one whose face gets discoloured and one who by his nature gets changed in his thought, speech and physical actions is said to be a defamer for a plaint and witness. (A witness) (uttering) words of ambiguous import, uttering voluntarily something (not being summoned), falling down (when questioned), not telling something when summoned is known to be punishable if he is rich. Among the witnesses of both the sides, the witness of the plaintiff (should be heard first). When the examination of the plaintiff is completed, (the examination) of the defendant would be done. If the dispute is between members of the same clan, the younger should be punished.

47-49. The king should conduct the proceedings with respect to money paid or property or riches of a rich man after removing the fraud by (employing) the messenger. The king should confiscate all treasures, if it is concealed wholly or partly. All such properties should not pass over to the sovereign unless voluntarily offered (by the parties). In the case of conflict between two law codes in deciding a suit, equity relevant to the suit (should be considered as) stronger.

50-51. The codes of law are deemed to be stronger than the science of wealth. The documents, actual enjoyment and the witnesses are said to be evidences (in a law suit). An oath is prescribed in the absence of one of these. The later incidents are stronger in all the law suits.

52-59. The preliminary (events) are stronger in the case of a mortgage, gift or purchase. (The ownership) of a ground taken possession of forcibly by another with the knowledge of the rightful owner could be disputed only within twenty years. The wealth enjoyed by another (could be disputed by the legitimate owner) only within ten years, except in the case of a mortage, an encroachment, a property held in trust, wealth belonging to an idiot or an infant, or treasures or wealth belonging to the sovereign, to a woman or a brahmin. One who sells away a mortgaged property should pay the value to the owner of the property and pay an equal amount of fine or that befitting his ability to the king. Possession is title, even in the absence of (proof of) continuous enjoyment. But possession without (proof of) even a little enjoyment has no strength (for

the title). An enjoyment with good possession (of a property) becomes valid. An enjoyment without proper possession could not be valid. The possession made by the trespasser should be recovered by a suit. It would be of no avail that the present possessor had got it from the son or the son's son of the original trespasser. In the case of the death of the possessor, the value of the property should be recovered from the property left by him. An enjoyment without a sound possession could not be a valid reason (against that). (The king) should prevent the encroachment by force or deceit.

60-62. A transaction done by a woman or in the night or inside a room or outside or made by an enemy (as well as that done) by a drunkard, lunatic or one addicted to evil, an infant or a frightened one or one that is defective is not valid. The king should cause (the mortgager) to return to the mortgagee the property mortgaged. If not possible, an amount equal to the property should be paid. The king should pay to the village headman the property stolen by a thief.

63-66. The interest relating to (a loan for which interest accrues) every month is one eightieth (of the amount lent). Otherwise the interest should be two, three, four or five (per cent) in the order of the castes (to which they belonged). It is seventieth part in the case of animals and women, eight times in the case of food, four or three or two times in the case of dress, food grains, gold and other things. If (the money is lent) to a person of a different village, (it should be) ten (per cent) and if beyond the ocean, (it should be) twenty (per cent). (Members of) all castes may pay (rates of) interest of their choice. A king would not be censurable by paying money to those in need. One that would go to the king after having obtained (a loan) would be liable for punishment and that money should be confiscated.

CHAPTER TWO HUNDRED AND FIFTY-FOUR

Debts and their repayments

Fire-god said :

1-4. A debtor may pay the borrowed money to a creditor in instalments. One has (to pay) to the king after paying to a brahmin first. It is said that the debtor should be made to pay ten per cent of the loan by the king(as fine). In case the debtor had realised his money back, five per cent (of the amount) should be made payable (to the king). (A debtor belonging to) the low caste and impoverished should be made to work in lieu of the debt. A brahmin (debtor) who is impoverished should be made to pay leisurely after the betterment. The money that the creditor does not accept when offered, should be deposited with an arbitrator and it would cease to bear any interest.

5. One that inherits a property, as well as the wife of a deceased person that inherits the property should be made to pay the (incurred) debt. The debt of a sonless owner of a property (should be paid) by the person that inherits the property.

6-7. The debt that is incurred on an undivided family for the sake of the family should also be paid similarly (by the person that inherited that property). When the head of a family is dead or had gone abroad, (it should be done similarly). The wife (is) not (bound to repay) (the loan incurred by the husband or the sons and the father (is not bound to repay) the loan incurred by the son. The husband need not repay the loan incurred by the wife unless it has been (taken) for the sake of the family.

8. The husbands of the women of the *gopa* (a guard), *śauṇḍika* (a distiller and seller of spirituous liquors), *śailūṣa* (an actor or dancer), *rajaka* (a washerman) or *vyādha* (a hunter) (castes) should repay the loan incurred by them because their livelihood is dependent on them (those women).

9. The wife need not repay any other loan except that (incurred by her husband) with her consent, or that incurred jointly with her husband or that incurred by herself.

10. When the father has gone abroad, is dead, overpowered by misfortune, the loan (incurred by him) should be paid by

the sons and grandsons. If (the loan incurred by the father) is not known (to the son), (it should be paid) on being established by the witness.

11. The son need not repay the debt incurred by the father by drinking or wenching or by way of the balance of fine inflicted by the court or by making improper gifts.

12. A loan should be got by a member of the undivided family against the surety of the brothers, the husband and wife, the father or the son.

13. A surety consists in being a witness, or in giving a guarantee (for the repayment of a debt). When a property is pledged by a person that has no right of possession, the sons of that mortgager should be liable to repay (the incurred loan).

14-16. The sons of the deceased persons who had been sureties as witnesses or as guarantors, need not pay that money. But those who had induced to make the payment should pay (in similar cases). In case if there were many guarantors to an advance made, the guarantors should be made to pay their respective shares. A creditor will have the choice (of realising his dues) from any one of the sureties of the joint bond. A debtor should pay double the amount to his surety, in case if the latter pays the loan with the knowledge of the debtor.

17. If the hypothecated thing is one's own progeny or the wife or cattle or grains, double the amount (has to be paid to redeem). It is said that four times that in the case of dressing material and eight times that in the case of condiments (has to be paid to redeem).

18. A mortgage shall be forfeited if that is not redeemed by paying double the amount. (The right for redemption) would cease at the lapse of the period agreed upon at the time of the mortgage. But it would not cease if enjoyments of the proceeds have been ageed upon.

19-20. Interest need not be paid on a thing left as a deposit or in a deposit that has been left for enjoyment. (If the mortgaged property) is lost on account of any reason other than fate or the king, it should be restored (to its original state). On the acceptance of the hypothecated property (by the mortgagee), it becomes valid. If (the mortgaged property) being governed, gets deteriorated, a different property should

be mortgaged. Otherwise the creditor should be paid money (in lieu of it).

21. Money borrowed by pledging one's character, should be repaid together with interest. Money borrowed on a solemn affirmation should be returned double (that).

22-24. (A mortgaged property) should be released (by the mortgagee), when it is sought for. Otherwise he would be liable for punishment. If the money-lender belongs to one's own family (and advances money on the security) of one of his coparceners, he should be looked upon as a mortgagee. The value (of that property) should be determined according to the market at that time and it should remain without any interest. The property may be sold without (the consent) of the debtor in his very presence, if the debt on the mortgage gets doubled. The mortgaged property should be released if double the amount is produced (by the debtor).

25-27. A packet that has been entrusted with another without disclosing its contents is (said to be) a deposit and it should be returned in the same condition. If it (the contents of that packet) has been destroyed by (the acts of) the king, fate or the robbers, it need not be restored. If that is found after search and the custodian returns it after being urged (to do so), (the custodian) should be punished to pay an amount equal to that. If the custodian wilfully derives benefit (from that), he is punishable and should pay together with the benefit. The same rule (holds good) in the case of deposits such as *yācita*, *āhita* and *nyāsa*.

CHAPTER TWO HUNDRED AND FIFTY-FIVE

Description of rules relating to disputes and different kinds of ordeals

Fire-god said :

1-2. There should be five or three witnesses such as those who are ascetics, munificent, born in noble families, truthful, virtuous, honest, having progeny, wealthy and regular in per-

forming the *pañcayajña*[1]. They may all belong to the same *jāti* or *varṇa*[2] or from all (the castes).

3-7a. Those who are not suitable to be witnesses are women, old men, children, cheats, intoxicated, lunatics, injured, actors, heretics, men of the writer caste, those having defective sense organs, those that take food from degraded persons, relatives or friends or enemies (of the persons contesting the dispute) and thieves. All people are deemed to be witnesses in cases of thefts, violence and rashness. A virtuous man accepted by both the parties may be a witness. A person that refuses to answer the questions relating to a loan in which (interest) at the rate of ten per cent (has been allowed) should be made by the king to pay the full amount (together with interest) within fortysix days. The vilest person that does not depose the facts even though he is aware of them, is (considered) as equivalent to the sins of false witnesses and is also liable for similar punishment.

7b-10a. The witnesses (of the plaintiff as well as the defendant) should be questioned in the presence (of the parties) (as follows) : "A person making a false statement would incur all (the sins) that would accrue to the sinners, deadly sinners, incendiaries and the murderers of women and children. You also know that the few good deeds that you had done in hundreds of your previous births, would befall that person whom you defeat by fraud."

10b-13. In the case of conflict of evidences (among the witnesses), (one should accept) the statements of the numerous. (If the statements of the witnesses of both the sides) are equal, then that of the virtuous (should be accepted). In the case of conflict (among the views) of the virtuous, the statement of more virtuous should be accepted. That person whose witnesses make the truthful declaration, would become the winner. That plaintiff whose (witnesses) are different (from the above), his

1. These are the five obligations that a person has to discharge daily—the act of the religious instruction, offering water to the manes, oblations for the gods, oblations to the goblins and entertaining the guests.

2. The word *jāti* denotes the castes in general and the word *varṇa* denotes the four principal castes.

defeat is certain. When a set of witnesses have deposed, if more virtuous men or double (the previous number) make statements against that, the previous witnesses become false witnesses. Then the forgers and (false) witnesses should be punished separately.

14-15. The punishment would be double that of the (fee for) litigation. A brahmin (witness in similar circumstances) should be banished (from the country). A person that conceals, on account of his ignorance, the statements of evidences heard from others, should be fined eight times. A brahmin (in similar circumstances) should be banished (from the country). A false statement may be made only when a brahmin (stands) to be capitally punished.

16-19. If a property has been accepted after mutual consent of two parties, the loan-bond should be endorsed by the witness in the presence of the creditor. That bond should bear (the details such as) the year, month, fortnight, date, name, caste, one's own clan, and the name of one's fellow-student, one's own name and that of the father etc. When the bond has been completed, the debtor should enter his name in his own handwriting (and also write), "I, so and so, son of so and so, fully agree to the statements made above." Then the witnesses also should write their names after (having written) the names of their fathers (and write) "I, so and so, son of so and so, put my name as a witness".

20-21. An unlettered debtor should cause (the writer of the deed) to write his assent. A witness (that does not know how to read and write) (should cause his assent to be written) by another witness in the presence of the other witnesses. Then the scribe of the deed should write "I so and so, son of so and so, being requested by both the parties have written this deed" and then write the deed.

22. A deed that has been written in the handwriting of the mortgager is valid even without the attestation by the witnesses, except in (cases) where undue compulsion had been made.

23. The debt mentioned in a deed has to be discharged by the three men (the debtor, the son or grandson). A mortgage remains in force until the pledge is not redeemed.

24. A new deed has to be written when the old one has been taken abroad or the original writing has been forged or lost or erased or seized or torn or mutilated or burnt.

25-27. One should record in his own hand, things that are explanatory of ambiguous terms, on the back of the deed, such as total, receipt, investigation, indication, relation, addition and means. The creditor should endorse all that he has received from the debtor with his own mark. A deed should be destroyed after paying the debts and another deed of release should be executed. It should duly be attested by the witnesses, if the original one was also made in the presence of witnesses.

28-31. The balance, fire, water, poison and holy water are the divine ordeals (to test) one's innocence. These ordeals (should be instituted) in cases of great offences when the accuser agrees to undergo punishment. Or one may be made to undergo the ordeal, and the other to undertake the agreement to undergo punishment. They may be made to undergo an ordeal even without the agreement in cases of treason and sin. One should not carry the ploughshare, the balance, or the poison for matters of less than a thousand (coins). In the case of treasons one should always agree to carry (these ordeals to show their) innocence. The balance and other (ordeals) are instituted in the case of (matters) exceeding one thousand and the holy water (is instituted) even for minor (offences). If it is lesser than that and the innocence has been established in the ordeal, one should pay fifty (coins). If the offence has been proved, one has to be punished.

32. (The accused) that has bathed together with the dress and observed fast should be called up and made to carry all the ordeals in the presence of the king and brahmins.

33. The balance is for women, boys, the aged, the blind, the lame, brahmins and the sick. The (ordeals of) fire, water and seven *yava*[1] (weights) of poison are for the *śūdra*.

34. (The accused) that is resorting to the balance is weighed by those conversant with balances. After the balance comes to rest, line is drawn and (the accused) is taken off.

1. a kind of grain.

35-37. (The accused should begin the ordeal thus) : "The Sun, the Moon, the Wind, the Fire, the Sky, the Earth, the Waters, the Heart, the god of Death, the Day, the Night, the two Twilights[1], as well as the god of Virtue know the acts of man! O Balance! You are the abode of truth. You were created by the gods in olden days. Speak the truth. O Auspicious one! Deliver me from suspicion. If I am a sinner, O mother! Then lead me downwards. If I am pure then take me upwards." Thus one should address the balance.

38-42. One should mark the hands of a person that has rubbed rice, and then place seven leaves of the holy fig tree (on those hands) and (fix them) with a string wrapped as many times. (Then he should be made to utter as follows) : "(O Agni!) O Purifier! You reside in all beings. O Truthful one! speak the truth like a witness about my good deeds and sins." After he has said this, (the judge) should place a red-hot, round ball of iron weighing fifty *palas* on both his hands. After he has taken that, he should walk slowly through the seven circles. The inner space of the circle is known as sixteen *aṅgulas* (four finger breadth). After he has released the fire and rubbed rice (between his hand), the one that is not burnt gets (freed) as innocent. If the ball falls in between or if there is doubt, he should carry it again.

43-45a. (One should say as below in the water ordeal) : "You are the most holy among the holy. O Purifier! You purify the accused. O Varuṇa! (You) protect me with the truth." Having addressed (the water) thus, one should enter the water holding onto the thighs of a man standing in water upto his navel. His innocence would be established, if one bringing back an arrow simultaneously discharged, finds him fully dived (into the water).

(In the case of the ordeal of poison one should address the poison as follows) :

45b-47a. "O Poison! the son of Brahmā : One established in truth and Virtue! Deliver me with your truth from this curse. You become ambrosia for me." After having said

1. In the morning and in the evening.

thus, he should take the *śārṅga*[1] poison that is got from the Himālaya mountain. His purity should be declared if he could assimilate (the poison) without vomitting.

47b-50. (Alternatively), one should collect the waters for bathing dreadful gods after having worshipped them. (He) should proclaim (that he has not done the crime) and drink three handfuls of that water. He should be deemed undoubtedly pure if no dreadful malady afflicts him within fourteen days. Truth, vehicles, weapons, cattle, grain and gold, the feet of the gods and preceptors and the consecrated tanks are the easy oaths proclaimed for minor matters.

CHAPTER TWO HUNDRED AND FIFTY-SIX

Description of the procedure for the division of properties

Fire-god said :

1-2. A father that desires to partition (his properties), should divide (them) either equally among his sons, or (set apart) a greater portion for the eldest son. The wives that had not been given private property by their husbands or fathers-in-law, should be given a share in the division, if equal divisions are made (for the sons).

3. After having given a little (of the share) to the wealthy that does not wish to have (the share then), the division (should be made afterwards). Unequal divisions made by the father (should be held as) legal.

4. The sons should equally divide (among themselves) the liabilities of their father afterwards. The outstanding debts of the mother (should be borne by) the daughters, if they had no progeny.

5. That which one has earned (by his effort) without the destruction of the paternal property, (that acquired) from friends (as a gift) and through marriage, cannot be claimed by the co-parteners (for a share).

1. The poison got from the *śṛṅga* plant.

6. The benefits of a common property should be divided equally. The sons of different fathers (forming an undivided family) should take their shares according to (the shares of) their fathers.

7. Both the father and the son would be entitled to equal shares in the property or wealth of the land acquired by the grand-father.

8. If a son is born to a man through his wife of his own caste after the division of the property, a share should be set apart, even after the settlement of the accounts after it is seen.

9. One should not give to the co-parceners an ancestral property that was lost and recovered by him, as well as that acquired by (his own) skill.

10. The property that has been given to one by his parents would be his own. But the mother also would have an equal share in the property that has been divided by the grand-father.

11. Marriage of the unmarried sisters should be done by the brothers already married (in the event of the death of the father) by giving a fourth part of their share.

12. The sons of a brahmin father would be eligible for four, three, two or one share respectively according to the caste (of their mothers). (Similarly) the sons of a warrior caste (would be eligible) for three, two or one shares and that of a tradesman for two or one shares.

13. The property that has been wrongly taken possession of by somebody and divided should again be equally divided. That is the practice.

14. A son got by one not having a son by *niyoga*[1] through another's wife inherits the properties of both the parents. He (is allowed) by the codes of law to do the obsequies (of his father).

15. A son born to one through his lawful wife (is called) *aurasa* (legitimate). A daughter's son (is deemed) to be ranking

1. A practice prevalent in ancient times which permitted a childless widow to cohabit the brother or any near kinsman of her deceased husband to raise up issue to him.

equally with him. A son begotten through the wife of a man by one belonging to his own *gotra* (clan), or by anyone else, is known as *kṣetraja*[1] (a legitimate son).

16. A son clandestinely begotten in the (paternal) house (of a woman) is known to be born in secret. A son born to a virgin (is known as) *kānina* and is held to be the son of the maternal grandfather (girl's father).

17. A son born (of a married woman by another), whether she had menstruated or not, (is known as) *paunarbhava*. A son given as adoption by his mother or father would be a *dattaka* (an adopted son).

18. A son sold by them (his original parents) is known as *krita* (bought). A son adopted without the consent of his parents would be (known as) artificial. A son offering himself (as a son) to another is (known as) *dattātman* (one that offers himself). A son in the womb (at the time of his mother's marriage) is known as *sahoḍaja* (son of a woman pregnant at marriage).

19. A son deserted (by his father) and becoming a filial (of another) is known as *apaviddha* (abandoned). (All these) are eligible to offer cakes (at the obsequies) and to inherit their shares. Among these, the subsequent ones (are eligible) if the preceding ones do not exist.

20-21. I have described to you the injunctions in the case of sons (born of the parents) of the same castes. A son got by a *śūdra* out of lust through a slave girl would be entitled to have a share (in the property of his deceased father). On the decease of (his father), his brothers should give him half a share. Such a person should take the entire property (after the death of the father) in the absence of any brothers or son of sisters.

22-23. The wife, daughters, parents, brothers, their sons, one born in the same *gotra*, a relative, a disciple and co-students (are deemed as heirs to a sonless man), each one of the latter being eligible in the absence of the former. This rule (holds good) in the case of those died without progeny belonging to all the castes.

1. One of the twelve kinds of sons allowed by the law for inheritance; the others being, *aurasa*, *paunarbhava*, *dattaka*, *krīta*, *kṛtrima*, *sahoḍaja*, *apaviddha*, *gūḍhotpanna*, *kānīna*, *svayaṁdatta and śaudra*. (See *Manu* IX. 158-60. 166-80)

24. The preceptor, the good disciple, the fellow religious student of the same religious order are duly the heirs to the properties of a *vānaprastha* (forester), ascetic and a religious student.

25. A coparcener and a brother may give to a coparcener or a brother that is born or may take away from a coparcener or a brother that is dead.

26. The coparcener not born of the same womb should not inherit the property of one not born of the same womb. A coparcener not born of the same womb should not inherit the property of one born of different mother.

27-28. A degraded person, his son, a eunuch, a lame person, a mad man, a dull person, one suffering from incurable diseases should be entitled for maintenance but not a share (in the ancestral property). The sons of these (persons), those born of the same womb and those born to a different mother not having any of the above defects (are permitted) to get their share. The daughters of such persons are to be maintained until they are got married.

29. The wives of men not having sons should be maintained if they follow pious paths. But those (wives) that are unchaste and infidels should be banished.

30. The wealth of women is said to be that given by the father, mother, husband, brother and that presented to her near the fire and the *ādhivedanika*.[1]

31. The presents made to a woman by her relatives at the time of her marriage would be inherited by her relatives in the event of her death without progeny.

32. The wealth of a woman not having progeny (would belong) to the husband after her death (applicable to) all the four castes such as the brahmins etc. The daughters (would be the legal heirs) if they had delivered a child. Otherwise it would go to the father.

33. One who takes away the property given to his daughter is liable to punishment. (He) is bound to defray the expenses incidental to her marriage and aintenance. In the event of her

1. Property, gifts etc. made to a first wife upon marrying a second.

death, he may take away that given to her after checking the two expenses (mentioned above).

34. A husband need not return the wealth of his wife in the event of (it being spent to meet) a famine, religious observance, illness or on account of imprisonment.

35. One should pay an amount of wealth to his second wife equal with what he has done to his first wife. If he has not given to the first wife already, he should pay a half now.

36. In case that share has been kept as a secret, the division has to be made on being attested by his own people and relatives as witnesses. This should be known as the method by which the division of the house and property and that relating to the dowry (is made).

CHAPTER TWO HUNDRED AND FIFTY SEVEN

Settlement of disputes relating to the boundaries of fields

Fire-god said :

1-2. In the event of a dispute relating to the boundary of a field, the guards, the assembly of elders, cowherds, the tillers of the bordering lands and all the foresters should lay down (the boundaries) demarcated by coal, husks, trees, mounds, ant-hills, slopes, bones, and pile of stones.

3. Four or eight or ten guards wearing (garland of) red flowers and red dress should be there in each village for laying the boundaries.

4. (Those that make a) false statement (relating to the boundaries of a field) should be punished with the *madhyamasāhasa*.[1] In the absence of men familiar with the fields or the marks of identification, the king himself should demarcate.

5. The same procedure is known (to be applicable) in the case of groves, temples, villages, reservoirs, gardens, houses and channels of rain water.

1. One of three kinds of penalties or modes of punishment.

6. If one transgresses the boundary or encroaches into (another's) field or removes the boundary, that person is to be punished with the *adhama* or *uttama* or *madhyama* (*sāhasa*).[1]

7. A minor encroachment should not be obstructed if it is for the sake of a bridge that benefits (all). (Similarly) one that encroaches another's field for a well occupying a little space and providing copious water (should not be obstructed).

8. If a bridge is built in a field without informing its owner, the owner will have the right to its use after it is completed. The king (would have the right to its use) in the absence of an owner.

9. One who does not cultivate or employ (someone) to cultivate in a field that has been tilled should not be given the fruits of the cultivation and the field should be made over to another (for cultivation).

10-11. The owner of a she-buffalo that (trespasses on another's field and) causes destruction of the grains, should be fined eight *māṣas* (a particular weight of gold). (The owner) of a cow (should be fined) four (*māṣas*), of a shegoat two (*māṣas*) (for the same offence). (They should be levied) twice that told above, if they sit (and watch) them grazing in the pasture land. The same amount (of fine) has to be levied as that for the she-buffalo, if an ass or camel (trespasses into another's field).

12. The owner of the field would get the same quantity of grains that has been destroyed (as above). The keeper (of the animal) should be beaten and the owner of the cow should get the punishment already described.

13. But it is not objectionable (if the grazing is done) on a field laying along the roadside, or at the end of the grazing grounds of a village if done unintentionally. But if it is done wantonly, (the concerned person) deserves to be finished like a thief.

14. The cows let loose by strong bulls, (the cow) that has delivered (a calf), the cow that has strayed and those that have the keeper should be freed (i.e. not to be punished). (So also cows) injured accidentally or by the king (should also not be punished).

1. Three kinds of fines of varying proportions.

15. The cowherd should return the cows in the evening as entrusted to him (in the morning). A paid servant is bound to pay (the price of the animals) that were killed or lost (in his custody) by his negligence.

16. A cowherd is to be punished in the event of a cow being killed on account of his negligence. In such cases, he has to pay a fine of half of thirteen *paṇas* (*paṇa* is a particular coin) to the master and also (restore a similar) animal.

17. The pasture land should be set apart (at a place) according to the wish of (the people of) the village or being beneficial to the land and the king. A brahmin may collect grass, fuel and flowers from any land as if it were his own.

18. The extent of the interspace between the village and the field should be one hundred *dhanus*,[1] while that between the market-town (and the field) should be two hundred (*dhanus*) and that between the city (and the field should be) four hundred (*dhanus*).

19. If a property is sold to another without disclosing its defects, then (the purchaser) has the right to take it at a lower price. If it is sold at a higher price than its real value (the excess amount has to be returned). If it is sold without defining the boundaries, (the disposer is considered) as a thief.

20. (A man) who has found out a lost and stolen (article) should cause the thief to be apprehended. But if there was a lapse of time and (was found). at a distant place, (the owner) should himself apprehend (the thief) and hand him over (to the authorities).

21. (The purchaser) gets free after showing the seller (of a stolen property). The owner (would get) the property. The king (would get) the fine. The purchaser would get his money back from the seller.

22. Allowance should be made for wear and tear by way of addition or enjoyment (for an article). If it exceeds the limit, a five-fold fine (should be paid) to the king.

23. A man who recovers or takes back a stolen or lost article from another, without intimating the king should be fined (to pay) ninetysix *paṇas*.

1. One *dhanus* is equal to four times the length of the fore-arm.

24. A lost or stolen article recovered by the customs officers or sentinels (should be given) to the owner if it is less than a year (after its loss) and thereafter (it should be) with the king.

25. One should pay (as interest) four *paṇas* for a single hoofed animal, five for a slave, two for a buffalo, camel and cow and one fourth of that for a goat and sheep.

26. One may give away (his possessions), except his wife and son, for interest, without causing hardship to his own family members, if not objected to by any of them. If he does not have the progeny, he may give all his possessions.

27. The acceptance (of a property) should be made public, especially of an immovable property. After having given the promised thing that is payable to one, one should not take it back.

28. A person who gives the seed, iron, vehicle, gem, woman, milch animal and a man should wait for ten, one, five, seven days, a month, three days and a fortnight respectively (for interest).

29-31. In the case of gold (that does not get) reduced in fire as well as silver, (interest would be) two *palas* for (every) hundred *palas*, eight *palas* in the case of tin and lead, five in the case of copper and ten for iron. Interest (would be) ten (*palas*) for hundred for wool and cotton. For mediocre quality it is known to be five *palas* and in extremely thin varieties it is three *palas*. The wastage is known to be a thirtieth part (of the original weight) in the case of embroidered and woollen mixed material. No allowance for decay or interest in the case of silk and bark (garments).

32. The experts should declare with certainty the allowance to be made (on things) after knowing the place (of origin) of the things, the season, the wear and tear and the strength of the materials.

33-34. One who has saved the life of his master and has been forcibly made a slave by thieves and sold should be made free (by the king) even by paying a ransom. A religious mendicant who has renounced his order is a slave of the king until his death. For the (four castes), men of the next natural order of castes alone could be a slave, but not of the reverse order.

35. A pupil who has completed his studies should stay for the stipulated period at the house of his preceptor and has to serve him for the food got from him.

36. The king should allot a frontal place to the brahmins (in his city), provide for their livelihood by means of the three *Vedas* and tell them, "May you adhere to your own duty".

37-38. One who adheres to the work agreed upon without conflicting with one's own duties should also be protected by the king with care. One who transgresses the discipline laid down by the king, who swindles the property of the society and who breaks an agreement should be deprived of all his possessions and banished from the country.

39. Everyone should follow the words of those who preach for the welfare of the society. One who does the contrary should be made to pay the first (*sāhasa*) fine.

40. One who is entrusted with a task relating to the society should offer (to the king) all that he gets. If he himself does not offer, he should be made to pay a fine eleven times (that collected by him).

41. Those who think of public service should be learned in the scriptures and not greedy. (All) should follow the words of those who speak for the welfare of the society.

42. The same rule (holds good) in the case of guild of traders, assembly of interpreters of the scriptures and those professing other religions. The king has to maintain the separate entities of these and govern the former profession.

43. One who does not do a work after having received the wages (for the same) should pay double the amount (as fine). (If the amount) has not been taken, one has to pay an equal amount (as fine). The supplementary grants (given to the servants) should be retained by them.

44. One who gains by trade, cattle or grains without obtaining the previous permission should be made to pay one tenth (of the gain as fine) by the king.

45. It is the discretion of the employer to pay (an employee) if one does work for more than the stipulated period and does work beyond the country that was stipulated. More (money) should be paid if more work has been done.

46. One's wages would be commensurate with the work done by him. If both the parties find it untenable, it should be done as laid down in the scriptures.

47. A carrier should restore to the owner, the article that he was carrying but was lost due to causes other than the government or accident. One who causes obstruction to a public carrier should pay double the amount of the wages.

48. If the carrier abandons the goods at the start, or on the way or on half the way, (he) would be required to pay one seventh or one fourth or the entire wages respectively.

49-53. If the stake at gambling is in the multiples of hundreds, then the king's share would be five hundred (*paṇas*). If they are cheats and swindlers, then the king should take one thousand *paṇas*. The manager at the gambling house should run it properly and pay the king's share as laid down. The defeated person should be made to deposit the amount that is payable to the victor. One should hear the true words (of the gamblers) patiently. When the king has obtained his share in the reputed society of the gamblers, he should put the defeated in the midst of the gamblers to pay the fine. If not, he should not. They are who see and the witnesses in such transactions. Those who indulge in false die and fraudulent ways should be banished by the king along with the marks (on their person). There should be only one leader of the gambling house in order to know the cheats (in gambling). The same is the procedure ir gambling with fighting animals and betting after setting animals to fight.

CHAPTER TWO HUNDRED AND FIFTY-EIGHT

Punishments for making defamatory speeches and committing other offences

Fire-god said :

1. If a person abuses the sick and men having defective organs, by means of lampoons, whether true or untrue or otherwise, he should be fined thirteen and a half *paṇas*.

2. The king should levy a fine of twentyfive (*paṇas*) on one that abuses another (with the words) "I copulate with your sister or (I copulate with your) mother".

3. A punishment should be awarded after due consideration of the higher or lower caste. (A man of the higher caste committing adultery (on women) of the lower caste (should be levied) half (the fine) and (a man of the lower caste committing adultery) on (women) of the higher caste (should be levied) double (the fine).

4. The men of lower orders of castes censuring the men of the next higher order should be levied double or three times the fine. But in the case of censures made by men of the higher orders on those of lower orders, half the fine should be levied.

5. The fine (that should be levied) on a capable person uttering words threatening the injury of the hands, neck, eyes and thighs (of another) should be levied (the *sāhasa*) fine. It is half the fine, if it relates to the foot, nose, ear and arms.

6. An incapable person who says as above should be levied a fine of ten *paṇas*. So also a capable person should give surety for the safety of that person.

7. The middle *sāhasa* fine should be levied on that person who abuses one ascribing degrading sin (to him). The first kind of *sāhasa* should be levied on one who ascribes (another) with minor sin of second degree.

8. The highest *sāhasa* (should be levied) for offences villifying the brahmins, kings and gods. Middle (*sāhasa*) (should be levided for offences villifying) one's own relatives and the members of the village assembly and the first (*sāhasa*) (for speaking ill of one's own) village or country.

9. In the case of charge of murder without witness, (the judge) should pronounce (the judgement) after considering the marks, reasoning and written testimony, in order to safeguard (himself) from being misled by false marks.

10. The fine for touching (another) with ashes, mud or dust is said to be ten *paṇas* and for touching with filth or the heels or spitting, double (that).

11. (For offences against women) of one's own (caste) single (fine should be levied) and twice that in the case of other women as well as of higher castes. The fine is half in the

case of (offences against those) belonging to lower castes. (For offences done) under delusion or the influence of liquor, (there is) no punishment.

12. The organ of a non-brahmin that inflicts pain on a brahmin should be cut off. First (*sāhasa*) punishment (should be preseribed) for one who raises (one's arms and strikes a brahmin) and half that (fine) if one touches.

13. If the hand and the leg are held and pulled, the fine is ten and twenty (*paṇas*) respectively. If (several men) one by one (hold and pull), the scriptures (prescribe) the middle *sāhasa* for all of them.

14. The fine for pulling the feet or hair or the garment or hand is ten *paṇas*. The fine for causing affliction or pulling or dragging after putting cloth around or placing foot (on a person) is one hundered (*paṇas*)..

15. One who causes misery by means of a log of wood etc. and (if there be) no blood (injury), should be fined thirtytwo *paṇas*. Double that (is the fine), if blood is seen.

16-17. The middle (*sāhasa*) fine is levied for breaking hand, foot and teeth and cutting ear and nose. Similarly one causing injurious wounds, (one who) strikes fatally, (one who) impairs (organs of) movement, eating and speaking, (one who) pierces eyes etc., and (one who) breaks neck, arm and thigh (should be punished with) middle *sāhasa*.

18. If many persons (jointly) assault a man, each one of them (should be levied) double the (amount of) fine laid down before. Articles (forcibly) taken away after a quarrel should be returned and the fine is said to be double.

19. A person who causes grief should pay the cost of recovery (of the article) and the fine is said to be the same as laid down in the case of a quarrel.

20. A ferry-man collecting a land-toll should be punished (to pay) ten *paṇas*. A brahmin (going to dine) at the neighbour's house uninvited, (shall be liable) for the same punishment).

21. One has to be fined five, ten, twenty and sixty *paṇas* respectively for assaulting, piercing, cutting and breaking the house (of another person).

22. One should be fined sixteen *paṇas* for having thrown into another's house, an object, that would cause misery or death to another. The abettor should be fined the middle *sāhasa*.

23. One should duly be fined two *paṇas* onwards for having caused misery or bleeding injury or breaking the limbs of the body of a small animal.

24. (One should be fined) the middle (*sāhasa*) and should pay the price for having cut off the genital organ (of an animal) or having killed it. In the case of bigger animals, in these instances, the fine would be double (the above).

25. The fine is forty (*paṇas*) for lopping the branches, trunk of the tree or the whole tree that is growing and providing sustenance.

26. One who causes another to indulge in a violent act shall have to pay double the fine and one who says that he would pay (if fine is imposed) and causes another to do (a violent act) (shall be required to pay) four times (that fine).

27-28. It has been fixed that, a person who reviles or shows disrespect to a respectable person, one who beats the wife of his brother, one who does not give the promised gift, one who breaks the summer-house built in the midst of water and one who injures the neighbours, shall be fined fifty *paṇas*.

29-32. One who copulates with a licentious widow, one who assaults (another) uttering abuses, one who abuses (another) without any reason, a man of the low caste touching the men of higher castes, a *śūdra* (a man of the fourth caste) eating the meal at the time of the ceremony of a mendicant and in the divine and ancestral ceremonies, one who makes an improper oath, an incompetent person who does the act of a competent person, one who castrates the bulls or small animals, one who hides a well-known matter, one who destroys the foetus of a servant woman, one who disregards any one of the following—father, son, sister, brother, husband or wife, preceptor and pupil, that has not been degraded, shall be fined a hundred (*paṇas*).

33. A washerman who wears the dress of others (given to him for washing) should be fined three *paṇas*. It is ten *paṇas* if

he sells them or requests others to take (them) without any charges.

34. One who deals with those who make false (marks) on weights and measures and make counterfeit coins should be fined the highest (*sāhasa*).

35. The coin-tester who declares the genuine as counterfeit and the counterfeit as genuine should be fined the first (*sāhasa*).

36. A physician who gives wrong medical treatment to birds and animals, men (in general) and men of royal (household), should be punished with the first, middle and the highest fine respectively.

37. (An officer) who keeps in custody a man that should not be kept incarcerated and allows an untried (criminal) to escape, should be fined the highest (*sāhasa*).

38. One who steals an eighth part (of the real weight) of an article, by means of (false) scale or (fraudulent) measurement, should be fined twentytwo *paṇas*, no matter, whether (the real weight) has been increased or decreased by that fraction.

39. One who mixes low-standard (material) in medicines, oils, salts, perfumes, grains and molasses etc. should be fined sixteen *paṇas*.

40. A thousand (*paṇas*) is said to be the fine (to be imposed) on the artisans who collectively (indulge) in affecting the value (of the goods) (or cause) the decrease or the increase of the wealth.

41. It is considered to be profitable for the traders to sell or purchase everyday, goods that are dependent on the king.

42. A trader should take five per cent profit on indigenous goods and ten percent (profit) on foreign goods that are bought and sold immediately.

43. (A trader), after having added the incidental expenses relating to the goods, to (the price) of the goods, should settle its price with the seller or purchaser.

44. A trader not delivering the goods to the purchaser from whom the cost has been collected, should be made to pay (the amount) along with the profit or the profit (allowed) on the foreign (goods) if (the goods) have come from the foreign (country).

45. Goods that are sold (already) could (again) be sold, if the previous purchaser has not taken delivery (of the goods). The defects in the goods due to the purchaser's fault should be borne only by the purchaser.

46. In the case of any damage to the goods caused by political disturbances or natural calamities, or due to non-delivery at the desired time, the consequences have to be borne only by the seller.

47. The fine payable by a seller for the damage or the apparent damage to goods sold through his agent would be double the value of the cost (of the goods).

48. A trader who has purchased the goods without the knowledge of the decrease or increase (in their prices) should not reopen the negotiation. In case he does so, he should be punished (to pay) one sixth (of the value of the whole stock).

49-50. The profits and losses of traders trading as partners for the sake of profit, (should be divided) proportionately to their shares in the capital, or according to agreement made (at the commencement of the business). (A partner) should make good the loss sustained by him on account of doing the prohibited thing or doing a thing that he has not been asked to do or on account of folly. A partner who has saved (the goods) from destruction is eligible to get one tenth (of the value of the goods).

51. The king shall take a twentieth part (of the value) of the abandoned goods as tax. The contraband (goods) fit for royal use and sold (to someone) should go to the king.

52. A deceitful purchaser or seller giving out false measures and going away from the toll office should be fined eight times (the value of the goods).

53. Relatives and rightful heirs who have come should get the properties of a person on his death or his settlement abroad and the king (should get) in the absence of them (the legal heirs).

54. The (following) injunctions have been laid down for the officiating priest and ploughman : They should eschew dishonesty. They should not be greedy. They should get the task done by (employing) another in the case of (personal) incapacity.

55. A thief is apprehended by constables on finding the stolen property in his possession, by (his) foot-print, his past crime and dirty clothes.

56-57. Others that hide their caste, name etc. should also be held on account of suspicion. Persons addicted to gambling, wenching and drinking and those who turn pale and speak in a dry and broken voice (should also be held). Those who enquire about the properties and houses of others, those who wander in disguise, those who spend (much) without income, those who sell lost goods (should also be held).

58. If one who is held on suspicion for theft cannot expiate (himself), he should restore the stolen property. He should be punished as a thief.

59. Stolen (articles) should be recovered from the thief and he should be put to death by different (methods). A brahmin (convicted of theft) should be branded and banished from his country.

60-61a. The headman of a village should be held responsible for murder and theft, if (the criminal) has not left his jurisdiction. He should be brought to account in the village where he sets his foot. Similarly five or ten villages within a radius of two miles (of the place) (are held responsible).

61b-62a. Those men who abduct the captives, horses and elephants and those who murder violently should be put on the (iron) stake.

62b-64. A stealer of clothes and a pick-pocket should be deprived of both the hands (ie., hands should be cut off). (Or) for the latter offence, one hand and leg should be cut off. (Putting) a thief or a murderer to death by means of giving food or stimulant, (or by means of) fire, water, *mantra* or weapon is known as excellent punishment. The highest (*sāhasa*) (should be) the punishment for causing abortion/miscarriage by means of a weapon.

65. The highest or the lowest (fine) (should be imposed) on those who kill a man or a woman. A woman who kills a man by giving poison should be fastened to a stone and thrown into water.

66. A woman who kills by giving poison or setting fire to

her preceptor or offspring should be deprived of her ears, hands, nose and lips and killed by (employing) cows.

67. Incendiaries of fields, dwelling houses, forests, villages, pasture lands and threshing floors and a person who has had intercourse with the king's wife should be burnt by fire fed on straw placed around.

68. A man should be caught by the hair when he is having adultery with other women. The highest (*sāhasa*) is the fine if (the woman belonged) to his own caste and middle fine (is prescribed) if (the woman belonged) to the lower caste.

69a. (But) if (the woman) belonged to the higher caste (than the adulterer), the man should be killed and the ears of the woman should be cut off.

69b-71a. One who forcibly removes the garments covering the waist, breast, navel and braids (of a woman), and one who engages in conversation (with a woman) at an inappropriate place and time and who stays with her (similarly) (is liable to be fined). If it is prohibited for a woman, she has to pay (a fine) of one hundred (*paṇas*) and (if for a man), he (has to pay) two hundred (*paṇas*). (In spite of the prohibition if they indulge in the above crimes), they have to be fined as in the case of adultery.

71b. A person mating with an animal shall be fined one hundred (*paṇas*), and (one mating) with a woman of low caste or with a cow (shall be fined) the middle (*sāhasa*).

72. A person (who mates) with a slave girl or a maid-servant held in captivity, though otherwise fit for cohabitation, should be fined fifty *paṇas*.

73. The fine is said to be ten *paṇas* if one forcibly copulates with a slave girl. One who mates with a woman of the last caste and a woman mendicant should be fettered and banished (from the country).

74. A person who adds or omits in copying the royal edict or one who releases a seducer should be fined the highest (*sāhas*).

75a. One who pollutes a brahmin (by mixing) forbidden food, should be fined the highest (*sāhasa*).

75b-76a. One who deals in counterfeit gold and one who

sells unclean meat should be maimed and fined the highest (*sāhasa*).

76b-77. An owner who releases the wild boars and horned cattle, though he is capable (of keeping them penned), should pay the first *sāhasa* (as fine). (If it is accompanied) by shouting, (the owner should pay) double (the fine). (A man) who calls an innocent man a thief should be made to pay a fine of five hundred (*paṇas*).

78-79. One who utters undesirable words against the king, one who abuses the same, one who sells things connected with a dead body, one who beats his preceptor, one who divulges his (preceptor's) *mantra*, should be banished (from the country) with his tongue cut off. The fine for a person who rides the carriage or sits on the seat of the king, is the middle *sāhasa*.

80. The two eyes should be plucked out in the case of a person who acts hostile to the king or the nation. A *Śūdra* living like a brahmin (should be) fined eight hundred (*paṇas*).

81. If one has been defeated in the proper way, thinks that he is unconquered, he should be defeated (again) when he comes and should be punished (to pay) double the (amount of) fine.

82. A king who has fined a person unjustly should offer the amount to (lord) Varuṇa[1] and pay thirty times (the amount) to the brahmins.

83. Piety, wealth, fame, esteem of mankind, favour, love of the subjects and permanent residence in heaven, dispensing justice even as (people) watch are the seven qualities of a king.

CHAPTER TWO HUNDRED AND FIFTY-NINE

The application of the mantras of the Ṛgveda

Fire-god said :

1. I shall (now) describe to you the application (of the *mantras*) of the *Ṛg* (*veda*), *Yajur* (*veda*), *Sāma* (*veda*) and

1. Lord of ocean and righteousness.

Atharva (*veda*) that yield enjoyment and emancipation when repeated and (are used for making) oblations (as) described by Puṣkara to Rāma.

Puṣkara said :

2. I shall (now) describe the (religious) rites (relating) to each one of the *Vedas*. You listen first to the application of the *Ṛg* (*veda*) that would yield enjoyment and emancipation.

3. The repetition of the *Gāyatrī* (*mantra*)[1] especially with (the practice) of *prāṇāyāma* (regulated breathing), (while remaining) in the water as well as at (the time of making) oblations confers the fulfilment of heart's desires.

4. O Brahmin ! The repetition of the *Gāyatrī* ten thousand times by a man eating only in the night and bathing many times (during the day), destroys all the sins then and there.

5. One who repeats (the *mantra*) a lakh times while eating the oblations, becomes fit for emancipation. The *praṇava* (the syllable *Oṁ*) is identical with the Supreme Braman and its repetition destroys all the sins.

6. One who repeats the syllable *Oṁ* while remaining in waist-deep water and drinks the water becomes free from all sins.

7. (The *praṇava* consists of) three *mātrās* (syllabic instants), three *Vedas*, three gods (Brahmā, Viṣṇu and Śiva) and three fires.[2] The *mahāvyāhṛtis*[3] are the seven worlds[4]. An oblation made with these destroys all the sins.

8. *Gāyatrī* is the most excellent (among the *mantras* fit) for repetition. The *mahāvyāhṛtis* are also of similar nature. O Rāma ! The *aghamarṣaṇa* (*sūkta*)[5] (destroyer of sins) should be repeated (while remaining) in the water.

9-11a. The hymn *agnimile purohitaṁ*[6] (is sacred) for the Fire-god. One should repeat (this hymn) over a year holding

1. RV. 3. 62.10.
2. The three sacrificial fires—*gārhapatya*, *āhavanīya* and *dakṣiṇa*.
3. The syllables *bhūḥ*, *bhuaḥ*, *svaḥ*, *mahaḥ*, *janaḥ* *tapaḥ* and *satyam*.
4. The same as in footnote 2 above.
5. RV. 10.190.
6. RV. 1.1.1.

the fire on the head, (performing) oblation three times (a day) with *soma* (juice), living on alms and without lighting the fire (for cooking). Then the seven *ṛks* (hymns) known as Vâyu etc. should be daily repeated devoutly. Thus one will realise all his desires.

11b. One who desires to improve his memory should repeat the hymn known as *sadasaspatim*[1].

12-13a. These nine hymns (beginning with) *anvayo yan*[2] are said to be destroyers of death. One who is a captive or being obstructed should repeat (the hymn) *śunaḥśepaṁ ṛṣiṁ*[3]. One becomes free from all sins (by this). One who is sick becomes free from sickness.

13b-14. One who is desirous of (gaining) permanent pleasures and the friendship of the wise Purandara (Indra) should repeat daily the sixteen hymns (beginning with) *indrasya*.[4] One who repeats (the hymn) *hiraṇyastūpaṁ*[5] will cause affliction to the enemies.

15-16a. One who repeats (the hymn) *ye te panthāḥ*[6] will be safe on his journey. One who praises lord *Īśāna* with six Rudra hymns everyday or one who offers oblation to Rudra will have greatest peace.

16b-17a. One who extolls the rising Sun with (the hymn) '*ud*'[7] and offers water with folded palms seven times will be able to dispel his mental grief.

17b-18. One who repeats the half hymn *dviṣantaṁ*[8] ending with *yadvipra* will get his sin destroyed within seven nights. One who desires health or one who is sick should repeat (the hymn) *praskannasyottamaṁ*[9].

---

1. RV. 1.18.6.
2. Not tracable.
3. Not traceable.
4. RV. 1.32.1.
5. Probably RV. 10.149. 5a.
6. RV. 1.35.11a.
7. See Bloomfield, *Vedic Concordance* p. 261.
8. RV. 1.50.13.
9. Not traceable.

19-20. One who repeats the half hymn *uttamastasya*[1] in various postures will get long life; if it is repeated at midday one will get radiance; if (repeated) at sunset one will afflict his enemies. One who repeats the hymns *na vadhaḥ*[2] will destroy his enemies.

21. One who repeats the eleven *suparṇa*[3] hymns will accomplish all the wishes. One who repeats (the hymn) *ādhyātmikiḥ ka*[4] will get emancipation.

22-23. (One who repeats the hymn) *ā no bhadrā*[5] will get long life. One should look at the rising moon with (the repetition of) the hymn *tvam soma* and worship with the twig in the hand. He will certainly get garments. One who desires (long) life should always repeat the hymn of Kautsa (beginning with) *imaṁ.*[6]

24. By glorifying the Sun at midday with (the hymn) *apanaḥ śośucad*[7], one gets freed from sin like (a bow) when the arrow is discharged.

25-26. One's pathway becomes safe by the repetition of (the hymn) *jātavedasa*[8]. One gets free from all fears. That person enjoying auspicious things will get houses. This (hymn) destroys the bad dream of the previous night. One should repeat (the hymn) *pramandina*[9] and (a woman) who is delivering a child will do so with ease.

27. A man will get free from all sins after bathing with (the repetition of the hymn) *upannindraṁ*[10] and offering clarified butter as oblation (while repeating) the seven *Vaiśvadeva* (hymns).

28-29. One who repeats (the hymn) *imām*[11] always will get all his desires fulfilled. One who fasts for three nights and

1. Not traceable.
2. Not traceable.
3. Cf. RV. 105.Ia.
4. Not traceable.
5. RV.1.89.1a.
6. Not traceable.
7. RV. 1.97.1a.
8. RV. 1.99.1a.
9. RV.101.1a.
10. Could not be traced.
11. Cf. Bloomfield, *Vedic Concordance* p. 233.

offers the twigs of *udumbara* (tree) dipped in clarified butter with (the repetition of) the two (hymns) *mā nastoka*[1] etc. after becoming pure will cut all the fetters of death and live free from disease.

30-31a. One who having glorified Lord Śambhu with (the repetition of) this hymn with arms raised, binds the tuft into a knot while repeating the hymn *mānastoka*, no doubt, becomes invincible by all beings.

31b-32a. One should worship the Sun daily at the three twilights with (the repetition of the hymn) *citraṁ*[2] holding the twig. Thus he will get the desired wealth.

32b-33. One will destroy the entire bad dreaṁ and get good food by the repetition of (the hymn) *atha svapna*[3] in the morning and noon everyday. (The hymn) *ubhe pumān* is said to destroy the demons.

34. One who repeats the hymn *ubhe vāsā*[4] will get all the pleasures. A person repeating (the hymn) *na sāgan*[5] will escape from the murderer.

35. One who repeats (the hymn) *kayā śubha*[6] will attain caste-excellence, and (the hymn) *imaṁ nṛsomaṁ*[7] will give all the pleasures.

36. Conveying obeisance with (the hymn) *pitaḥ*[8] one will always acquire riches. Oblation made with ghee with (the repetition of the hymn) *agne naya*[9] also shows the path.

37. One who repeats *suśloka*[10] will always get a progeny of heroes. One is able to destroy all poisons by (the repetition of) the hymn *kaṅkato na*.[11]

---

1. RV. 1.114. 8a.
2. Same as above.
3. RV. 1.115.1a.
4. Cf. RV. 1.33.1.
5. Could not be traced.
6. RV. 1.165.1a.
7. Could not be traced.
8. Could not be traced.
9. RV. 1.189.1a.
10. Cf. Tait. Sam. 1.8.16.2.
11. RV. 1.191.1a.

38. One will get all the pleasures by (the repetition of) the hymn *yo jāta*[1]. One will get an excellent friend by (the repetition of) the hymn *gaṇānām*[2].

39-41a. (One should repeat) the hymn *yo me rājan*[3] that destroys bad dream. One who commences a journey and faces an unpraiseworthy or praiseworthy enemy should repeat the (hymn) *kuvidaṅga*[4]. One will enjoy all the desired pleasures by repeating the excellent hymn *ādhyātmika*[5] consisting of twenty-two verses on the full and new moon days.

41b-43. One should offer an oblation of clarified butter with concentrated (mind) repeating the hymn *kṛṇuṣva*[6]. One will take away the lives of enemies and destroy even the demons (by this). One should worship daily the Fire (god) with the hymn *pari*[7]. The Fire (god) having a face on every side Himself protects that person on all sides. One should look at the Sun, (remaining) pure and (repeating) the (hymn) *haṁsaḥ śuciṣad*.[8]

44-47. A man about to cultivate a field should offer oblations of pot-boiled porridge at the centre of the field as laid down with the five (hymns) *svani svāhā*[9]. A farmer should derive his plough in the approriate manner (and offer oblations) to (the gods) Indra, Maruts, Parjanya and Bhaga. One should then worship Indra and these deities with perfumes, garlands and prostrations (after having worshipped) the ploughshare (saying) (the yoke) has been fastened for the sake of grains. Agriculture will thus always thrive and the work relating to sowing (the seeds), cutting, threshing and ploughing will yield profuse results.

48-49. One will get the desired things from the Fire (god)

---

1. RV. 2.12.1a.
2. RV. 2.23.1a.
3. RV. 2.28.10.a
4. RV. 10.131.2a.
5. Could not be traced.
6. RV. 4.4.1a.
7. RV. 10.10.13d, 14b.
8. RV. 4.40.5a.
9. Could not be traced.

by (the recitation of) the hymn *samudrāt*[1]. One who worships the Fire (god) with the two hymns (called) *viśvānara*[2], surmounts all difficulties, gets undiminishing fame, abundant wealth and unsurpassed victory.

50. One gets the desired riches by propitiating (the Fire god) with (the hymn) *agne tvam*[3]. A person desirous of having progeny should repeat the three hymns of Varuṇa daily.

51-52. (Each) morning, one should recite the three *svasti*[4] hymns, whereby one (will) always secure great prosperity. By the recitation of (the hymn) *svasti panthām*[5] one will have safe journey. One who desires to conquer (should repeat the hymn) *vanaspate*[6], (by which) enemies will be laid down with disease. (By the recitation of the same hymn) a woman having a dead foetus will have a good delivery.

53. One who is desirous to get rain should employ the hymn *acchāvada*[7] after fasting and wearing wet clothes. It will rain in no time.

54. A person who desires to have a cow should repeat (the hymn) *manasaḥ kāma*.[8] One who desires to have progeny should bathe (reciting the hymn) *kardamena*[9], after becoming pure and practising vow.

55-56. A man who wants to acquire kingdom should bathe with (the repetition of the hymn) *aśvapūrvām*[10]. A brahmin should bathe (standing) on a deer-skin as laid down. A king (should bathe standing) on a tiger-skin and a man of the merchant class on a goat (skin) in the same way. It has been declared that ten thousand oblations (should be done) in each case.

---

1. RV. 4.58.1a.
2. Cf. RV. 186.1b and 7.76.1b.
3. RV. 5.24.1a.
4. Cf. Bloomfield, *Vedic Concordance* pp .1053-4.
5. RV. 5.51.15a.
6. RV. 6.47.26a.
7. RV. 5.83.1a.
8. RV. khila 5.87.10a.
9. RV. khila 5.87.11a.
10. RV. khila 5.87.3a.

57. If a person desires to have (the herds of cattle) always undiminshing (in his cowpen), he should worship the cow, the mother of the worlds, in the cowpen with (the recitation of) the hymn *āgāvo*[1].

58. A king should consecrate the (royal) drum with the three (hymns beginning with) *upa*[2]. (By this) he will get radiance and strength and rout the enemy.

59. One who is surrounded by the demons should repeat the hymn *rakṣoghnam*[3] holding grass in the hand. By repeating the hymn *ye ke ca jama*[4] one will gain long life.

60. One should consecrate the constituents of his army by the hymn *jimūta*[5] first like a liṅga. Then the king will destroy the enemies in the battle.

61-62. One will gain undiminishing wealth by (the recitation of) the three hymns (beginning with) *āgneya*[6]. One may fix goblins by (the repetition of) the hymn *amivaha*[7] in the night. One should repeat this hymn in danger, difficulty, when caught in a fort, taken as a prisoner, while setting out some time, while running away, or when held as a captive.

63-64a One should fast for three nights with self-control, boil sweat gruel and cast one hundred oblations with that with (the repetition of) the hymn *tryambaka*[8] in honour of (Lord) Śiva. One will thus live happily for hunderd years.

64b-65. One should worship the rising Sun and the Sun at the middle (of the day) after bathing and with the hymn *taccakṣuḥ*[9] if one desires to have long life. The hymn (called) *indrā soma*,[10] (when repeated), is said to destroy the enemy.

66. A person who has lost his vow by mistake or on account

---

1. RV. 6.28.1a.
2. Cf. Bloomfied, *Vedic Concordance* pp. 2 64-68.
3. RV. 10.82.1.a
4. Could not be traced.
5. RV. 6.75.1a.
6. Cf. *Vedic Concordance* p. 155.
7. RV. 7.55.1a.
8. RV. 7.59.12a
9. RV. 7.66.16a.
10. Cf. Bloomfield, *Vedic Concordance* p. 225.

of association with the *vrātyas*[1], should fast and offer oblation with clarified butter with (the recitation of the hymn) *tvamagne vratapā*[2].

67. A person who repeats the hymn *āditya*[3] and *samrāja*[4] will get victory in debate. One will become free from great fear by (the repetition of) the four (hymns beginning with) *mahi*[5].

68. One will get all the pleasures by the repetition of the hymn *yadi hyetat*[6]. One will destroy his enemies by the repetition of the fortytwo *aindra*[7] hymns.

69-70. One gets good health by repeating (the hymn) *vācāmahi*[8]. A person who eats food repeating the two (hymns) *śanno bhava*[9] after becoming clean and controlling the senses and touches the heart with the hand will not be attacked by diseases. One will destroy the enemy by offering oblations with (the hymns) *uttamedaṁ*[10] after bathing.

71. One will get food by making oblation with the hymn *śanno' gnir*[11]. One will get free from the defects of the quarters (on journey) by (repeating) the hymn *kanyāvārarṣi*[12].

72. One is able to subjugate the whole universe by the repetition (of the hymn) *yadetya kavya*[13] at (sun) rise. One's speech gets refined by the repetition of (the hymn) *yadvāk*[14].

73. One gill get good speech by repeating (the hymn) *vāco vidaṁ*[15]. The *pāvamānya*[16] hymns are considered to be most sacred.

---

1. A man of the first three classes who has lost caste owing to the non-performance of the principal purificatory rites enjoined.
2. RV. 8.11.1a.
3. Cf. Bloomfield, op. cit. pp. 162-63.
4. Cf. RV Khila 10.128.5a.
5. RV. 1.22.13a.
6. Could not be traced.
7. Could not be traced.
8. RV Khila 5.6.7.
9. RV Khila 10.37.10.
10. Could not be traced.
11. Cf. RV. 7.35.4.
12. RV. 8.91.1.
13. Could not be traced.
14. RV 8.100.10.
15. Could not be traced.
16. Cf. MS. 3.11.10a.

74. The thirty *vaikhānasa*[1] hymns are considered to be extremely sacred. O Foremost among the sages ! the *parasva*[2] hymns are said to be sixtytwo.

75. The sixty-seven hymns—*svādiṣṭayā*[3]—are declared as destroyers of all sins, purifiers and conferrers of welfare.

76. The six hundred and ten hymns of *pāvamānya*[4] when repeated and used for making oblations will enable one to conquer the dread of death.

77. One should repeat (the hymns) *āpo hiṣṭha* while standing in the water to destroy the fear of sin. A man passing through a desert should repeat (the hymn) *pradevanna*[5] after the control (of senses).

78. When one is haunted by the fear of death, one will get (the end of) his life quickly. One should repeat the single hymn *prāveyābhi*[6] mentally in the night.

79. (If it is repeated) at dawn or at sunrise one will get victory in gambling. One who has lost his way will find his way by (repeating the hymn) *mā pragāma*[7].

80-81a. If one thinks that the life of a friend of himself is running out, he should bathe and touch the head of the friend (reciting the hymn) *yatteyam*[8] thousand times for five days. He will thus find him long-lived.

81b-82. A wise man should offer a thousand oblations with ghee with (the repetition of the hymn) *idam medhya*[9]. One who desires to have cattle (should do it) at the cowpen and one who desires riches, at the crossroads. One who repeats (the hymn) *vayaḥ suparṇā*[10] will acquire wealth.

---

1. Could not be traced.
2. Cf. *parasyā* RV. 8.75.15.
3. RV. 9.1.1a.
4. See 73.2.
5. RV. 10.9.10a.
6. Could not be traced.
7. Could not be traced.
8. RV. 10. 75.1.
9. RV. 4.5.6.
10. Kaṭha Sam. 9. 19a; TB. 2.5.8.3a.

83. One will become free from all sins by the repetition of (the hymn) *haviṣyantiyam*[1]. His diseases will get cured and the digestive power increased.

84. (The hymn) *yā oṣadhayaḥ*[2] (when repeated) is a means of securing prosperity and curing all the diseases. One who wishes to have rain should employ (the hymn) *bṛhaspate ati*[3].

85. (The hymns) *sarvatra*[4] and *pratiratha*[5] are known (to confer) supreme peace. (The recitation of the hymn) *sūta saṅkāśyapaṁ*[6] daily is commended for a person desirous to have progeny.

86. A person who (recites the hymn) *ahaṁ rudra*[7] becomes an eloquent speaker. The learned person who recites (the hymn) *rāti*[8] in the nights is not born again.

87. The person who recites the *rātrisūkta*[9] in the night spends the night safely. By doing the recitation of (the hymn) *kalpayanti*[10] daily (one will be able to) destroy the enemies.

88. (The recitation of) the great *Dākṣāyaṇa*[11] hymn confers longevity and radiance. A person who has undertaken a vow should recite (the hymn) *uta devā*[12], that will destroy the diseases.

89. When there is fear from fire, one should recite the hymn *ayamagne jani*[13]. One should repeat (the hymn) *araṇyāni*[14] in the forests to destroy the fear therein.

90. (One who recites the two hymns)[15] with devotion to

---

1. Cf. *haviṣmatīr imā āpaḥ* Taitt. Sam. 1.3.12.1a.
2. MS. 2.7.13a: 93.1.
3. Taitta. Sam. 1.8.22.2a,
4. Could not be traced.
5. Could not be traced.
6. Could not be traced.
7. Cf. *ahaṃ rudrebhir* RV. 10.125.1a.
8. Cf. *rātriḥ ketunā* Vaj. Sam. 37.21: 38.16; MS. 4.9. 8: 128.14.
9. Could not be traced.
10. Could not be traced.
11. Could not be traced.
12. MS. 4.14.2a: 217.16,
13. Cf. *ayam agne jaritā* RV. 10.142.1a.
14. Cf. RV. 10.146.1a; TB. 2.5.6a.
15. Could not be traced.

(goddess) Brāhmī (the goddess of speech) (and makes use of) *brāhmī* and *śatāvarī* (the two herbs) together with water or ghee separately will gain intelligence and wealth.

91. One who desires to conquer his enemy in the battle (should recite the hymn) *māsa*[1]. (The repetition of the hymn) *brahmaṇo'gniḥ saṁvidānaṁ*[2] prevents the death of the child in the womb.

92. After getting pure one should recite the hymn *apaihi*[3], that destroys (the effects of) bad dreams. One gains supreme concentration by the repetition of (the hymn) *yenedaṁ*[4].

93. (The recitation of the hymn) *mayo bhūrvāto*[5] is an excellent means of securing the welfare of the cattle. One will ward off sorcery or jugglery by (the repetition of) this (hymn).

94. One should repeat (the hymn) *mahī triṇāmavaro'stu*[6] for securing one's welfare on his journey. One should repeat (the hymn) *agnaye vidviṣan*[7], which will destroy the enemies.

95-96. The presiding deities of the houses should be worshipped with the hymn *vāstoṣpate*[8]. The procedure relating to the repetition has been told. That relating to the oblation has to be known as different. The (prescribed) fee has to be paid at the end of the oblation. (There will be) expiation of the sin by (offering) an oblation. The oblation done with food appeases by the offer of food and gold as gift.

97-99. The blessings of brahmins will be unfailing. One should bathe outside in every case. Oblations made with the white mustard, barley, grains, milk, curd, ghee and the twigs of the *kṣīravṛkṣa*-s[9], yield all the pleasures. The twigs of thorny (trees), black mustard, blood, poison and stone (are used as oblation) in incantation. *Saktu*[10], milk, curd, food collected as

---

1. Could not be traced.
2. Could not be traced.
3. Cf. RV.10.164.1a.
4. Cf. *Vedic Concordance* p. 802.
5. Taitt. Sam. 7.4.17.1a.
6. Ms. 1.5.4a; 70.7; 1.5.11: 79.9.
7. Could not be traced.
8. Taitt. Sam. 3.4.10.1a.
9. The four trees—*nyagrodha, udumbara, aśvattha* and *madhūka*
10. The flour of barley first fried and then ground.

alms, fruits and roots are the food while offering an oblation. Thus the use of the hymns of *Ṛgveda* has been explained.

CHAPTER TWO HUNDRED AND SIXTY

The use of the hymns of Yajurveda

Puṣkara said :

1-2. I shall describe the use (of the hymns) of *Yajur* (*veda*), that yield enjoyment and emancipation. Listen (to me) : O Rāma : The great *vyāhṛtis*[1] are considered to be preceded by the syllable *oṁ*. They destroy all sins and yield all pleasures. A wise man should worship the gods with thousand oblations of clarified butter.

3. O Rāma : This confers the desired pleasures. One who desires peace should offer (oblation) with barley. (One should offer) with sesamum for the destruction of sin.

4. (One should offer oblation) with grains and white mustard that will confer all the pleasures. (Offering oblations) with the twigs of *udumbara* (tree) is commended for one who desires cattle.

5. One who desires food (should offer oblation) with curd and one who desires peace (should) with milk. One who desires plenty of gold (should offer oblation) with the twigs of *apāmārga*.

6. One who seeks a maiden should offer oblation of *jāti* flowers that have been strung together in pairs and soaked in ghee. One who desires to have (governorship over) a village should offer (oblations of) sesamum and rice.

7. The oblations (of the twigs) of *śākhoṭa*, *vāsā* and *apāmārga* (trees) (are commended) for bringing (others) under control. O Son of Bhṛgu (Paraśurāma) : (oblation) of twigs mixed with poison and blood (should be made) for causing the death of one after becoming sick.

1. The syllables *bhūḥ*, *bhuvaḥ*, *svaḥ*, *mahaḥ*, *janaḥ tapaḥ* and *satyam*.

8-9. One who is angry (should act) perfectly in the above manner in order to kill his enemies. O Brahmin : After having made an image of the king made up of rice one should offer a thousand oblations. The king will thus be subjected to one's control. Flowers (are to be used) by one who desires clothes. (The offering of) *dūrvā* (grass) destroys disease.

10. It is laid down that strong scents (should be used) by one who desires to gain the splendour of a realised soul. Oblation should be offered with the ash of husk and thorns in retaliatory enchantments.

11-12. (In incantation) to cause animosity, the wings of a crow and owl (should be offered). O Brahmin ! One should offer the ghee of a black cow to fire at (the time of) the lunar eclipse and partake of it after having mixed it with the residue of powdered *vacā* (a kind of aromatic root) after incantation a thousand times. This will make him intelligent.

13-14a. A peg of eleven inches made of iron or *khadira* (tree) should be buried in the house of the enemy after repeating (the hymn) *dviṣato vadho'si*[1]. This act of magical incantation for (the destruction of) the enemy has been narrated to you.

14b-15. By the recitation of (the hymn) *cakṣuṣyā*[2] one will get back lost eyesight. (The repetition) of the section (of the hymn beginning with) *upayuñjata*[3] will procure food. One will be free from difficulties by offering oblation of *dūrvā* (grass) (with the recitation of the hymn) *tanūnapāgne sat*[4].

16-18. Oblation made with curd and clarified butter (with the recitation of the hymn) *bheṣajamasi*[5] will cure the sickness of domestic animals. Oblation (made with the recitation of the hymn) *tryambakaṁ yajāmahe*[6] will increase one's fortune. (One who makes an oblation with this hymn) pronouncing the name of a maiden, will secure that maiden. One who repeats

1. Vāj. Sam. 1.28.
2. Cf. *cākṣuṣmatyāya svāhā* TB. 3.10.7.1.
3. Could not be traced.
4. Cf. Bloomfield, *Vedic Concordance* p. 397b.
5. Vaj. Sam. 3.59.
6. Taitt. Sam. 1.8.6.2a.

(this hymn) daily when he is stricken with fear, will get free from fears. By making an oblation with the *dhuttūra* flower along with ghee (repeating this hymn), one will get all the pleasures. O Rāma ! One who makes an oblation with *guggulu* (a fragrant gum resin) (with the recitation of the hymn) will see Śaṅkara (Śiva) in the dream.

19-20. One will get long life by repeating the section *yuñjate mana*[1]. (The repetition of the hymn) *viṣṇorarāṭam*[2] destroys all the obstacles. It is capable of destroying demons. It also confers victory. (The repetition of the hymn) *ayaṁ no agniḥ*[3] yields victory in battle.

21-22. (The hymn) *idamāpaḥ pravahata*[4] (when repeated) while bathing is capable of destroying sins. If one buries an iron nail of ten inches length at the threshold (of the house) of a maiden with (the repetition of the hymn) *viśvakarmannu haviṣ*[5] she will not be given (in marriage) to somebody else. One who makes an oblation with (the repetition of the hymn) *deva-savitaḥ*[6] will get food.

23-24. O Knower of virtue ! The excellent brahmin who desires strength should do oblation with sesamum, barley, rice and (twigs of) *apāmārga* with (the recitation of) *agnau svāhā* (oblations to fire). O Brahmin ! One will win the affection of the people by making a mark (on the forehead) with *gorocanā* (yellow pigment got from the belly of cow) after having made the incantation (of the sacred syllable) a thousand times.

25-28. The repetition of the Rudra (hymns)[7] is capable of destroying all the sins. The oblation (made with that hymn) accomplishes all tasks and ensures peace everywhere. O Bhārgava ! Knower of virtue ! when the goats, sheep, horses, elephants, cows, men, kings, children, women, villages, cities and countries are being attacked or afflicted by diseases, when

1. Vāj. Sam. 5.14a; Taitt. Sam. 1.2.13.1a.
2. Vāj. Sam. 5.21; Taitt. Sam. 1.2.13.3.
3. Vāj. Sam. 5.37a; 7.44a; Taitt. Sam. 13.4.1a; 4.46.3a.
4. RV. 1.33.22a; Vāj. Sam. 6.17a.
5. Cf. Bloomfield, *Vedic Concordance* p. 878a.
6. Vāj. Sam. 9.1; 11.7; 30.1; Taitt. Sam. 1.7.7.1; 4.1.1.2.
7. *namas te rudra manyave* Taitt. Sam. 4.5.1.1a; Vāj. Sam. 16. 1a.

there is the outbreak of plague and there is fear from the enemies, then (the offering) of oblation with Rudra hymns with sweet porridge and ghee (will confer) supreme peace.

29-30. One gets free from all sins by offering oblation with pumpkin and ghee (with the Rudra hymns). Excellent man ! One gets free from (the sin of) killing a brahmin by eating the flour of barley, barley or alms in the night and bathing for a month outside. One will get everything by offering oblation with (the repetition of) the hymn *madhuvātā*[1].

31. One will certainly get childern by offering oblation (with the recitation of the hymn) *dadhikrāvṇa.*[2] Similarly (oblation made) with ghee (with the recitation of the hymn) *ghṛtavatī*[3] will give life.

32. (The recitation of the hymn) *svasti na indra*[4] would destroy all difficulties (and the hymn) *iha gāvaḥ prajāyadhvaṁ*[5] would increase the strength.

33-34. A thousand oblations made with ghee (with this hymn) will ward off ill-luck. (Oblations made) with (the twigs of) *apāmārga* and rice (with the recitation of the hymn) *sruveṇa devasya tvā*[6] will without any doubt free one quickly from the deformities inflicted by incantation. One would get gold by (oblations) with the twigs of *palāśa* with (the hymn) *rudra pātu*[7] (Rudra protect).

35. One should offer oblations with rice with (the recitation of the hymn) *śivo bhava*[8]. (The repetition of the hymn) *yāḥ senā*[9] removes the fear of thieves.

36. O Brahmin ! One who makes a thousand oblations with black sesamum with (the recitation of the hymn) *yo asmabhy-*

1. Taitt. Sam. 4.2.9.3a; 5.2.8.6.
2. Taitt. Sam. 1.5.11.4a; 7.4.19.4a.
3. Cf. Taitt. Sam. 4.4.12.5a.
4. RV. I.89.6a; Vāj. Sam. 25.19a; MS. 4.9.27a; 140.1.
5. AV. 20.127.12a; Kāṭh. Sam. 35.5a.
6. Could not be traced.
7. Could not be traced.
8. Vāj. Sam. 11.45a; Taitt. Sam. 4.1.4.2a.
9. Could not be traced.

amayātiyāt[1] will become free from deformities caused by incantation.

37. One will get food by offering an oblation of food with (the recitation of the hymn) *annapate*[2]. The repetition of (the hymn) *haṁsaḥ śuciṣad*[3] (while remaining) in the water destroys sins.

38. (The repetition of the hymn) *catvāri śṛṅgāḥ*[4] (while remaining) in the water will remove all sins. By the repetition of (the hymn) *devā yajña*[5] one will be respected in the world of Brahmā.

39. One will obtain the favour of the Sun by offering oblation with clarified butter with (the repetition of the hymn) *vasanta*[6]. The rites relating to (the use of the hymn) *suparṇo'si*[7] are the same as for the (seven) *vyāhṛtis*[8].

40. One will get released from bondage by repeating *namaḥ svāhā*[9] three times. By repeating (the hymn) *drupadā*[10] three times (while remaining) in the water will destroy all sins.

41. The sacred formula *iha gāvaḥ prajāyadhvaṁ*[11] is capable of sharpening the intellect when oblations are offered with clarified butter, curd, milk and sweet porridge.

42. Oblations made with leaves and fruits with (the recitation of the hymn) *śataṁ yo*[12] confers health, wealth and long life.

43. (The recitation of the hymn) *oṣadhīḥ pratimodadhvaṁ*[13] while mowing and cutting will give returns. Oblations made with sweet porridge (with the repetition of the hymn) *aśvāvat*[14] will secure peace.

1. Vāj. Sam. 11. 80a; Taitt. Sam. 4.1.10.3a.
2. Taitt. Sam. 4.2.3.1a; 5.2.2.1.
3. Vāj. Sam. 10.24a; 12.14a; Taitt. Sam. 1.8.15.2a; 4.2.1.5a.
4. Vāj. Sam. 17.91a; MS. 1.6,2a; 87.17.
5. Cf. *devā yajñam nayantu* RV. 1.40.3d; MS. 4·9.1d; 120.10.
6. Vāj. Sam. 10.10; Taitt. Sam. 4.3.3.1.
7. Vāj Sam. 10.4; 17.72; Taitt. Sam. 4.1.10.5; 6.5.3; 5.1.10.5.
8. See note to verse 1 above.
9. Cf. G. Dh. 27. 9.
10. Cf. *drupadād iva* Vāj. Sam. 20. 20a.
11. Kaṭh. Sam. 35. 3a.
12. Tait. Sam. 5.7.2.3c.
13. RV. 10.97.3a; Vāj. Sam. 12. 77a.
14. RV. 9.63. 18b; Vaj. Sam. 8. 63b.

44. One will be released from bondage by (the repetition of) the sacred formula *tasmā*[1]. One will get excellent dress by (repeating the hymn) *yuvā suvāsāḥ*[2].

45. (The recitation of the hymn) *muñcantu mā śapathyāt*[3] is capable of destroying all the enemies. Oblation of sesamum (while reciting the hymn) *mā mā hiṁsīḥ*[4] is capable of destroying enemies.

46. (Oblations of) ghee and sweet porridge (with the repetition of the hymns) *namo'stu sarvasarpebhyo*[5] and *kṛṇudhvaṁ rāja*[6] destroys magic incantations.

47-49. One can control an epidemic in a village or country by making ten thousand oblations of pieces of *dūrvā* grass with (the recitation of the hymn) *kāṇḍāt kāṇḍāt*[7]. One who is suffering from a disease will be cured and the grief-stricken (will become free) from grief (by this). O Rāma ! A person who offers a thousand twigs of *udumbara* (tree) as oblation with (the recitation of the hymn) *madhumānno vanaspatiḥ*[8] will get wealth. One will also get great fortune and victory in litigation.

50-51. One will make the gods rain by offering oblations (of the same) with (the recitation of the hymn) *apāṁ garbhaṁ*.[9] O Knower of virtue ! By making oblations of curd, ghee and honey (with the repetition of the hymn) *apaḥ pinva*[10] one will make it rain heavily. (The repetition of the hymn) *namaste rudra*[11] destroys all misfortunes.

52-53. (The above hymn) is also said to ensure all peace and destroy great sins. One who is afflicted by a disease is protected by (the repetition of the hymn) *adhyavocat*.[12] It is also capable of destroying demons, increasing fame, long life and

---

1. Cf. RV. 10.9.3a; Taitt. Sam. 4.1.5.1a.
2. RV. 3.8.4a; MS. 4. 13.1a: 199.13.
3. RV. 10.97.16a; Vaj. Sam. 12.90a.
4. Tait. Sam. 1.2.2.2.
5. RV. Kh. 7.55.10a; Tait. Sam. 4.2.8.3a.
6. RV. 7.32.9b.
7. Tait. Sam. 4.2.9.2a.
8. Tait. Sam. 4.2.9.3a.
9. Tait. Sam. 4.1.4.3b.
10. Tait. Sam. 4.3.4,3.
11. Tait. Sam. 4.5.1.1a.
12. Tait. Sam. 4.5.1.2a.

strength. One will be happy by scattering white mustard and repeating this (hymn) on the journey.

54-55a. O Knower of virtue ! One will get long life and undiminishing food by worshipping daily the sun morning and evening unweariedly repeating (the hymn) *asau yastāmro*[1].

55b-56. Weapons are consecrated by the six (hymns) *pramuñca dhanvanas*[2]. It will frighten enemies in battle. One need not entertain any doubt. (The repetition of the hymn) *māno mahāntaṁ*[3] confers peace on children.

57. One should offer oblations of black mustard soaked in pungent oil (with the repetition of) the seven sections (beginning with) *namo hiraṇyabāhave*[4] that will destroy enemies.

58. One becomes a sovereign by offering oblations of a lakh lotuses with (the recitation of the hymn) *namo vaḥ kirikebhyo*[5]. By similar (offerings) of *bilva* (leaves) (one will acquire) gold.

59. One will obtain wealth by oblations of sesamum with (the repetition of) *imā rudrāya*[6]. Oblations with *dūrvā* grass (will make one) free from all diseases.

60. (The hymn) *āśuḥ śiśāna*[7] (is used) in the protection of weapons. O Rāma ! It is said to destroy all the enemies in battle.

61. O Brahmin ! Knower of virtue ! One thousand oblations of clarified butter with (the repetition of) the five (hymns) *rāja sāma*[8] will cure the eye disease (of a person).

62. The oblation (done with the hymn) *śanno vanaspate gehe*[9] will destroy the defects of a building. One will not earn enmity

1. Tait. Sam. 4.5.1.3a.
2. Tait. Sam. 4.5.10·2a.
3. Tait. Sam. 4.5.10.2a.
4. Tait. Sam. 4.5.2.1.
5. Tait. Sam. 4.5.9.2.
6. Vaj. Sam. 16.48a.
7. Tait. Sam. 4.6.4.1a.
8. Could not be traced.
9. Could not be traced.

with anyone by offering oblations of clarified butter (with the repetition of) *agna āyūṁṣi*[1].

63. One will gain victory by the oblation of fried paddy (with the hymn) *apāṁ phena*[2]. He who has defective sense-organs will get sound ones by the repetition of (the hymn) *bhadrā*[3].

64. (The hymn) *agniśca pṛthivī ca*[4] (is) an excellent charm. One who repeats the hymn *adhvana*[5] will be victorious in litigation.

65. (The hymn) *brahma rājanyaṁ*[6] accomplishes the task (when repeated) at its commencement. One will be free from disease by the oblation of ghee a lakh times (with the repetition of the hymn) *saṁvatsaro'si*[7].

66. (The hymn) *ketuṁ kṛṇvan*[8] will confer victory in battle. (The hymn) *indro'gnirdharma*[9] ensures fair play in battle.

67. The hymn *dhanvanā gā*[10] is excellent for the bow wielder. The hymn *yuñjita*[11] is known (to be used) in consecrating (the bow).

68. The hymn *āhiratha*[12] should be used for the consecration of arrows. *Bahvīnāṁ pitā*[13] is said to be the hymn for consecrating quiver.

69. *Yuñjanti*[14] is said to be the hymn for arranging horses. (The hymn) *āśuḥ śiśāna*[15] is said (to be used) while commencing a journey.

---

1. TS. 1.3.14.7a.
2. Cf. *apām phenena* Vaj. Sam. 19.71a.
3. Cf. RV. 8.19.19b.
4. Vaj. Sam. 26.1.
5. Tait. Sam. 1.7.8.1.
6. Cf. *brahma rājanyābhyām* Vāj. Sam. 26.2c.
7. Vaj. Sam. 27.45 or TB. 3.11.1.14.
8. Tait. Sam. 7.4.20.1a.
9. Could not be traced.
10. Tait. Sam. 4.6.6.1a.
11. Could not be traced.
12. Could not be traced.
13. Tait. Sam. 4.6.6.2a.
14. Cf. *Yuñjanti bradhnam* Tait. Sam. 7.4.20.1a.
15. Tait. Sam. 4.6.4.1a.

70. The hymns *viṣṇoḥ krama*[1] (is said to be) excellent for one who boards a chariot. (The hymn) *ājaṅghanti*[2] is said (to be used) for whipping the horses.

71. One should repeat (the hymn) *yaḥ senā abhitvari*[3] when facing the army of the enemy. The war drums are beaten with (the recitation of the hymn) *dundubhya*[4].

72-73. One will become victorious by offering oblations earlier with these hymns. A wise man who offers one crore oblations with (the recitation of the hymn) *yamena dattam*[5] will soon produce a chariot that will give victory in the battle. The ceremonies relating to (the hymn) *ā kṛṣṇa*[6] are similar to that of the *vyāhṛtis* (*bhūḥ* etc.).

74. One will get the composure of mind by the repetition of (the hymn of) *śivasaṅkalpa*[7]. One will get fortune by making five lakh oblations (with the repetition of the hymn) *pañcanadyaḥ*[8].

75. One should wear a golden (plate) after making incantations one thousand times with the hymn *yad ābadhnan dākṣāyaṇā*[9]. It will ward off the enemies.

76. One will not have the fear of thieves by throwing stones and lumps of earth in all the four directions in the house (after repeating the hymn) *imaṁ jīvebhyaḥ*[10].

77. (The hymn) *pari me gāmaneṣata*[11] is excellent for charming. One who has come to kill will be subdued.

78. O Knower of Dharma ! A person will be brought under one's complete control soon by giving him food, betels, flowers and other things charmed (with this hymn).

---

1. Tait. Sam. 1.6.5.2.
2. Tait. Sam. 4.6.6.5a.
3. Could not be traced.
4. Cf. *Vedic Concordance* p. 485b.
5. Tait. Sam. 4.6.7.1a.
6. Tait. Sam. 3.4.11.2a.
7. Could not be traced.
8. Vāj Sam. 34.11a.
9. Vāj Sam. 34.52b.
10. Vāj. Sam. 35.15a.
11. Vāj. Sam. 35.18a.

79-80. (The hymn) *śanno mitra*[1] always confers peace everywhere (when repeated). One will be able to charm the entire world by making oblations of all grains (with the repetition of the hymn) *gaṇānāṁ tvā gaṇapatiṁ*[2] at the junction of four roads. The hymn *hiraṇyavarṇāḥ śucayaḥ*[3] (is used) in consecration.

81-82. (The hymn) *śanno devīr abhiṣṭaye*[4] (is) excellent for conferring peace. There is no doubt that one will appease the planets and get their grace by offering oblations of clarified butter in parts (to the respective planets) with (the repetition of) the hymn *ekacakra*[5]. One who makes oblations of clarified butter with the two (hymns) *gāvo bhago*[6] will get cows.

83. (The hymn) *pravāddāṁṣaḥ sopat*[7] is used in the propitiatory rite in the house. (The hymn) *devebhyo vanaspate*[8] is prescribed (for use) in the rite for the consecration of a tree.

84. (The hymn) *tad viṣṇoḥ paramaṁ padaṁ*[9] is known to be the *gāyatri* for (Lord) Viṣṇu. It is capable of destroying all the sins and granting all the pleasures.

CHAPTER TWO HUNDRED AND SIXTY-ONE

The use of the hymns of Sāmaveda

Puṣkara said :

1. I have described the use of (the hymns of) *Yajur* (*veda*). I shall (now) describe the use of (the hymns of) *Sāma* (*veda*). One will get all the pleasures by repeating the *vaiṣṇavi* hymns.

---

1. RV. 1.90.9a; Vāj. Sam. 36.9a.
2. Tait. Sam. 2.3.14.3a.
3. Tait. Sam. 5.6.1.1a.
4. RV. 10.9.4a.
5. Cf. TA. 1.11.7c.
6. RV. 6.28.5a.
7. Could not be traced.
8. MS. 4.13.7a: 208.10.
9. Tait. Sam. 1.3.6.2a.

2. One pleases (Lord) Śaṅkara (Śiva) by repeating the *chāndasi* (Sāman) hymns well. One will get the grace by repeating the *skāndi* and *paitri* hymns.

3. (The repetition of the hymn) *yata indra bhayāmahe*[1] is capable of destroying the harmful effects (of incantations). One who has broken the vow of continence will be released (from the fault) by repeating (the hymn) *agnistigmena*[2].

4. (The repetition of the hymn) *paritoṣaṁ ca*[3] is known to be capable of destroying all sins. One who has sold (a thing) that should not be sold, should repeat (the hymn) *ghṛtavati*[4].

5-6. (The hymn) *adyā no deva savitaḥ*[5] is known to be capable of destroying bad dreams. O Rāma! The foremost of Bhṛgus! It is laid down that the girdle may be tied with the remnant of the ghee that has been sprinkled with (the hymn) *abodhyagniḥ*[6] as laid down, in the case of the women who have a miscarriage.

7. Then it should be tied on the wrist of the child that is born, with (the repetition of the hymn) *somaṁ rājānaṁ*[7]. This will make the child free from all diseases.

8-9. By the use of *sarpasāma*[8] one will not have the fear of serpents. A brahmin will not have any fear from weapons by tying the *śatāvari* (a herb) after making a thousand oblations with (the hymn) *mādya tvā vādyate*[9]. One will get plenty of food by making oblation (with the hymn) *dīrghatamaso'rka*[10].

10. One who repeats (the hymn) *samamadhyāyanti*[11] will not die of thirst. One will not get a disease by repeating (the hymn) *tvamimā oṣadhiḥ*[12].

---

1. SV. 1.274a; 2.671a.
2. Tait. Sam. 4.6.1.5a; SV. 1.512a.
3. Cf. *parito ṣiñcatā* SV. 1.512a.
4. SV. 1.378a.
5. SV. 1.141a.
6. SV. 1.73a; 2.1096a.
7. Cf. *Vedic Concordance* p. 1033b.
8. Could not be traced.
9. Could not be traced.
10. Could not be traced.
11. Could not be traced.
12. RV. 1.91.22a.

11. One will become free from fears by repeating (the hymn) *devavrata*[1] on the journey. Oblations offered with (the hymn) *yadindro munaye tvā*[2] increase fortune.

12. O Rāma ! Collyrium applied to the eyes (with the hymn) *bhago na citra*[3] will increase fortune. There need be no doubt.

13-14. The repetition (of the hymn) *indreti varga*[4] will also increase fortune. A man who seeks the love of a woman should make her listen to (the hymn) *pari priyā divaḥ kaviḥ*[5]. O Rāma ! There need be no doubt that she will love him in return. (The repetition of the hymns) *rathantara*[6] and *vāmadevya*[7] increases the divine splendour.

15. A child should be fed with the powder of *vacā* soaked in ghee daily with the repetition of (the hymn) *indramidgāthino*[8]. It will give him good memory.

16. There is no doubt that one will get progeny after repeating (the hymn) *rathantara*[9] and offering oblations. The hymn *mayi śrīḥ*[10] has to be repeated for the increase of fortune.

17. The repetition of the eight *vairūpya*[11] (hymns) daily confers fortune. One will get all the desires fulfilled by repeating the *saptāṣṭaka*[12] (hymns).

18. One who worships cows daily morning and evening (with the repetition of the hymn) *gavyoṣuṇo*[13] unweariedly will always have cows in his house.

19. One who offers a *droṇa* (a measure) of barley soaked in

---

1. Could not be traced.
2. Could not be traced.
3. SV.1.449ab.
4. Could not be traced.
5. SV. 1.476a; 2.285a.
6. Tait. Sam. 1.8.13.1.
7. MS. 4.9.11:132.10.
8. SV. 1.198a.
9. See 14.1.
10. RV.Kh. 5.87.10d.
11. Cf. Tait. Sam. 4.4.2.2.
12. Could not be traced.
13. SV. 1.186a.

ghee into fire (with the repetition of the hymn), *vāta āvātu bheṣajaṁ*[1] as laid down will ward off all spells.

20-21a. Oblations of sesamum with (the repetition of the hymn) *pra daivo dāso*[2] destroys witchcraft. (Repeating the hymn) *abhi tvā pūrva pitaye*[3] followed by the syllable *vaṣaṭ* while offering oblations made with perfumed fuel will yield victory in battle.

21b-24. A wise man should make good figures of elephants, horses and men with flour and represent the chief men of the enemy with oily cakes of flour and cut them into pieces with a knife. Then the knower of the sacred formulas should offer oblations (with these cakes) soaked in mustard oil with wrath while reciting the hymn *abhi tvā śūranonumaḥ*.[4] The wise man gets victory in battle by this act. The hymns *gāruḍa*[5], *vāmadevya*,[6] *rathantara*[7] and *bṛhadratha*[8] are without any doubt said to destroy all sins.

CHAPTER TWO HUNDRED AND SIXTY-TWO

The use of the hymns of Atharvaveda

Puṣkara said :

1. The application of the hymns of *Sāma* (*veda*) has been described. I shall describe to you (the application) of (the hymns of) *Atharva* (*veda*). One gets peace by offering oblations with the hymns of the peace class.

2. One will get rid of all the diseases by offering oblations to (the gods of) the remedial class. One will get free from all sins by offering oblations to (the gods of) the *trisaptiya* class.

---

1. SV. 1. 184a; 2.1190a.
2. SV. 1.51a; 2.867a.
3. SV. 1.256a; 2.923a.
4. SV. 1.233a; 2.30a.
5. Could not be traced.
6. MS. 4.9.11:132.10.
7. See p. 706, note 6.
8. Tait. Sam.2.3.10.2.

3. One will never get fear by offering oblations to (the gods of) the protection class. O Rāma! one will never be born by offering oblations to (the gods of) the *aparājita* (unconquered) class.

4. One will ward off untimely death by offering oblations to (the gods of) the life-giving class. One will get welfare everywhere by offering oblations to (the gods of) the welfare class.

5. One will get united with good fortune (by propitiating the gods of) happiness and armour group. One will remove the defects of a building by offering oblations to the class of deities presiding over the foundations of a house.

6. In the same way one will remove all the defects by offering oblations to (the gods of) the Raudra class. Oblations (are to be offered to) these ten classes in eighteen propitiatory (rites).

7-9. (The goddesses) Vaiṣṇavī, Śānti, Aindrī, Brāhmī, Raudrī, Vāyavyā, Vāruṇī, Kauberī, Bhārgavī, Prājāpatyā, Tvāṣṭrī, Kaumārī, Vahnidevatā, Mārudgaṇā, Gāndhārī, Śānti Nairṛtakī, Śānti Āṅgirasī, Yāmyā and Pārthivī (are the eighteen propitiatory items) that yield all pleasures. The recitation (of the hymn) *yastvā mṛtyuḥ*[1] conquers death.

10. One will never be afflicted by serpents by offering oblations with (the hymn) *suparṇastvā*[2]! (The hymn) *indreṇa dattaṁ*[3] confers all the pleasures.

11. (The hymn) *indreṇa dattam*[4] is capable of destroying all obstacles. The hymn *imā devī*[5] is an excellent all-appeasing (hymn).

12. (The hymn) *devā maruta*[6] confers all the pleasures. (The hymn) *yamasya lokāt*[7] is excellent for removing (the effects of) bad dreams.

---

1. AV. 3.11.8c.
2. AV. 4.6.4a
3. Tait. Sam. 2.3.10.2b.
4. See note 3 above.
5. Could not be traced.
6. Could not be traced
7. AV. 19.56.1a.

13. (The hymn) *indraśca pañcavaṇijā*[1] is excellent for profit in trade. Oblations offered with (the hymn) *kāmo me vāji*[2] increase the fortune of women.

14. Oblation offered a lakh times with (the repetition of the hymn) *tubhyameva jariman*[3] and with (the hymn) *agne gobhir na*[4] will promote the intellect.

15. Offering oblation with (the hymn) *dhruvaṁ dhruveṇa*[5] will ensure the acquisition of land. The repetition of (the hymn) *alaktakajīva*[6] will ensure prosperous agriculture.

16. (The hymn) *ahaṁ te bhagna*[7] increases fortune. (The hymn) *ye me pāśāḥ*[8] secures release from bondage.

17. Oblation offered with the repetition of (the hymn) *śapatvahan*[9] destroys enemies. (The hymn) *tvamuttamam*[10] is capable of increasing fame and intellect.

18. (The hymn) *yathā mṛgamati*[11] increases the good fortune of women. (The hymn) *yena cehadiśaṁ*[12] is advantageous for conception.

19. (The hymn) *ayaṁ te yoniḥ*[13] is favourable for progeny. (The hymn) *śivaḥ śivābhiḥ*[14] increases good fortune.

20. (The repetition of the hymn) *bṛhaspatirnaḥ paripātu*[15] secures safety on the journey. (The hymn) *muñcāmi tvā*[16] is said to ward off untimely death.

---

1. Could not be traced.
2. Could not be traced.
3. AV. 2.28.1a.
4. Tait. Sam. 2.4.5.1a.
5. AV. 6.87.3b; 7.94.1a.
6. Could not be traced.
7. Could not be traced.
8. Could not be traced.
9. Could not be traced.
10. Could not be traced.
11. Could not be traced.
12. Could not be traced.
13. AV. 3.20.1a.
14. RV. 1.187.3b.
15. AV. 7.51.1a.
16. AV. 3.11.1a.

21. One who masters the *atharvaśiras*[1] becomes free from all sins. I have described to you some procedures relating to some important hymns.

22-24a. The first material for oblations is the twigs of trees suitable for such rites. O Bhārgava ! Clarified butter, rice, white mustard, unbroken rice, sesamum, curd, milk, *darbha* (grass), *dūrvā* (grass), *bilva* (leaves) and lotuses are always said to be the materials that promote peace and prosperity.

24b-25. O Knower of righteousness ! Mustard oil, blood, poison, twigs of thorny (trees) should be used in magic incantations. One who knows the employment should repeat the sage, deity and metre (relating to the hymns).

CHAPTER TWO HUNDRED AND SIXTY-THREE

Appeasing rites for portents

Puṣkara said :

1. The *śrisūkta* of each *Veda* is known to be capable of increasing fortune. The fifteen hymns (beginning with) *hiraṇyavarṇāṁ hariṇīṁ*[2] (are considered to be conferring) fortune.

2. The four hymns *ratheṣvakṣeṣu vṛṣabha*[3] in the *Yajur* (*Veda*) (are said to confer) fortune. The *Sāma* hymns *srāvantīyaṁ*[4] is the *śrisūkta* in the *Sāmaveda*.

3. In the same way, (the hymn) *śriyaṁ dhātarmayi dhehi*[5] in the *Atharvaveda* is said (to be conferring fortune). One who repeats the *śrisūkta* with devotion and offers oblation gets fortune.

4. One will get fortune by offering oblations of lotuses, *bilvā* (leaves), clarified butter and sesamum. The *puruṣasūkta*[6] is the same for each one of the *Vedas*. It gives everything.

1. The Atharvaṇa hymns.
2. RV. Kh. 5.87.1a.
3. Vidh. 65.7.
4. Cf. *śrāyanta iva*, Vaj. Sam. 33.41a.
5. Āp. Śr. 6.20.2.
6. RV. 10.90.1a.

5. If libation of water is presented with (the recitation of) each one of the hymns, it will make one free from sin. One will destroy his sins by offering flowers to *Viṣṇu* with each one (of the hymns) after bathing.

6. One would get all the pleasures by giving away a fruit with each one (of the hymns) after bathing. By the repetition of the *Puruṣasūkta* major and minor sins are destroyed.

7. One gets everything by repeating the *kṛcchra* (hymns) and offering oblations (with them) after becoming clean by bathing. Three other appeasing (hymns) besides the eighteen appeasing (hymns) are excellent.

8-10. Amṛtā, abhayā and saumyā destory all the calamities. Amṛtā (is governed) by all the gods. Abhayā (is governed) by Brahmā and Saumyā by all gods. Any one (of them will) confer all the pleasures. O Foremost among Bhṛgus ! The wristlet with the Varuṇa (hymn) is to be prepared for the *abhayā* appeasement. Similarly *śatakāṇḍa* is (for the wristlet) for *amṛtā* and conch for *saumyā*. In order to accomplish (the desired results) the respective hymns of the deities should be used for the wristlets.

11-13. These are capable of destroying the calamities relating to the heavens, atmosphere and earth. Listen to me ! (I shall describe) the supernatural events relating to the heavens, atmosphere and the earth. You learn from me that (the phenomena) relating to the heavens are caused by the ruling asterisms of the day. (Those) of the sky are the fall of a meteor, scorching glow in the directions, the halo around the sun or moon, (the appearance of) fairy towns and rains. (The phenomena) relating to the earth are the extraordinary events affecting the movable and immovable things and earthquake.

14. The portent will not bear any fruit if it rains within seven days. A portent without any appeasement within three years is very dangerous.

15-16a. The images of gods will dance, shake, glow, shout, weep, perspire and laugh. (These are portents.) The changes in the images can be pacified by worshipping (Lord) Prajāpati (Brahmā) and offering oblations.

16b-17. When there is blaze in a country without fire,

with loud noise and without fuel that burns, that country will be tormented by kings. O Son of Bhṛgu ! The change in the fire is appeased with the hymns of Fire (god).

18. When the trees bear fruit out of season, ooze out milk and blood, one should do the appeasing rite for the portents after worshipping (Lord) Śiva.

19-20a. Both excessive rains and draught are considered to give rise to famine. Rain occurring consecutively for three days out of season is known (to be a portent) of danger. The change in (the pattern of) rain is nullified by the worship of Parjanya (Rain god), Moon and Sun.

20b-21. If rivers recede from the cities or come near them, if they flow gushing forth or get dried up, then the Varuṇa hymn should be recited as also in the case of deterioration in the (state of) the reservoirs.

22-23a. The women may deliver prematurely or may not deliver at the appropriate time. They may deliver children with deformities or deliver twins etc. One should worship the women and brahmins in the case of such deviations in the delivery (as above).

23b-25a. If a mare or she-elephant or cow gives birth to twins or to deformed younger or to ones different from the species, it will die within six months. In the case of deformed youngs there will be danger from hostile forces. The recitation and oblation as well as worship of brahmins should be done (in such cases).

25b-26a. If vehicles run without being yoked (to steeds), if (vehicles) yoked (to steeds) do not run, or trumpet sounds (are heard) in the sky, then it forebodes great impending danger.

26b-30a. If wild animals and birds enter village and those of village enter forest; land (animals) enter water and water (animals) enter land, vixens howl at the threshold of a palace, cocks crow at *pradoṣa* (the time preceding the night fall) ; vixens howl at the residence or at the rising Sun; dove enters the house, carnivorous birds stoop down on the head; bees make sweet (sound); crows mate in sight; strong arches of palace,

garden, door-ways, corridor and mansions fall without an obvious cause, it forebodes evil. (It forebodes) the death of the king.

30b-31. If the quarters are filled by dust or smoke, if (the country is) under the influence of the descending node, if spots in the moon and sun are visible, or if the stars and planets are not to be seen, it also indicates fear.

32. Where the fire does not glow, the waterpots ooze, there is the fear of death and witchcraft as the result of the portents. The portent is appeased by the worship of brahmins and gods, recitation of hymns and offer of oblations.

CHAPTER TWO HUNDRED AND SIXTY-FOUR

Worship of gods to ward off the effects of portents and mode of offering the Vaiśvadeva ball

Puṣkara said :

1. I shall describe the mode of worshipping the gods and other rites that destroy (the effects of) portents. One should offer respectful water of libation to (Lord) Viṣṇu with the three (hymns beginning with) *āpo ni ṣṭhā*[1] after having bathed.

2. O Brahmin ! Water for washing the feet (should be offered) with the three (hymns beginning with) *hiraṇyavarṇa*[2]. Water for sipping (is offered with the recitation of the hymn) *śanna āpo*[3] and for bathing with (the hymn) *idamāpaḥ*.[4]

3. Perfumes (are offered) with the three (hymns) *rathe akṣe*[5] and dress with (the hymn) *yuva*[6]. Flowers (are given) with (the recitation of the hymn) *puṣpavatiḥ*[7] and incense with (the hymn) *dhūpo'si*.[8]

---

1. RV. 10.9.1a.
2. RV.Kh. 5·87.1a.
3. AV.1.6.4a.
4. RV. 1.23.22a.
5. *Rathe akṣeṣu*, AV. 6.38.3a.
6. Cf. Bloomfield, *Vedic Concordance* pp. 792-93.
7. RV. 10. 97-3b.
8. Cf. *dhūr asi*, Tait. Sam. 1.1.4.1.

4-6. (The hymn for offering) the lamp is *tejo'si*[1] and for the *madhuparka*[2], *dadhi*[3]. O Foremost among men! The eight hymns (beginning) with *hiraṇyagarbhaḥ*[4] are said to be (used) in offering eatables (to gods), cooked rice, drinks, perfume, chowrie, fan, shoe, umbrella, chariot and seat. Whatever other thing has to be offered should be accompanied by the recitation of (the hymn) of (god) Savitṛ. The *puruṣasūkta*[5] should be repeated and oblations should be offered with the same (hymn).

7. In the absence of an image (of Lord Viṣṇu) (the deity should be invoked) on the altar or in water or in a pot full (with water) or on the banks of a river or in a lotus. One would thus accomplish the propitiation by worshipping (lord) Viṣṇu.

8-12. Then the oblations should be offered to the glowing fire with the entire food being collected and offered with earnestness after cleaning the ground, sprinkling water and spreading sand and *kuśa* grass. (One should say) (obeisance) to Vāsudeva, to the lord, to the master, to the immutable, to the Fire (god), to Soma[6], to Mitra, to Varuṇa and to Indra. O Fortunate one ' Obeisance to Indra and Fire (god), the Viśvedevas[7] and to the lord of the beings. Oh ! Rāma ! Then (one should say) (obeisance) to Anumati[8], to Dhanvantari[9], to Vāstoṣpati[10], to the goddess, to the Fire that accomplishes the sacrificial rite. After having made the oblations (thus) with the names ending in the dative case, a part of the offering is given away as gift.

13-14. O Son of Bhṛgu ! Knower of righteousness ! Takṣa and Upatakṣa towards the east, then the horses and the hairs

1. Tait. Sam. 1.1.10.3
2. Consisting of curd, clarified butter, water, honey and candied sugar.
3. Cf. AV. 20.127.9b and TB. 3.7.6.13.
4. RV. 10.121.1a.
5. RV. 10.90.1a.
6. This and the following three are different celestial gods.
7. A particular group of deities ten in number and supposed to be sons of Viśvā.
8. A female deity.
9. The physician of the gods.
10. The deity that presides over the foundation of a house.

(on the south), Nirundhī and Dhūmriṇīkā (on the west) and Asvapantī and Meghapatnī (on the north) are the names of all those (to be worshipped) all around (in a circle).

15-16. The Fire-god and other gods should be located in (the places of) the goddesses. O Son of Bhṛgu ! (goddesses) Nandinī, Subhāgyā, Sumaṅgalī, Bhadrakālī, Sthūṇā, Śrī, Hiraṇyakeśī and Vanaspati are worshipped.

17-22. Offering is made to Dharma and Adharma at the door, Dhruva at the centre of the house, Mṛtyu outside, Varuṇa at a reservoir, the goblins outside (the house), the god of wealth at the house, Indra and companions on the east, Yama and his attendants on the south, Varuṇa and his companions on the west and Soma and his attendants on the north. (Offering) is made to Brahmā and his attendants at the centre. (Offerings) should be made in the sky, above, on the floor and on the earth during the day (for the spirits) that wander during the day and in the night for those that wander during the night. Offering should be made (to the spirits) morning and evening daily outside. Then offering of balls of rice is made (for the manes). It should not be done in the evening.

23-28. Offering is first made to (the dead) father, then to the grandfather and great-gradfather, then to one's mother, paternal grandmother and paternal great-grandmother. The manes should thus be worshipped on the kuśa (grass) having their tips facing the south. The offerings of balls of rice to the crows are made with the repetition of the sacred formula stating 'let the crows partake in the directions of east, west, north-west, south and south-west'. (Similarly) the ball of rice to the dogs is offered (with the repetition of the sacred formula, 'I am offering the ball of rice to the dogs in the family of Sun that are black and of variegated colours. May it protect me always on the path to the next world'). (Then offerings are made to the cows with the following words:) 'Accept this oblation of mine, O cows, the daughters of the celestial cow, that are good for all, holy, destroyer of sins and the mothers of the three worlds'. After having offered the food to the cows and bidding adieu, one should offer the alms. After having worshipped the guests and the poor, the householder should himself eat. One should say, '*Oṁ bhūḥ* oblations. *Oṁ bhuvaḥ* oblations. *Oṁ svaḥ* oblations.

Oṁ bhūrbhuvaḥ svaḥ oblations. *Oṁ* oblations, you are the atonement for sins done by the gods. *Oṁ* oblations, you are the atonement for sins done by the manes. *Oṁ* oblations, you are the atonement for sins done by me. *Oṁ* oblations, you are the atonement for sins done by men. Oblations, you are the atonement for all sins done by the learned men and the ignorant men. Oblations, to Fire god that accomplishes the desires. *Oṁ* oblations to Prajāpati (lord of beings). I have described to you (the mode of) worship of (Lord) Viṣṇu and the offering made to all gods.

CHAPTER TWO HUNDRED AND SIXTY-FIVE

The sacred bathing of the deities

Fire-god said :

1. Listen to me. I shall describe the bathing that accomplishes all objects and that is propitiatory. A wise man should bathe the planets and (Lord) Viṣṇu on the banks of a river.

2. One who is afflicted by fever as well as one who is afflicted by planets causing obstacles (should bathe it) in a temple. One who desires to acquire knowledge (should bathe it) on (the banks of) a tank or in the house and one who desires victory (should do the sacred ablution) at a sacred place.

3. A woman who has a miscarriage should be bathed in a lotus tank, and one whose issue dies after birth should bathe in the presence of an *aśoka* (tree).

4. One who desires to have flowers, one who desires to have progeny and who desires to have a house and other fortunes (should bathe) respectively at a place abounding in flowers, an ocean and in the presence of (the image of Lord) Viṣṇu.

5. Bathing in (the asterisms) *śravaṇa*, *revati* and *puṣya* is meritorious for all. One who wishes to do the ceremonial bathing has to observe a purificatory vow for seven days prior to that.

6-8a. (The herbs) *punarnavā*, *rocanā*, *śatāṅga*, *guruṇitvak*, *madhūka*, the two sorts of *rajani*, *tagara*, *nāgakeśara*, *ambari*, *mañjiṣṭhā*, *māṁsi*, *yāsaka*, *kardama*, *priyaṅgu*, *mustard*, *kuṣṭha*, *balā*, *brāhmi*, saffron and the five things got from a cow should be mixed with the flour of barley and rubbed (on the body). One should then bathe.

8b-11a. (Lord) Viṣṇu should be worshipped on the pericarp of a circle, (Lord) Brahmā on the right side and (Lord) Śiva on the left side. (Lord) Indra and others should be drawn from the east onwards in order together with their weapons and associates. Bathing circles should be drawn in the different directions and the intermediary directions. (Lords) Viṣṇu, Brahmā, Īśa (Śiva), Śakra (Indra) and others and their weapons should then be worshipped and oblation offered. One hundred and eight twigs, sesamum and ghee (are offered) to each one (of the gods).

11b-13. The pitchers *bhadra*, *subhadra*, *siddhārtha*, *amogha*, *citrabhānu*, *parjanya* and *sudarśana* that give prosperity should be placed on the ground. (The gods should be invoked in them as follows) : "May the Aśvins, Rudras, Maruts, Viśvedevas, Demons, Vasus and Munis and other gods get pleased and enter these pitchers."

14-16. The herbs *jayanti*, *vijayā*, *jayā*, *śatāvari*, *śatapuṣpā*, *viṣṇukrāntā*, *aparājitā*, *jyotiṣmati*, *atibalā*, sandal, *uśira*, *keśara*, musk, camphor, *bālaka*, *patraka*, *tvak*, *jātiphala* (nutmeg), clove, earth and the five things got from a cow should be put into the pitcher. Then the person (who desires to have the ceremonial bath) should be made to sit on the auspicious seat and bathed by brahmins.

17-18. Then oblations should separately be offered to the gods with the sacred formulas used in the anointing of kings. Then the final oblation should be made and the fee paid to the preceptor. In olden times (Lord) Indra was able to kill the demons being (thus) bathed by the preceptor. (I) have described (to you) the bathing of the guardians of the directions (that give) victory in the battle and other things.

CHAPTER TWO HUNDRED AND SIXTY-SIX

The mode of performing the ceremonial bathing to wash off obstacles

Puṣkara said :

1-6a. I shall describe the bathing that would be beneficial for those afflicted by (the evil spirit called) Vināyaka. The spirit Vināyaka was commissioned by (Lords) Keśava (Viṣṇu), Īśa (Śiva) and Pitāmaha (Brahmā) as the leader of the attendants in order to frustrate the work of men. One who is possessed by Vināyaka dreams as if he is bathing in water excessively, sees shaven heads, rides the demons (in a dream) and as he goes thinks that he is being followed by others. The fruitless beginning (of a task) leads to frustation and (the body) emaciates without any reason. A girl does not get a (suitable) bridegroom, a married woman does not get progeny, a brahmin does not become a preceptor and a pupil does not get instruction. A trader does not get profit and a cultivator, the produce. A king does not get a kingdom. In such cases a (ceremonial) bath has to be done.

6b-9a. (It should be done) on an auspicious seat in (the asterisms) *hasta*, *puṣya*, *aśvini*, *mṛgaśirṣa* and *śravaṇa*. Levigated powders of white mustard mixed with clarified butter, all herbs and perfumes should be besmeared on the head (of the person concerned). He should be bathed with (the waters in) four pitchers into which all herbs have been put. Earth brought from stables of horses and elephants, anthill and confluence of rivers as well as resin got from a cow, perfumes and *guggulu* should be put (into the pitchers).

9b-17. (The bathing is done with the repetition of the following sacred formulas) "*Sahasrākṣam śatadhāram ṛṣibhiḥ pāvanaṁ kṛtaṁ*[1]. I bathe you with the waters that have been made holy by the sages. May the removers of sins protect you." *Bhagaṁ te varuṇo rājā bhagaṁ sūryo bṛhaspatiḥ bhagamindraśca vāyuśca bhagaṁ saptarṣayo daduḥ*[2]. "May Varuṇa, the Sun, Bṛhaspati,

1. YDh. 1.280a.
2. YDh. 1. 281a.

Indra, Vâyu and the seven sages give you wealth." "May the misfortune that sticks to your hair, the parting line of the hair, head, fore-head, ears and eyes always be removed by the water." Then the preceptor should hold the leaf of the *darbha* (grass) on the left hand and pour the mustard oil on the head of the person that has bathed with a ladle made of *udumbara* (tree). Then oblation should be made holding the *kuśa* grass on the head with the left hand (repeating) the names Mita, Sammita, Śālaka, Kaṇṭhaka, Kūṣmāṇḍa and Rājaputra together with (the word) oblation, the sacred formulas for oblation and obeisance. Then after having spread the *kuśa* (grass) everywhere at the crossroads, one should offer cooked and uncooked rice, meat, food, large quantities of raw fish, coloured flower, wine, *mūlaka*, cake, sweet cake of flour, garland of *eṇḍavikā* (?), curd rice, sweet porridge (*pāyasa*), *piṣṭaka* (a cake made of any grain), *modaka* (a kind of sweetmeat in the form of balls) and treacle on a winnowing basket.

18-20. Then Ambikā (mother goddess; consort of Śiva), the mother of Vināyaka, should be worshipped after having offered *dūrvā* (grass), mustard and flowers and the final oblation is made. (The following request is made): O Fortunate one! You give me beauty, fame, good fortune, progeny, wealth and all desired things. The brahmins should be fed and a pair of clothes should be given to the preceptor also. One would get the fruit of his action and wealth after worshipping the (spirit) Vināyaka and the planets.

CHAPTER TWO HUNDRED AND SIXTY-SEVEN

Ceremonial bathing known as Māheśvara and other kinds of ablutions

Puṣkara said :

1. I shall describe the bathing (known as) Māheśvara that has been described by Uśanas (preceptor of demons) to Bali, the king of demons, in olden days and that would promote the victory of a king and others.

2. When the sun has not risen the votary should be bathed on a seat with (the waters of) pitchers (with the repetition of the following words): *Oṁ* obeisance to Lord Rudra and to Bala besmeared with ashes of grey colour. Victory! Victory! Trample down all the enemies of a weak man in wars and arguments. *Oṁ*! Crush down all the (hostile) marchers. Let that god who desires to burn (all the worlds) at the end of the *yuga* (period), and who having terrible form (accept) this worship. Let that god having thousand rays and white (in complextion) protect your life. May that (Lord) Śiva, the destroyer of Tripura[1], who resembles the *saṁvartaka*[2] fire and is of the form of all the gods, protect your life; *likhi, likhi, khili* oblations. After bathing, oblations should be done with sesamum and rice with (the repetition of the above) sacred formulas.

3. After having bathed with the *pañcāmṛta*[3], the trident bearing lord should be worshipped. I shall describe (to you) the other kinds of ablutions that would always be for your victory.

4. Bathing with ghee is said to be excellent for the lengthening of life. (Bathing) with cow-dung would be (conferring) fortune. (Bathing) with cow's urine would destroy the sins.

5. (Bathing) with milk would be (giving) strong intellect and with curd, would further fortune. One would be destroying the sins by bathing with *kuśa* grass and would get all the things by bathing with the five things got from a cow.

6. One would get everything (by bathing) with *śatamūla*. One would destroy the sins (by bathing) with the waters (touched by) the horns of a cow. One would get everything by bathing with *palāśa*, *bilva*, lotus and *kuśa* (grass).

7-8. Bathing with *vacā*, two varieties of *haridrā* and *musta* (is spoken as) excellent for killing the demons. One would gain long life, fame, righteousness and intellect by ablution with washings of gold. It would be auspicious (to bathe) with the

1. The three cities of the demons Tārakākṣa, Kamalākṣa and Vidyunmālin.

2. The fire that destroys the universe at the end.

3. The five sweet things—milk, sugar, ghee, curd and honey.

washings of silver and copper. One would gain victory and fortune respectively by bathing with the washings of gems and all perfumes.

9. One would gain health and excellent fortune respectively (by bathing) with water containing fruits and water with *dhātri*. One would get wealth and fortune respectively (by bathing) with sesamum and white mustard and *priyaṅgu*.

10. (One would gain) wealth (by bathing with water containing) lotus, blue lotus and *kadamba*. (One would gain) strength (by bathing) with the water containing (the twigs of) the *balā* tree. Bathing with the water that has washed the feet of (Lord) Viṣṇu is the best among all kinds of ablutions.

11-13a. (At the time of bathing) one should repeat the hymn *ekakāmāya*[1] alone duly. A band made of (the herbs) *kuṣṭha*, *pāṭhā*, *vacā*, *śuṇṭhi*, conch and iron etc. should be tied round the wrist with (the repetition of) the hymn *ākrandayati*.[2] Lord Hari (Viṣṇu) is the master of all desires. One would enjoy all the pleasures by worshipping Him.

13b-14. By bathing (the image of Lord Viṣṇu) with ghee and milk and worshipping Him, one would get rid of biliousness. By offering an oblation of five kinds of pulses one would get free from dysentry. By bathing (the image) with the five things got from a cow, one would get rid of rheumatism.

15-16. Bathing with *dvisneha* (ghee and water) with intense devotion would remove derangement of phlegm. Ghee, oil and honey (is said to be) the *trirasa* (three fluids mixed together) that is excellent for bathing. Ghee and water mixed for bathing (is said to be) *dvisneha*, Ghee and oil (mixed for bathing is said to be) *samala*. Bath water with honey, the juice of sugar-cane and milk is known to be *trimadhura* (three sweet things).

17-18. Bath water with ghee, juice of sugar-cane, oil and honey (is known to be) *trirasa* (three fluids) (good) for wealth. An unguent of the three white (things)—camphor, *uśīra* (a fragrant thing) and sandal (should be used for bath). Sandal, agallochum, camphor, musk and saffron are the five unguents for (Lord) Viṣṇu that yield all the pleasures.

1. Could not be traced.
2. Cf. RV. 6.47.30a.

19. The three fragrant things are camphor, sandal and saffron. Musk, camphor and sandal (used as an unguent) yield all the pleasures.

20-22. Nutmeg, camphor and sandal (are said to be) the three cooling things. O son of Bhṛgu! The five colours are indicated as yellow, blue, white, black and red. Blue lotus, lotus and *jāti* (flowers) (are spoken to be) the three cool things (that are commended) for the worship of (Lord) Viṣṇu. Saffron, red lotuses and red lilies are the three red things. Men would get peace by worshipping (Lord) Viṣṇu well by (showing) incense, lamp, etc.

23. One would duly get all peace by worshipping the planets with the *gāyatri*[1] (hymn) after offering a lakh or crore oblations of sesamum, clarified butter, barley and other grains in a square sacrificial pit (done) by eight or sixteen brahmins.

CHAPTER TWO HUNDRED AND SIXTY-EIGHT

Mode of worshipping Indra, doing nirājanā (relating to King's expedition) and other rites

Puṣkara said :

1-2. I shall describe the rites to be performed by the kings in the course of a year. On (the day of) the birth-asterism He (Lord Viṣṇu) should be worshipped. The Sun, Moon and other gods should be worshipped every month at the time of sun's entry into one of the signs of the zodiac. Agastya should be worshipped at the time of the rise of Agastya (Canopus). (Lord) Hari (Viṣṇu) should be worshipped for four months. Festivities should be had for fifteen days in connection with the lying down to sleep and waking up from sleep (of Lord Viṣṇu)[2].

1. RV. 3.62.10.

2. These are respectively the periods corresponding to June-July and September-October.

3-5. A mansion should be made ready (by the king) on the east of his army camp in the bright fortnight of the month (ruled by the asterism) Proṣṭhapāda (i.e. Bhādrapada= September-October) for (worshipping) Indra from the first lunar day. The banner of Indra should be raised therein. (Lord) Indra and (his consort) Śacī should be worshipped (therein). Those two and the flag-staff should be led to the proper place accompanied by the sounding of musical instruments on the eighth day. He should fast on the eleventh day, raise the flag staff (on the twelfth day) and worship the flagstaff, as well as the Lord of celestials (Indra) and Śacī in a pitcher covered by a cloth etc. (repeating the following words) :

6-12. "O Indra ! You flourish ! Conqueror of the enemies ! Killer of (the demon) Vṛtra ! Punisher of the demon Pāka ! Lord of lords ! Most fortunate one ! You have come to the earth. You are the master, the eternal one and one who is bent on the welfare of all the beings. You are a person who has endless lustre and splendour. You are the one who increases fame and victory. May these gods increase your lustre. O Śakra (Indra) ! One who causes good rain! May (the Lords) Brahmā, Viṣṇu, Maheśa (Śiva), Kārtikeya (son of Śiva), Vināyaka (son of Śivā), (the twelve) Suns, (the eight) Vasus, (the eleven) Rudras, the Sādhyas, the Bhṛgus, the (different) quarters, group of Maruts, the protectors of the world, planets, the Yakṣas (a kind of semi-divine beings), the rivers, the oceans, (goddesses) Śrī (the consort of Viṣṇu), Earth, Gaurī (consort of Śiva), Caṇḍikā (a form of the consort of Śiva) and Sarasvatī (goddess of speech; consort of Brahmā) increase your radiance. Hail O Indra ! Consort of Śacī ! May auspicious things accrue to me daily by your victory. Always extend thy grace to the kings, brahmins and people. May the earth abound in grains by your grace. May there be prosperity without any obstacle. May calamities come to an end."

13-16a. After having worshipped Indra with (the above) sacred formulas, one will conquer the earth and reach the heaven. (The picture of) Bhadrakālī (a benevolent form of the consort of Śiva) should be drawn on a cloth on the eighth day of the bright fortnight in the (month of) Āśvina (October-November) for victory. In the same way, the weapon, bow,

banner, umbrella, the insignia of the king such as the arms (should be worshipped) with flowers. After remaining awake in the night, the offering should be made. (She) is again worshipped on the second day. O Bhadrakālī ! Mahākālī ! Durgā ! Remover of all difficulties ! Conqueror of the three worlds ! Caṇḍī ! Be successful in (conferring) peace on me !

16b-20. I shall describe the mode of performing the *nīrājanā*[1] (rite). A chamber should be got ready in the north-eastern direction. Three arches should be erected therein and the gods should be worshipped daily. The worship should be done from the moment Sun leaves (the asterism) Citrā and enters (the asterism) Svāti and stays therein. (The gods) Brahmā, Viṣṇu, Śambhu (Śiva), Śakra (Indra), Fire-god, Wind-god, Vināyaka and Kumāra (the two sons of Śiva), Varuṇa, Dhanada (god of wealth), Yama (god of death), Viśvedevas (a group of gods) and the eight elephants of Vaiśravasa (son of Viśravās), such as Kumuda, Airāvaṇa, Padma, Puṣpadanta, Vāmana, Supratīka, Añjana and Nīla, should be worshipped in the chamber.

21-23. The priest should offer as oblation clarified butter, twigs, white mustard and sesamum. After worshipping eight pitchers, the excellent horses and elephants should be bathed with them. The horses should be bathed (first) and the balls of rice offered. Then the elephants should be led out first through the arches but should not be made to cross the principal gateways etc. Then all should set out. The insignia of the king should be worshipped in the chamber. After having worshipped (Lord) Varuṇa on the west, the offering to the spirits should be made in the night.

24-26. When the Sun has entered (the asterism) Viśākhā, the king should stay in the hermitage. The chariot should be specially decorated on that day. The royal insignia that has been worshipped should be placed in the hands of the respective men. O Knower of righteousness ! An astrologer should then consecrate the elephant, horse, umbrella, sword, bow, war

---

1. Lustration of arms, a kind of military and religious ceremony, performed by kings or generals before they set out.

drum, flag staff and flag (of the king). After consecration they should be made to be carried on the elephant.

27-30. The astrologer and priest should then ride the elephant. (The king) should ride the consecrated horses and set out through the arch. After setting out he should ride the elephant and go out through the arch. After having offered the oblation, the king riding the elephant and remaining calm should circumambulate (the city) thrice as the collection of fire-brands illuminate the different quarters of space, the fourfold army keep company and the entire army shout (victory). After doing this, (the king) having offered water with the palms should go back to the palace. This is the appeasing rite (called) *nīrājanā* that would make (a king) prosper and kill the enemy.

CHAPTER TWO HUNDRED AND SIXTY-NINE

The sacred formulas for the consecration of the umbrella and other royal insignia

Puṣkara said :

1-3. I shall describe the sacred formulas for (the consecration of) the umbrella and other things, the worship of which (would confer) victory and other things. "O One with great intellect ! One having the splendour of jasmine ! One having the lustre of snow, jasmine and moon ! You be glorious by the true words of Brahmā, Soma, and Varuṇa and the power of the Sun. May you shield the king for the achievement of success and promotion of health in the same way as the cloud covers the earth for its welfare.

4-9a. O Horse ! You were born in the race of the Gandharvas (a kind of semi-divine beings). May you not become a defiler of the race. You be glorious by the true words of Brahmā, Soma and Varuṇa and the power of Fire (god) as well as the splendour of the Sun, the penance of the sages, the

continence of Rudra (Śiva) and the strength of the Wind (god). You remember that you are of royal birth. You remember the *kaustubha* gem. May you not incur the sin that would accrue to the killer of a brahmin, or to a patricide or to a matricide or to a person who utters a lie for the sake of (gaining) a land or to a man of the warrior-class who turns his back (upon the battle), although you may swiftly move that way. O Horse ! May you not meet with adversity in the battle or on the road. May you be happy together with your master after killing the enemies in the battle.

9 b-13. O Banner of Indra ! Suparṇa of great valour has taken his position on you. The lord of birds, Son of Vinatā, One (seated) on the banner of Nārāyaṇa (Viṣṇu), A progeny of (sage) Kaśyapa, One that carried away the nectar, The Enemy of the serpents, the Vehicle of (Lord) Viṣṇu, Immeasurable one, Unassailable in the battle, Destroyer of the enemies of the celestials, One having great strength, One having swift speed, One possessing a huge body, One who drinks the nectar, The winged one, One who has the swiftness of Māruti (son of Wind, Hanumat) is always present in you. You have been fixed by (Lord) Viṣṇu, the lord of lords, for the sake of Indra. May you always give me victory, prosperity and strength. (You) protect the warriors together with their horses, armours and weapons. You burn our enemies.

14-23. Kumuda, Airāvaṇa, Padma, Puṣpadanta, Vāmana, Supratīka, Añjana and Nīla[1] are the eight (elephants) of divine origin. Their sons and grandsons constitute eight forces. You remember Bhadra, Manda, Mṛga and Saṅkīrṇa that have been born in the different forests and have become great elephants. May the (eight) Vasus, (eleven) Rudras, (twelve) Ādityas, the group of Maruts protect you. O King of elephants ! Protect the master ! May the obligation be discharged ! (Lord) Indra, the lord of the celestials, riding the Airāvata (the elephant of Indra) and wielding the (weapon) thunderbolt following you, protect you. May you gain victory in the battle and march always in good state. May you get the strength of Airāvata (elephant of Indra) in the battle. May

1. Supposed to guard the quarters.

you get wealth from Soma, strength from Viṣṇu, splendour from Sun, speed from wind, firmness from mountain, victory from Rudra and fame from Lord Purandara (Indra). May the elephants protect you in the battle. May the quarters in the company of Aśvins (the two physicians of the gods) and Gandharvas (semi-divine beings) protect you in all the directions. May the Manus (the first representative of man-kind), Rudras, Vāyu, Soma, the great sages, Nāgas (serpents), Kinnaras (semi-divine beings), Gandharvas (semi-divine beings), Yakṣas (semi-divine beings), the hosts of spirits, planets, goblins with Ādityas, the Lord of the goblins with the (divine) mothers, Indra, Skanda (son of Śiva) the commander-in-chief (of the celestials) and Varuṇa resting in you burn all the enemies. May the king gain victory.

24-28a. May the festoons used by the enemy for decoration everywhere, fall down being struck by your splendour. In the same way as you have shone at the time of killing (the demon) Kālanemi,[1] the destruction of Tripura[2], the battle with Hiraṇyakaśipu[3] and the killing of all the demons, may you shine now. You remember the opportune moment. May the enemies of the king be destroyed quickly. (May the enemies) be conquered by different kinds of terrible diseases and weapons. May (the names) Pūtanā, Revatī, Lekhā and Kālarātrī that we have read (as terrible forces) burn all the enemies quickly with your help.

28b-33. (O sword!) You have been created by the god of gods, the trident-bearer, (Lord) Śarva (Śiva) out of the essence of the world at the great sacrifice in which everything was offered. The destroyer of the enemies! Remember the foremost form of Nandaka (the sword of Lord Kṛṣṇa). One having a dark complexion like the petals of blue lotus! Dark one! Destroyer of bad dreams! (Lord) Brahmā has declared the following as your eight names : asiḥ, viśasanaḥ, khaḍgaḥ, tīkṣṇadhārah, durāsadaḥ, śrīgarbhaḥ, vijayaḥ and dharmapālaḥ. Kṛttikā is your asterism. Lord Maheśvara (Śiva) is

1. A demon killed by Viṣṇu.
2. The three cities destroyed by Śiva.
3. A demon killed by Viṣṇu.

your preceptor. Gold is your body. Janārdana (Viṣṇu) is your lord.

34. O Armour! You cause (the enemy forces) to feel ashamed in the battle. I will have fame in the army today. O Sinless one! Protect me, worthy of being protected by you! Obeisance to you.

35-38. O War drum! You cause the hearts of enemies to tremble by your sound. You act in such a way that you may achieve victory for the king's army. Just as the excellent elephants get delighted on (hearing) the sound of the (colliding) clouds, in the same way (let us) rejoice on (hearing) your sound. You bring us joy. Just as the rumbling clouds cause fright in women, so also let our enemies get frightened by your sound in the battle. (These) should always be worshipped with sacred formulas. They should be employed for victory etc. Every year (Lord) Viṣṇu should be anointed with ghee and water. The king should be given the ablution by an astrologer and priest.

CHAPTER TWO HUNDRED AND SEVENTY

A hymn to Viṣṇu that destroys Evil

Puṣkara said :

1. O Foremost among brahmins! This (hymn) Viṣṇu-pañjara was prescribed by Brahmā for the protection of Śiva, who was desirous of destroying Tripura in olden days.

2. It was told by Vāgīśa (Bṛhaspati, the preceptor of the celestials) to Indra, who was making efforts to kill (the demon) Bala. I shall describe its form. You listen to that which will give you victory.

3-4. (Lord) Viṣṇu is stationed in the east bearing the disc. (Lord) Hari (is stationed) in the south bearing the mace. (Lord) Viṣṇu (remains) in the west bearing the bow. (Lord) Viṣṇu (is stationed) to my north bearing the sword. (Lord) Hṛṣīkeśa is in the angular points and (Lord) Janārdana in the inter-spaces. (Lord) Hari (is stationed) on the earth in the

form of a tortoise and (Lord) Narasiṁha (man-lion form of Viṣṇu) in the sky (above) me.

5. This sharp-edged and stainless Sudarśana disc (of Viṣṇu) revolves. His garland of rays is imperceivable. "May you kill the evil spirits and those who wander in the night."

6. This mace has the lustre of the flames given out by the Sun. It is capable of destroying the demons, goblins, spirits and female spirits.

7. May the bow of Vāsudeva (Viṣṇu), that is striking suddenly, kill all my enemies, such as birds, men, *kūṣmāṇḍa* and the spirits of the dead.

8. Those who have been shaken by the shining lustre of the stroke of the sword, let those assembed (enemies) be subdued at once, like serpents by Garuḍa (vehicle of Viṣṇu).

9-12. May the *kūṣmānḍas*, *yakṣas*, demons, the night wanderers, spirits of the dead, Vināyakas, cruel men, *jambhagas* (jackals ?), birds, lions and other animals, serpents and others become good being struck by the sound of the conch of Viṣṇu. Those that take away my thinking faculty, those men who affect my memory, those who affect my strength and splendour, those who cast their shadow, those who affect my pleasures, those who destroy my traits, may those *kūṣmāṇḍas* get destroyed by the sound of the disc of (Lord) Viṣṇu.

13. May my intellect, mind and sense-organs be healthy by the singing of (the glory of) lord of lords, Vāsudeva.

14. May (Lord) Janārdana, Hari, be behind me, in my front, on the south and north and at the angular points. One that makes obeisance to (the Lord) Janārdana, one worthy of worship, Īśāna, endless and undecaying will not have grief.

15. Just as (Lord) Hari is the Supreme Brahman, that Keśava is above the form of the universe. May my three kinds of inauspiciousness get destroyed by the truth of singing the name Acyuta (undecaying).

CHAPTER TWO HUNDRED AND SEVENTY-ONE

The different recensions of the Vedas

Puṣkara said :

1. The number of hymns of the *Ṛg* (*veda*), *Yajur* (*veda*), *Sāma* (*veda*) and *Atharva* (*veda*) that yield all (the desires) and confer the four ends of the human life[1] is one lakh.

2. (The *Ṛgveda*) is divided into two branches, Sāṅkhyāyana and Āśvalāyana. The *brāhmaṇas* (of this *Veda*) (contain) two thousand one hundred and ten hymns.

3. The *Ṛgveda* is considered as the authority by the Dvaipāyanas and others. The hymns of the *Yajurveda* number one thousand nine hundred and ninetynine.

4-5. Their branches are one thousand eightysix. The branches of the *Yajur* (*veda*) are (known as) Kāṇvī, Mādhyandinī, Kaṭhī, Mādhyakaṭhī, Maitrāyaṇī, Taittirīya and Vaiśampāyana.

6-8a. The first (branch) of the *Sāmaveda* is known as Kauthuma and the second as Atharvaṇāyanī. The songs of this *Veda* consist of *āraṇyaka*, *uktha* and *ūha*. The extent of the (*Sāmaveda*) is said to be a collection of nine thousand four hundred and twentyfive.

8b-9a. Sumantu, Jājali, Ślokāyani, Śaunaka, Pippalāda, Muñjakeśa and others (are those who represent the branches) of *Atharva* (*veda*).

9b-10. The Lord (Viṣṇu) in the form of (sage) Vyāsa divided the ten thousand and six hundred hymns and one hundred *Upaniṣads* into different recensions. (Lord) Viṣṇu also made the divisions of the Epics and *Purāṇas*.

11-12. The bard Lomaharṣaṇa got it from Vyāsa. Sumati, Agnivarcas, Mitrayu, Śiṁśapāyana (Śāṁśapāyana ?), Kṛtavrata and Sāvarṇi were his disciples. Śāṁśapāyana and others were the makers of the collection of Purāṇic texts.

13. The *Brahma* (*purāṇa*) and other *Purāṇas* are eighteen. (They are known to be) learning relating to (Lord) Hari

1. Righteousness, material prosperity, pleasures and beatitude.

(Viṣṇu). (Lord) Hari remains in the form of learning in the great *Purāṇa* (called) *Agni*.

14. One would get enjoyment and emancipation by worshipping and praising Him, who is immanent, transcendent and bears the gross and subtle forms.

15. (That) all-pervasive, triumphant (lord) wishing for prosperity is of the forms of Fire, Sun etc. (Lord) Viṣṇu, that is the mouth of the gods in the form of the Fire (god), is the supreme state.

16. The embodiment of sacrifices is praised in the *Vedas* and *Purāṇas*. The *Āgneya-purāṇa* is the greatest of the forms of Viṣṇu.

17-22. The composer and listener of the *Āgneya-purāṇa* is (Lord) Janārdana (Viṣṇu). Hence the *Āgneya-purāṇa* is great as that made up of all the *Vedas*. It is of the form of all learning, meritorious, of the form of all knowledge and excellent. It is of the form of all the beings and of (Lord) Hari (Viṣṇu). (It is meritorious) for the men who read and listen to (its narration). It gives knowledge to those who seek knowledge. It yields material prosperity to those who seek material prosperity. It confers kingdom on those who desire to have kingdom. It yields righteousness to those who seek righteousness. It confers heaven on those who seek heaven. It blesses those who seek progeny with progeny. It gives cows to those who seek cows. Those who seek a village would be blessed with a village. Those who desire pleasures would be getting pleasures. It gives all good fortune. It gives good qualities and fame to men. Those who seek victory would get victory. It gives all things to those who seek everything. Those who desire emancipation would be blessed with emancipation. The *Agnipurāṇa* destroys the sins of sinners.

CHAPTER TWO HUNDRED AND SEVENTY-TWO

The meritoriousness of making gifts of the different Purāṇas

Puṣkara said :

1-2. (The *Purāṇa*) that was narrated by Brahmā to Marīci in olden days in fifty thousand verses (is said to be) *Brahma-purāṇa*. One who desires to attain heaven should write and give it as a gift on the full moon day in (the month of) *Vaiśākha* (May-June) together with water and a cow. The *Padma purāṇa* that contains twelve thousand verses should be given (on a similar day) in (the month of) *Jyeṣṭha* (June-July) together with a cow.

3-4a. (Sage) Parāśara narrated the *Vaiṣṇavapurāṇa* based on the accounts of the *Varāhakalpa*[1] in twenty thousand verses. One who makes a gift (of the same) together with water and a cow in (the month of) *Āṣāḍha* (July-August) would reach the place of (Lord) Viṣṇu.

4b-5. The *Vāyavīya* (*purāṇa*) (that contains) fourteen thousand (verses) (is) dear to (Lord) Hari (Viṣṇu). The Wind god has narrated the righteous way in this (*Purāṇa*) with reference to (the incidents of) the *Śvetakalpa*. It has to be copied and given as a gift to a brahmin together with the molasses and a cow (on the full moon day) in (the month of) *Śrāvaṇa* (August-September).

6-7. It is said to be the *Bhāgavata* (*purāṇa*) in which the virtues have been explained with reference to the *gāyatrī*[2] (*mantra*) and also the killing of the demon Vṛtra during the *Sārasvata-kalpa* has been described. It should be given as a gift in (the month of) *Proṣṭhapadi* (September-October) together with a golden lion. It contains e.ghteen thousand (verses).

8-9a. It is said to be the *Nāradiya* (*purāṇa*) consisting of twenty five thousand (verses) in which (the sage) Nārada described the virtues based on the *Bṛhatkalpa*. One can have the supreme attainment by making a gift (of the same) (on a full moon day) in (the month of) *Āśvina* (October-November) together with a cow.

1. There are thirty-two *kalpa* periods each equal to 432 million years of mortals.

2. RV. 3.62.10.

9b-10a. The *Mārkaṇḍeya* (*purāṇa*) (contains) nine thousand (verses) in which there is a discussion of righteousness and unrighteousness relating to the enemies. It should be given as a gift (on the full moon day) in (the month of) *Kārttika* (November-December).

10b-11. That (*Purāṇa*) is *Āgneya* that was spoken by the Fire-god to (sage) Vasiṣṭha. (It contains) twelve thousand (verses) and imparts all knowledge. It should be copied and offered as a gift in (the month of) *Mārgaśirṣa* (December-January). It yields everything.

12. The *Bhaviṣya* (*Purāṇa*) (contains) fourteen thousand (verses). It had its origin from the Sun. (Lord) Bhava (Śiva) narrated it to Manu. It should be offered as a gift in (the month of) *Pauṣya* (January-February) together with molasses etc.

13-14a. The *Brahmavaivarta* (*purāṇa*) was narrated by Sāvarṇi (Manu) to (sage) Nārada (dealing) with the history of Rathantara and the boar (manifestation of Viṣṇu) in eighteen thousand (verses). One who gives it in (the month of) *Māgha* (February-March) as a gift would reach the world of Brahmā.

14b-15. The *Liṅga* (*Purāṇa*) is that in which the great Lord (Śiva) residing in the fiery *liṅga* in the *Āgneyakalpa* described the virtues in eleven thousand (verses). One who makes a gift of the same in (the month of) *Phālguna* (March-April) together with sesamum and cow would have the vision of (or attain to) Śiva.

16-17a. The *Varāha* (*purāṇa*) was narrated by (Lord) Viṣṇu in fourteen thousand (verses). The account of the boar (form of Viṣṇu) was propagated by (Lord) Viṣṇu on the earth (assuming the form) of a man. (One who makes a gift of it) together with a golden (image of) eagle in (the month of) *Caitra* (April-May) would reach the place of (Lord) Viṣṇu.

17b-18a. The great *Skānda* (*purāṇa*) was narrated by (Lord) Skanda in eighty-four thousand (verses) on the virtues in the *Tatpuruṣa kalpa*. One should make a gift (of the same).

18b-19a. The *Vāmana* (*purāṇa*) narrates the story of (Lord) Hari (Viṣṇu) relating to *Dhaumakalpa* in ten thousand (verses)

dealing with the virtues and material prosperity should be given (as a gift) during autumnal equinox.

19b-20a. The *Kūrma* (*purāṇa*) was narrated by the tortoise (form of Lord Viṣṇu) in eight thousand verses in connection with (the story of) Indradyumna in the nether world. It should be given (as a gift) together with a golden (image of) tortoise.

20b-21a. The *Matsya* (*purāṇa*) was narrated by (Lord Viṣṇu in the form of a) fish to Manu at the beginning of the *kalpa* (period). It should be given (as a gift) at the time of the equinox together with a golden (image of) fish.

21b-22a. The *Garuḍa* (*purāṇa*) was narrated by (Lord) Viṣṇu in the *Tārkṣakalpa* describing the birth of Garuḍa (the vehicle bird of Lord Viṣṇu) from the universal egg. It should be given (as a gift) together with a golden (image of) *haṁsa* (swan).

22b-23a. The *Brahmāṇḍa* (*purāṇa*) is that in which (Lord) Brahmā described the greatness of the universe in twelve thousand (verses). It should be given (as a gift) to a brahmin.

23b-26. The reciter of the (*Mahā*) *bhārata* should be honoured with clothes, perfumes, garlands and other things after the completion of each *parvan* (each one of the eighteen divisions) and brahmins should be fed with sweet gruel. After (the recitation of) each *parvan* is complete cows, land, village, gold and other things should be given (as gift). After (the recital of the text) of *Bhārata* is complete, a brahmin and the *Saṁhitā* texts should be worshipped. Then the book should be wrapped in silken cloth and kept at a sacred place. (Lords) Nara and Nārāyaṇa[1] and the books should be worshipped with flowers and other things. The recitation should be completed by making gifts of cows, food, land and gold and feeding (the brahmins).

27-29. Great gifts should be made and different kinds of gems should be given. Two or three *māṣakas* (a particular weight of gold) should be given every month. It is laid down that gift (should be given) to the reciter at the commencement of the solstice. O Brahmin! The reciter should be worshipped by all

1. Originally regarded as identical but in mythology and epics considered as distinct beings, Arjuna being identified with Nara and Kṛṣṇa with Nārāyaṇa.

the listeners. One who makes a gift of the Epics and *Purāṇas* (in the above manner) after worship would get long and healthy life and would attain emancipation and heaven.

CHAPTER TWO HUNDRED AND SEVENTY-THREE

The description of the solar race

Fire-god said:

1-4. I shall describe to you the genealogies of the solar and lunar races and of other kings. (Lord) Brahmā was born from the (navel) lotus of (Lord) Hari (Viṣṇu). (Sage) Marīci was the son of (Lord) Brahmā. (Sage) Kaśyapa was born from Marīci and Sun from Kaśyapa. He (Sun) had three wives—Saṁjñā, Rājñī and Prabhā. Rājñī was the daughter of Raivata. She gave birth to a son (called) Revanta. Prabhā (gave birth) to Prabhāta through the Sun. Saṁjñā, the daughter of Tvaṣṭṛ (Viśvakarman) (gave birth) to a son (called) Manu. The twins Yamunā and Yama were born (to Rājñī). Chāyā gave birth to Sāvarṇi, Śani, Tapatī and Viṣṭi. Saṁjñā gave birth to Vaivasvata Manu and again the Aśvins[1].

5-6. Vaivasvata Manu had eight sons best of all but not equal to him—Ikṣvāku, Nābhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśu, Karuṣa and Pṛṣadhra. They were of great prowess and lived in Ayodhyā.

7. Ilā was the daughter (of Manu). Purūravas (was born) to her through Budha. That Ilā (again) became Sudyumna (a male) after delivering Purūravas.

8-10a. The three kings Utkala, Gaya and Vinatāśva were from Sudyumna. The country of Utkala was given to Utkala, the western part (of the earth) to Vinatāśva and all the quarters to the foremost king Gaya (with his capital at) Gayāpurī. Sudyumna obtained Pratiṣṭhāna by the words of

1. For an account relating to Saṁjñā and Chāyā See *Liṅg*. P. 65. 3-14.

Vasiṣṭha. After getting the kingdom, Sudyumna gave it away to Purūravas.

10b-11. Śakas (were) the sons of Nariṣyanta. Ambarīṣa, a devotee of (Lord) Viṣṇu (was the son) of Nābhāga and a protector of the people. The race of Dhārṣṭaka (was) from Dhṛṣṭa. Sukanya and Ānarta (were the sons) of Śaryāti. King Vairohya (was the son) of Ānarta.

12-16. Kuśasthalī became the domain of Ānarta. The virtuous Raivata, known as Kakudmin was the eldest among the hundred sons of Reva. He got the kingdom of Kuśasthalī. He heard the science of music from Brahmā in the company of his daughter. In moment of the god passed ages of the world of mortals. He returned to his city hurriedly surrounded by the Yādavas. He made the beautiful Dvāravatī (Dvārakā) having many doors (as his capital) guarded by the Bhojas, Vṛṣṇis and Andhakas led by Vāsudeva and others. He gave away (his daughter) Revatī of spotless beauty in marriage to Baladeva. Then he performed penance on the peak of the Sumeru mountain and reached the abode of (Lord) Viṣṇu.

17. Nābhāga had two sons, that were *Vaiśyas*, who became brahmins (later on). Kārūṣas (were born) from Karūṣa, who were of the warrior caste that were invincible.

18. Pṛṣadhra became a *śudra* on account of killing the cow of his preceptor. Vikukṣi, the divine ruler, was born from Ikṣvāku, the son of Manu.

19-20. Kakutstha was born from Vikukṣi and Suyodhana was his son. Pṛthu was his son. Viśvagāśva was the son of Pṛthu. His son was Āyus. Yuvanāśva was his son. Śrāvanta was born from Yuvanāśva. The city of Śrāvantikā in the east (was his capital).

21. Bṛhadaśva was born from Śrāvanta. Kuvalāśva was the next king. He got the name Dhundhumāra (as he killed a demon) named Dhundhu[1] in olden days.

22. The three kings Dṛḍhāśva, Daṇḍa and Kapila (were the sons) of Dhundhumāra. Haryaśva and Pramodaka (were born) from Dṛḍhāśva.

1. See *Vi. P.* IV. 2 40.

23. Nikumbha (was born) from Haryaśva and Saṁhatāśva from Nikumbha. Akṛśāśva and Raṇāśva were the two sons of Saṁhatāśva.

24. Yuvanāśva (was the son) of Raṇāśva. Māndhātṛ (was born) from Yuvanāśva. Purukutsa was (born) from Māndhātṛ. Mucukunda (was his) second (son).

25. Trasadasyu and Sambhūta[1] (were born) from Purukutsa through Narmadā. Sudhanvā was (born) from Sambhūta. Then Tridhanvā (was born) from Sudhanvā.

26. Taruṇa (was born) from Tridhanvā and Satyavrata (was) his son. Satyaratha (was born) from Satyavrata. Hariścandra (was) his son.

27-29. Rohitāśva (was born) from Hariścandra. Vṛka was (born) from Rohitāśva[2]. Bāhu (was born) from Vṛka and Sagara from Bāhu. His dear (wife) Prabhā was the mother of sixty thousand sons. (His other wife) Bhānumatī[3] (gave birth) to Asamañjasa from that king by the grace of the pleased (sage) Aurva. The sons of Sagara were burnt by Viṣṇu (Lord Viṣṇu in the form of sage Kapila) as they were digging up the earth. Aṁśumān (was born) from Asamañjasa. Dilīpa was (born) from Aṁśumān.

30. Bhagīratha (was born) from Dilīpa. He brought down the Ganges (from the heaven). Nābhāga (was born) from Bhagīratha and Ambarīṣa from Nābhāga.

31. Sindhudvīpa (was born) from Ambarīṣa. Śrutāyu is known to be his son. Ṛtuparṇa was (born) from Śrutāyu. Kalmāṣapāda (was) his son.

32. Sarvakarmā (was born) from Kalmāṣapāda. Anaraṇya was (born) from him. Nighna (was born) from Anaraṇya, Anamitra (from Anaraṇya) and Raghu (from Anamitra).

33. Dilīpa was (born) from Raghu. Aja (was) the (next) king (born) from Dilīpa. Dīrghabāhu (was born) from Aja and Kāla and Ajāpāla were (born in order).

1. Differs from *Vi. P.* IV. 3. 17 Anaraṇya was born from Trasadasyu.
2. The list here omits certain names. See *Vi. P.* IV. 3. 25.
3. The names of the wives of Sagara differ from *Vi. P.* IV. 4. 1.

34-35. Then Daśaratha was born. He had four sons who were all partial manifestations of (Lord) Nārāyaṇa (Viṣṇu). Rāma was the eldest among his (sons). That foremost of the Raghus was the ruler at Ayodhyā and the Killer of (the demon) Rāvaṇa. (Sage) Vālmīki composed his life accounts after hearing that from (sage) Nārada.

36. Kuśa and Lava, the furtherers of the family, (were) the sons of Rāma through Sītā. Atithi was born from Kuśa. Niṣadha (was) his son.

37. Nala was born from Niṣadha. Nabha was born from Nala. Puṇḍarīka was (born) from Nabha. Then Sudhanvā was born.

38. Devānīka (was born) from Sudhanvā and Ahīnāśva was his son. Sahasrāśva (was born) from Ahīnāśva and Candrāloka was born then.

39. Tārāpīḍa (was born) from Candrāloka. Candraparvata (was born) from him. Bhānuratha (was born) from Candragiri (parvatā). Śrutāyu was his son. These are known to be the descendants of the Ikṣvāku family that bore (the name of) the Solar race.

CHAPTER TWO HUNDRED AND SEVENTY-FOUR

Description of the Lunar race

Fire-god said :

1. I shall describe the Lunar race. It would destroy the sin of one who reads it. Brahmā was born from the navel-lotus of (Lord) Viṣṇu. (Sage) Atri was the son of Brahmā. (Soma was born) from Atri.

2-5. Soma performed the Rājasūya (sacrifice) and gave away (the suzerainty over) the three worlds as the fees (for the priest). When the final (bathing) was finished, the wives of the mortals who desired to look at his (beautiful) form served him being tormented by the arrows of the god of love. (Goddess) Lakṣmī deserted (lord) Nārāyaṇa. Sinīvālī, Dyuti,

Puṣṭi, Prabhā, Kuhū, Kīrti, Vasu and Dhṛti respectively deserted Kardama, Vibhāvasu, the undecaying Dhātā, Prabhākara, Haviṣmān, (the husband) Jayanta, Mārīca Kaśyapa and (husband) Nandī and entertained Soma alone then.

6-7. Soma also bestowed his affection on them as if they were his wives. The husbands of these (women) were not able to curse him or (punish him) with the weapons, although he had done a misdeed, as he had obtained suzerainty over the seven worlds by means of his penance.

8-10. Being influenced by their submission his mind faltered. Soma seduced hastily the glorious Tārā, the wife of Bṛhaspati (the preceptor of the celestials) and thus insulted the son of Aṅgiras (Bṛhaspati). On account of this (incident) there was the battle well-known as Tārakāmaya (involving the celestials) between the celestials and the demons causing great destruction to the world. Brahmā (intervened and) prevailed upon Uśanas (preceptor of the demons) (to shed his wrath) and entrusted Tārā to (the care of) Aṅgiras (Bṛhaspati).

11. Guru (Bṛhaspati) finding her pregnant said to her "Shed the child in the womb". The child that was delivered was effulgent and said "I am the son of Moon".

12-13. Thus Budha was born from Soma. Purūravas was his son. The nymph Urvaśī deserted heaven and was enamoured of him. O Great sage ! The king spent fiftynine years with her.

14. There was only one fire in days of yore which was made into three by him.[1] Purūravas practised *yoga* and reached the world of the Gandharvas.

15. Urvaśī (wife of Purūravas) gave birth to the kings Āyus, Dṛḍhāyus, Aśvāyus, Ghanāyus, Dhṛtimān, Vasu, Divijāta and Śatāyus[2].

16-19. Nahuṣa, Vṛddhaśarman, Raji, Darbha and Vipāpmā were the sons of Āyus. Raji had a hundred sons known as Rājeyas. Raji having obtained a boon from (Lord) Viṣṇu killed

1. For a detailed account see *Vi. P.* IV. 6. 77-94.

2. Sons are said to be only six in the *Purāṇas* and *MBh.*—Āyu, Dhīmān, Amāvasu, Dṛḍhāyu, and Śatāyu. See *MBh.* Ādi. 75.24-25.

the demons on the request of the celestials. He gave the status of a son to Indra and bestowed his kingdom on him and ascended the heavens (to fight with the demons). But the kingdom of Indra was usurped by the wicked sons of Raji. Bṛhaspati deluded the sons of Raji and restored that (kingdom) to Indra by means of performing the appeasing (rites) of the planets. Then they (the sons of Raji) became the followers of their own *dharma*.

20. Nahuṣa had seven sons—Yati, Yayāti, Uttama, Udbhava, Pañcaka, Śaryāti and Meghapālaka.

21-23. Yati, even as a boy, contemplated on (Lord) Viṣṇu and attained Him. Then Devayānī, the daughter to Śukra (the preceptor of the demons), became the wife of Yayāti. Then Śarmiṣṭhā, the daughter of Vṛṣaparva (became the wife) of Yayāti and had five sons. Devayānī gave birth to Yadu and Turvasu. Śarmiṣṭhā, the daughter of Vṛṣaparva (gave birth) to Druhya, Anu and Pūru. Yadu and Pūru, among them, (became) the founders of dynasties.

CHAPTER TWO HUNDRED AND SEVENTY-FIVE

Description of the dynasty of Yadu

Fire-god said :

1. Yadu had five sons—Nīlāñjika, Raghu, Kroṣṭu, Śatajit and Sahasrajit and Sahasrajit was the eldest among them.

2. Śatajit had three (sons)—Haihaya, Reṇuhaya and Haya. Dharmanetra (was the son) of Haihaya. Saṁhana (was the son) of Dharmanetra.

3. Mahimā was (the son) of Saṁhana. Bhadrasenaka (was born) from Mahimā. Durgama was (born) from Bhadrasena. Kanaka was (born) from Durgama.

4. Kṛtavīrya, Kṛtāgni, Karavīraka and Kṛtaujas were the four (sons) of Kanaka. Arjuna (Kārtavīryārjuna) (was born) from Kṛtavīrya.

5-9. Suzerainty over the seven continents of the earth, (possession of) thousand arms and invincibility by the enemy in the battle and certain death at the hands of (Lord) Viṣṇu in case of leading an unrighteous life were conferred on (Kārtavīrya) Arjuna who was doing penance. That king Arjuna performed ten thousand sacrifices. By the remembrance of him (his name) there was no loss of property in the kingdom. The kings would not certainly attain the position of Kārtavīrya by (doing) sacrifices, (giving) gifts, (performing) penances, by valour and by learning. Among the hundred sons of Kārtavīrya (the following) five (were) foremost—Śūrasena, Śūra, Dhṛṣṭokta, Kṛṣṇa and Jayadhvaja. (Jayadhvaja) was a great king among the Āvantayas.

10-11. Tālajaṅgha (was born) from Jayadhvaja. The sons of Tālajaṅgha formed the five branches of the Haihayas—Bhojas, Āvantas, Vītihotras, Svayaṁjātas and Śauṇḍikeyas. Ananta was (born) from Vītihotra. Durjaya (was) king from Ananta.

12. I shall describes the race of Kroṣṭu in which (Lord) Hari Himself was born. Vṛjinīvān (was born) from Kroṣṭu. Svāhā was (born) from Vṛjinīvān.

13. Ruṣadgu (was) the son of Svāhā and Citraratha (was) his son. Śaśabindu (was born) from Citraratha. He was a great monarch and a staunch devotee of (Lord) Hari.

14-15. Among the ten thousand intelligent, handsome, wealthy and radiant sons of Śaśabindu, Pṛthuśrava was the foremost. Suyajñaka was his son. Uśanas (was) the son of Suyajña. Titikṣu (was) the son of Uśanas.

16-18. Marutta was (born) from Titikṣu. Kambalabarhiṣa (was born) from him. (Rukmakavaca was born from him). Fifty (sons) were (born) from Rukmakavaca (among whom) Rukmeṣu, Pṛthurukmaka, Havis, Jyāmagha and Pāpaghna (were) most prominent. Jyāmagha was a hen-pecked husband. Vidarbha was (born) from Jyāmagha through Sevyā. Kauśika, Lomapāda and Kratha (were) his sons. From the excellent Lomapāda, Kṛti (was born) and Cidi (was) the son of Kauśika. His successor kings were hence known as Caidyas.

19. Kunti (was born) from Kratha, the son of Vidarbha.

Dhṛṣṭaka (was the son) of Kunti. Nidhṛti (was the son) of Dhṛṣṭa. His (son was) known as Udarka. Vidūratha (was his son).

20. Vyoma (was) the son of Daśārha (Vidūratha). It is said that Jīmūta was (born) from Vyoma. Vikala was the son of Jīmūta. Bhīmaratha (was) his son.

21. Navaratha (was born) from Bhīmaratha. Dṛḍharatha was (born) then. Śakunti (was born) from Dṛḍharatha. Karambhaka (was) from Śakunti.

22. Devarāta was from Karambha. Devakṣetra was his son. (A son) by name Madhu (was) from Devakṣetra. Dravarasa was from Madhu.

23. Puruhūta was from Dravarasa. Jantu was his son. Sātvata, the Yādava king of good quality, (was) the son of Jantu.

24. Bhajamāna, Vṛṣṇi, Andhaka and Devāvṛdha were the four (sons) of Sātvata. Their races were renowned.

25-26. Bāhya, Vṛṣṭi, Kṛmi and Nimi were (the sons) of Bhajamāna. Babhru was from Devāvṛdha. The following verse is sung about him: "We hear his virtues sung close by (in the same way) as we had heard from a distant place. Babhru is the foremost among men and (considered) by the celestials as equal to Devāvṛdha."

27. Babhru (had) four sons. (Those were) kings and devotees of (Lord) Vāsudeva (Hari). (They were Kuhura, Bhajamāna, Śini and Kambalabarhiṣ.

28. Dhṛṣṇu (was the son) of Kuhura. Dhṛti (was) the son of Dhṛṣṇu. Kapotaromā was from Dhṛti. Tittiri (was) his son.

29. Nara (was) the son of Tittiri. Candanadundubhi (was) his (son). Punarvasu (was) his son. Āhuka (was) the son of Āhukī (wife of Punarvasu).

30-33. Devaka was born from Āhuka and Ugrasena was born then. Devavān and Upadeva are known to be the sons of Devaka. They had seven sisters. (Devaka) gave them in marriage to Vasudeva. They were Devakī, Śrutadevī, Mitradevī, Yaśodharā, Śrīdevī, Satyadevī and Surāpī. Ugrasena had nine sons among whom Kaṁsa was the eldest, (the others being) Nyagrodha, Sunāman, Kaṅku, Śaṅku (the protector of earth), Sutanū, Rāṣṭrapāla, Yuddhamuṣṭi and Sumuṣṭika.

34. Vidūratha, the chief among the charioteers (was) the son of Bhajamāna. The powerful king Śūra was the son of Vidūratha.

35. Śoṇāśva and Śvetavāhana (were) the two sons of that mighty monarch. Śamī, Śatrujit and others were the five sons of Śoṇāśva.

36-37. Pratikṣetra (was) the son of Śamī and Bhojaka (was the son) of Pratikṣetra. Hṛdika (was) the son of Bhoja. Hṛdika had ten sons—Kṛtavarmā, Śatadhanvā, Devārha, Bhīṣaṇa and others. Kambalabarhis (was born) from Devārha. Asamaujas was (then born from Kambalabarhis).

38-39. Sudaṁṣṭra, Suvāsa and Dhṛṣṭa were (born) from Asamaujas. Gāndhārī and Mādrī were the wives of Dhṛṣṭa. Sumitra was born to Gāndhārī. Mādrī gave birth to Yudhājit. Anamitra and Śini (were the descendants) from Dhṛṣṭa. Devamīḍhuṣa (was born) then.

40-43. Nighna (was) the son of Anamitra. Prasenaka and Satrājit (were the sons) of Nighna. When Prasena was wearing the *syamantaka* jewel got from Sun god by Satrājit and wandering in the forest, a lion killed him and carried away the gem. The lion was killed by Jāmbavān (the king of bears) and Jāmbavān was conquered by (Lord) Hari (Viṣṇu). He got the jewel and Jāmbavatī (the daughter of Jāmbavān) and went to the city of Dvārakā (on the western coast of India in Gujarat). (He) gave (the gem) to Satrājit. Śatadhanu killed him (Satrājit). The famous Kṛṣṇa killed Śatadhanu, recovered the gem and entrusted the gem to Akrūra in the presence of Bala (deva) and the Yādava chiefs.

44. Kṛṣṇa thus got rid of the false accusation on him that he had killed Satrājit. One who reads (this account) would go to the heaven. Satyabhāmā (the daughter of Satṛājit) became the wife of Kṛṣṇa.

45. Śini was born from Anamitra. Satyaka (was) the son of Śini. Sātyaki was born from Satyaka. Dhuni was (born) from Yuyudhāna (Sātyaki).

46. Yugandhara (was) the son of Dhuni. Svāhya was (born from him). He was invincible in battle. Ṛṣabha and Kṣetraka (were) his (sons). Śvaphalkaka (was born) from Ṛṣabha.

47. Akrūra (was) the son of Śvaphalka. Sudhaṁvaka (was born) from Akrūra. Vasudeva and others (were born) from Śūra. Pṛthā (Kuntī) was the wife of Pāṇḍu.

48. Yudhiṣṭhira was born to Kuntī (wife) of Pāṇḍu, from Dharma (god of virtue), Vṛkodara (Bhīmasena) from Vāya (Wind god), Dhanañjaya (Arjuna) from Indra and Nakula and Sahadeva to Mādrī (the other wife of Pāṇḍu).

49-51. (Bala) rāma, Sāraṇa and Durdama (were born) to Rohiṇī from Vasudeva. Susenaka was born first. to Vasudeva through Devakī. (The other sons were) Kīrtimān, Bhadrasena, Jārukhya, Viṣṇudāsaka and Bhadradeha. Kaṁsa killed these six childern. Then Bala (rāma), Kṛṣṇa, Subhadrā, that speaks sweet and Cārudeṣṇa (were born). Sāmba and others were the sons of Jāmbavatī from Kṛṣṇa.

CHAPTER TWO HUNDRED AND SEVENTYSIX

The manifestations of Lord Viṣṇu

Fire-god said :

1-2. (The patriarch) Kaśyapa manifested as Vasudeva and Aditi (his wife) as the excellent Devakī. Kṛṣṇa was born to Devakī and Vasudeva being endowed with penance for the sake of the protection of righteousness, removal of unrighteousness, protection of the celestials and others and the destruction of the demons and others.

3-5a. Rukmiṇī, Satyabhāmā, Satyā, Nāgnajitī, Gāndhārī, Lakṣmaṇā, Mitravindā, Kālindī, Jāmbavatī, Suśīlā, Mādrī, Kauśalyā, Vijayā, Jayā and others were the sixteen thousand wives (of Kṛṣṇa) among whom Satyabhāmā served (Lord) Hari (Kṛṣṇa).

5b-6. Pradyumna and others were born to Kṛṣṇa through Rukmiṇī, Bhīma and others through Satyabhāmā, Sāmba and others through Jāmbavatī and thus were among the one hundred thousand sons of that wise man.

7-9. Yādavas were eighty thousand that were protected by (Lord) Kṛṣṇa. Pradyumna (son of Kṛṣṇa) had Aniruddha, who was fond of war, as his son through Vaidarbhī. The mighty Yādavas Vajra and others (were the sons) of Aniruddha. Thus there were three crores and sixty lakhs of Yādavas. He (Kṛṣṇa) appeared for the destruction of the demons that afflicted men. (Lord) Hari (Viṣṇu) is born as a mortal in order to regularise the duties (of men).

10. There were twelve battles between the celestials and the demons for the sake of their (legitimate) portions. The first (war of Viṣṇu was in) the man-lion form. The second war (was) as a dwarf.

11. The battle (fought) as the boar (was) the next one. The fourth one was for the churning of the nectar. The sixth one was the battle involving all the celestial bodies for the sake of resuscitation.

12. (The seventh one was the destruction of) the three cities. (The eighth one was for) the destruction of (the demon) Andhaka. The ninth one (was) the killing of (the demon) Vṛtra. The deadly (poison of) hālāhala was conquered (in the tenth one). (The demom) Kolāhala (was subdued in the next one).

13. (The next one was) the form as the man-lion, the protector of the celestials in olden days, that pierced the chest of (the demon) Hiraṇyakaśipu with his nails and made Prahlāda the king.

14. In (the dispute between) the celestials and the demons, (the Lord) was born of Kaśyapa and Aditi as a dwarf, deceived the powerful (demon) Bali and restored the kingdom to Indra.

15. The manifestation as a boar (was made by Lord Viṣṇu) and the demon Hiraṇyākṣa was killed, protecting the celestials thus. He lifted up the earth that got submerged and was praised by the celestials.

16. (The mount) Mandara was made the churning rod, (the serpent) Vāsuki as the string and (the ocean) was churned by the celestials and the demons. The ambrosia (that was obtained) was given to the celestials.

17. The celestials were in the same way protected at the time of the battle of the stars after preventing Indra, Guru, the

celestials and demons (from a combat) and thus the Lunar race was made to flourish.

18. (The sages) Viśvāmitra, Vasiṣṭha, Atri and Brahmā protected the celestials in the battle after warding off the demons that were having infatuation and hatred.

19. Lord Hari (Viṣṇu) was the refuge of (Lord) Īśāna (Śiva) that had (Lord) Brahmā as the charioteer of the earth, the chariot. The protector of the celestials and the destroyer of the demons burnt the three cities.

20. (Lord) Rudra (Śiva) was attacked by (the demon) Andhaka desirous of carrying away Gaurī (consort of Śiva). (Lord) Hari, who was fond of (his beloved) Revatī killed the demon Andha.

21. (Lord) Viṣṇu became the foam of the water at the time of the battle between the celestials and the demons and killed (the demon) Vṛtra that afflicted the celestials, and protected the virtues of the celestials.

22. (Lord) Hari, (manifested as) Paraśurāma, conquered the demons such as Śālva and protected the celestials after killing the wicked *kṣatriyas* (kings).

23. Madhusūdana (the destroyer of demon Madhu) took away the demon of Hālāhala poison from Maheśvara and destroyed the fear of the celestials.

24. The demon Kolāhala was conquered by Him at the battle of the celestials and demons. All the celestials were protected by (Lord) Viṣṇu by protecting righteousness.

25. The kings, princes, sages and the gods are the manifestations of (Lord) Hari, whether (their names) have been narrated or not (in the traditional list).

CHAPTER TWO HUNDRED AND SEVENTY-SEVEN

The narration of the lineage of Aṅga

Fire-god said :

1. Varga (was) the son of Turvasu. Gobhānu was his son. Traiśāni was (born) from Gobhānu. Karandhama (was the son) of Taraiśāni.

2. Marutta was (born) from Karandhama. Duṣyanta (was) his son. Varūtha was (the son) of Duṣyanta. Gāṇḍīra (was born) from Varūtha.

3. Gāndhāra (was born) from Gāṇḍīra. The mighty five peoples—Gāndhāras, Keralas, Colas, Pāṇḍyas and Kolas (were born) then.

4. Druhyu and Babhrusetu[1] (were the sons of Gāndhāra). Purovasu (was born) from Babhrusetu. Then Gāndhāra (was born) and Dharma from Gāndhāra. Ghṛta was (born) from Dharma.

5. Viduṣa (was born) from Ghṛta. Pracetas (was born) from him. He had a hundred sons (among whom) Ānadra, Sabhānara, Cākṣuṣa and Parameṣuka (were foremost).

6. Kālānala (was born) from Sabhānara. Sṛñjaya, was born from Kālānala. Purañjaya (was the son) of Sṛñjaya. Janamejaya was his son.

7-8. Mahāśāla (was) his son. Mahāmanas was his son. O Brahman ! Uśīnara (was) from him. He had then a son Nṛga through (his queen) Nṛgā, (a son) Nara through (his queen) Narā and (a son) Kṛmi (through) Kṛmi. Suvrata was born (to him) through Dṛṣadvatī.

9. Pṛthudarbha, Vīraka, Kaikeya and Bhadraka were the four sons of Śibi. There were prosperous regions in their names.

10. Titikṣu was born from Uśīnara. Ruṣadratha (was born) from Titikṣu. Paila was (born) from Ruṣadratha. Sutapā (was) the son of Paila.

11. The great ascetic Bali (was born) from him. Aṅga, Vaṅga, Mukhyaka, Puṇḍra and Kaliṅga (were the sons) of Bali. Bali, the ascetic, (generated them) by means of his power.

1. Given as two separate names and subsequent names also differ. See *Vi. P.* IV. 17.

12. Dadhivāhana was (born) from Aṅga. Diviratha (was the next) king after him. Dharmaratha (was born) from Diviratha. Citraratha (was) his son.

13. Satyaratha (was born) from Citraratha. Lomapāda (was) his son. Caturaṅga (was born) from Lomapāda. Pṛthulākṣa (was) his son.

14. Campa was (born) from Pṛthulākṣa. Haryaṅgaka was from Campa. Bhadraratha was from Haryaṅga. Bṛhatkarman (was) his son.

15. Bṛhadbhānu was born from him. Bṛhātmavat (was) from Bṛhadbhānu. Jayadratha was from him. Bṛhadratha (was born) from Jayadratha.

16. Viśvajit (was born) from Bṛhadratha. Karṇa was from Viśvajit. Vṛṣasena (was the son) of Karṇa. Pṛthusena was his son. These are the kings born in the race of Aṅga. Describe me the race of Puru.

CHAPTER TWO HUNDRED AND SEVENTY-EIGHT

The description of the lineage of Puru

Fire-god side :

1. Janamejaya was (born) from Puru. Prācīnavān was his son. Manasyu was from Prācīnavān. Vītamaya (was) the (next) king from him.

2. Śundhu was from Vītamaya. Bahuvidha was the son of Śundhu. Saṁyāti (was) from Bahuvidha. Rahovādī[1] (was) his son.

3-4. Bhadrāśva (was) his son. Bhadrāśva had ten sons— Ṛkṣeyu, Kṛṣeyu, Sannateyu, Ghṛteyu, Citeyu, the noble Sthaṇḍileyu, Dharmeyu, Sannateyu (?), Kṛteyu and Matināra.

5. Taṁsurodha, Pratiratha and Purasta were the sons of Matināra. Kaṇva was (born) from Pratiratha. Medhātithi was from Kaṇva.

1. Names differ from *VI.P.* IV. 19.

6-8. Duṣyanta, Pravīra, Sumanta and Vīra (were) the four (sons) from Taṁsurodha. Bharata was (born) from Duṣyanta through Śakuntalā. The descendants known as Bhāratas were mighty. When the sons of Bharata were lost on account of the wrath of the mother, then the Maruts (gods) brought Bharadvāja, son of Bṛhaspati and made (him) to meet (Bharata). Vitatha was born as a consequence of rituals (done by Bharadvāja).

9-11. That Vitatha also generated five sons—Suhotra, Suhotṛ, Gaya, Garbha and the great Suketu. Kapila had two sons—Kauśika and Gṛtsapati. The brahmins, warriors, tradesmen were the sons of Gṛtsapati. The Dīrghatamas were the sons of Kāśi (Kauśika ?). Dhanvantari was (born) then. Ketumān was his son.

12. Hemaratha (was born) from Ketumān. He was well-known as Divodāsa. Pratardana (was) from Divodāsa. Bharga and Vatsa (were born) from Pratardana.

13. Anarka was from Vatsa. Kṣemaka was born from Anarka. Varṣaketu (was) from Kṣemaka. Vibhu is remembered (to be) from Varṣaketu.

14. Ānarta was the son of Vibhu. Sukumāraka (was the son) of Vibhu. Satyaketu (was born) from Sukumāra. Vatsabhūmi (was born) from Vatsaka.

15. Bṛhat (was) the son of Suhotra. Ajamīḍha, Dvimīḍha and the brave Purumīḍha were the three sons of Bṛhat.

16. The valorous Jahnu was born to Ajamīḍha and Keśinī. Ajakāśva was born from Jahnu. Balākāśva (was) his son.

17. Kuśika (was the son) of Balākāśva, and Gādhi, the Indra, (was born) from Kuśika. Satyavatī (was) the daughter of Gādhi and Viśvāmitra his excellent son.

18-20. Devarata and Katimukha were the sons of Viśvāmitra. Śunaḥśepa (known also as) Aṣṭaka (was) the other (son). Śānti was born as son to Ajamīḍha through Nīlinī. Purujāti (was born) from (Su) Śānti. Bāhyāśva (was born) from Purujāti. The five kings Mukula, Sṛñjaya, Bṛhadiṣu, Yavīnara and Kṛmila (were) from Bāhyāśva. They were known as the Pāñcālas.

21-23. (The descendants) of Mukula, (known as) the Maukulyas were brahmins endowed with property. Cañcāśva was born from Mukula. Cañcāśva had the twins—Divodāsa and Ahalyā. Śatānanda (was born) from Śaradvata through Ahalyā. Satyadhṛk (was born) from Śatānanda. Then a pair, Kṛpa and Kṛpī, (were born from Satyadhṛk). Maitreya (was born) from Divodāsa and then Somapa (from Maitreya). Pañcadhanus (was born) from Sṛñjaya. Somadatta was his son.

24. Sahadeva (was born) from Somadatta. Somaka (was born) from Sahadeva. Jantu was from Somaka. Pṛṣata (was) the son of Jantu.

25. Drupada (was) from Pṛṣata. Dhṛṣṭadyumna (was) from him. Dhṛṣṭaketu was his son. Ṛkṣa was born to Ajamīḍha through Dhūminī.

26. Saṁvaraṇa was born from Ṛkṣa. Kuru (was) then (born) from Saṁvaraṇa. He migrated from (the city of) Prayāga and founded (the kingdom of) Kurukṣetra.

27. Sudhanvā, Sudhanu, Parikṣit and Arimejaya (were the sons) of Kuru. Suhotra was from Sudhanvā. Cyavana was born from Suhotra.

28-29. Seven other sons such as Bṛhadratha, Kuśa, Vīra, Yadu, Pratyagraha, Bala and Matsyakālī, were born through (his queen) Girikā by propitiating (the sage) Vasiṣṭha. Kuśāgra was from King Bṛhadratha. Vṛṣabha was born from Kuśāgra and Satyahita was his son.

30. (His son was) Sudhanvā, Ūrja was his son. Sambhava was (born) from Ūrja. Jarāsandha (was) from Sambhava. Sahadeva was his son.

31. Udāpi (was born) from Sahadeva. Śrūtakarmaka (was born) from Udāpi. The righteous Janamejaya was the descendant of Parikṣit.

32. Trasadasyu (was born) from Janamejaya. Suratha, Śrutasena, Ugrasena and Bhīmasena (are) the names of the sons of Jahnu.

33. Janamejaya had two sons Suratha and Mahimān. Vidūratha was born from Suratha. Ṛkṣa was born from Vidūratha.

34. Bhīmasena was the son of Ṛkṣa[1] the second. Pratīpa (was) from Bhīmasena. Śantanu (was the son) of Pratīpa.

35. Devāpi, Bālhika and Somadatta (were born) from Śantanu. Somadatta, Bhūri, Bhūriśravas and Śala were born from Bālhika.

36-38. Śantanu had Bhīṣma through Gaṅgā and Vicitravīryaka through Kālī (Satyavatī). Kṛṣṇa Dvaipāyana begot Dhṛtarāṣṭra, Pāṇḍu, and Vidura through the wife of Vicitravīrya. Yudhiṣṭhira, Bhīmasena and Arjuna were the three sons of Pāṇḍu through Kuntī and Nakula and Sahadeva through Mādrī by divine agency. Saubhadra (Abhimanyu born to Subhadrā) (was the son) of Arjuna. Parikṣit (was born) from Abhimanyu.

39-40. Draupadī was the wife of the Pāṇḍavas. Through her Prativindhya was born to Yudhiṣṭhira, (Śrutasena) from Bhīmasena, Śrutakīrti from Dhanañjaya (Arjuna), Śrutavarmā from Sahadeva and Śatānīka was the (son) of Nakula. Ghaṭotkaca was another (son) of Bhīmasena through Hiḍimbā.

41. These are the past and future kings. There is no count of their numbers. O Brahmin! They have gone along with the passage of time. Lord Hari (Viṣṇu) is really the time. Hence one should worship Him. Hence one should offer oblation to fire intended for Him that would yield all the desires.

CHAPTER TWO HUNDRED AND SEVENTY-NINE

The description of the potent remedies

Fire-god said :

1. I shall describe the science of medicine, that was propounded by lord Dhanvantari to Suśruta, the essence that would revive the dead.

Suśruta said :

2. Describe to me the science of medicine that would cure

1. See verse 25 for Ṛkṣa, the first.

the diseases of men, horses and elephants and also the potent combinations and potent charms that would revive the dead.

Dhanvantari said :

3-7. One that is having fever should be made to fast by the physician protecting his strength and then feed him with gruel made of fried paddy and dry ginger. The patient having thirst at the end of the fever (should be given) water boiled with *musta* (cyprerus rotundus), *parpaṭa* (oldenlandia), *uśira* (the fragrant root of a plant), sandal, *udicya* (a kind of perfume) and dry ginger. After six days, (the patient) may be made to drink pungent food certainly. After the disorder has subsided, (medicated) oil should be rubbed (on the body). Then purgative should be given. Old *nivāra* (rice grown without cultivation), *ṣaṣṭika* (a kind of rice), red paddy and *pramodaka* (a kind of rice) and similar things and barley converted into any form are the favourite (food) at (the time of) fever. Green gram, *masūra* (a kind of pulse), chick-pea, horse-gram, saussurea, *āḍhaka* (a kind of pulse), *nāraka* (?), *karkoṭaka* (a kind of paddy), *kaṭolbaka* (?), snake-gourd, neem together with the fruits, *parpaṭa* and pomegranates (could safely be used by a patient) having fever.

8. An emetic is commended in the case of downward hemorrhage and a purgative in upward (hemorrhage). The six constituents[1] except the dry ginger (should be given) as the drink.

9-10. Flour of barley, wheat, fried paddy, barley, *Śāli* (a kind of rice), *masūra*, *makuṣṭha* (a kind of rice), chick-pea, green-gram and eatables (made) of wheat mixed with ghee and milk are beneficial. Honey and the juice of *vṛṣa* (a kind of drug) are good. Eating old *śāli* rice is beneficial in dysentry.

11. The food that does not cause excessive (motion), and that mixed with the barks of *lodhra* (a kind of tree) are commended. One should avoid taking food that causes excess of wind. One should always make (extra) efforts in (treating) the enlargement of spleen.

12. (Those suffering from dropsy) should take fried barley with milk. *Vāstūka* (chenopodium album) mixed with ghee,

1. These are *musta, parpaṭaka* etc. noticed in verse 4 above.

wheat, *śāli* rice and bitter things are beneficial for those having dropsy.

13-14a. Wheat, *śāli* rice, green gram, cow's urine, *ṛkṣa, khadira, abhayā, pañcakola* (the five spices—long pepper etc.), venison, neem, *dhātri* (a variety of myrobalan), snake-gourd, the juice of citron, nutmeg, dried radish and *saindhava* (a kind of rock-salt) (are good for dropsy).

14b-16. Water (boiled) with *khadira* is commended as a drink for those affected with leprosy. (Similarly) *masūra* (a kind of pulse) and green-gram (with water should be given) for drinking. Old *śālī* rice may be eaten. The juice of venison (mixed) with neem and *parpaṭaka* and vegetables, *viḍaṅga* (embelia ribes), black pepper, *musta, kuṣṭha, lodhra*, natron (are also good). Paste of red arsenic and *vacā* (a kind of aromatic root) with (cow's) urine cures leprosy.

17-19a. Cakes, *kuṣṭha, kulmāṣa* (black barley) and barley etc. are beneficial for diabetes. Things made out of cooked barley, green gram, horse-gram, old *śāli* rice, vegetables that are bitter and astringent, bitter green things, oils (extracted) from sesamum, *śigru* (the leaves of a kind of tree), *vibhītaka* (a kind of myrobalan) and *iṅgudi* and greengram, barley, wheat and grains stored for a year (are also good).

19b-21. The juice of venison is commended as food for those suffering from pulmonary consumption. Horse-gram, green-gram, black pepper etc. and dry radish compounded with venison or cakes or bird's flesh or compounded with curd and pomegranade juice, dressed with the juice of citron, honey, grapes and *vyoṣa* (dried ginger, long and black pepper) and cooked barley, wheat and *śāli* rice should be given as food to an asthma patient.

22. Decoction made of the ten kinds of drugs (such as *bṛhati* etc.), *bala, rāsnā* and horse-gram should be drunk with cakes in order to get relief from breathing (difficulty) and hiccough.

23. One should take dry radish, horse-gram, *mūla* (the root of long pepper) and juice of venison mixed with cooked barley, wheat and *śāli* rice and old *uśira*.

24. One who is having a swelling should eat molasses

together with *pathyā* (the long pepper) or molasses with dry ginger. Both buttermilk and *citraka* (a kind of root) are excellent remedies for diarrhoea.

25-26. Old barley, wheat, *sāli* rice, juice of venison, green-gram, *āmalaka* (one variety of myrobalan), dates, grapes, jujube fruits, honey, clarified butter, milk, *sakra*, neem, *parpaṭaka*, *vṛṣa*, buttermilk and *ariṣṭa* are always commended for rheumatic patients.

27-28a. Purgatives should be given to those having heart disease. Long pepper is beneficial for those having hiccough. Buttermilk, gruel made from the fermentation of boiled rice, spirit distilled from molasses together with cold water (are also beneficial). *Muktas*, natron and wine are commended in any distemper due to drunkeness.

28b-30a. A person who has been injured (on the chest) should drink lac together with honey and milk. Wasting diseases could be cured by eating the essence of meat and by protecting the digestive power. One should eat red *śāli*, *nīvāra* and *kalama* varieties of rice, cooked barley, meat, vegetables, natrum and *śaṭi*.

30b-31. In the same way *pathyā* (is beneficial) for piles. Its scum (should be used) with buttermilk and water. *Musta* should be repeatedly used. Ointment with turmeric and *citraka* should be applied. Modified forms of boiled barley, *śāli* rice, *vāstūka* (chenopodium album) and natrum (are also beneficial).

32. Water-melon, cucumber, and wheat mixed with milk, (juice of) sugarcane and ghee are commendable for painful discharge of urine. Scum and wine etc. (are commended) for drinking.

33-34. Fried paddy, flours of fried barley, honey, flesh roasted on a stick, brinjal and gourd are drinks for remedying vomitting. Cooked *śāli* rice, water and milk simply heated or boiled (would be beneficial for the same). Pills of *musta* and molasses held in the mouth would remove thirst.

35-37a. Modified forms of cooked barley, cakes made of dried radish, vegetables, snake-gourd and tender shoots of cane would remedy the stiffness of thigh. One should take food consisting of old wheat, barley, *śāli* rice together with soup made of green-gram *āḍhaka* and *masūra* (different kinds of

pulses), sesamum, juice of venison, *saindhava* (a kind of rock-salt), ghee, grapes, dried ginger, *āmalaka* (a kind of myrobalan) and black pepper.

37b-38. One who is having a dry spreading itch (should use) juice of pomegranate together with candied sugar, honey and grapes. Red paddy, wheat, barley, green-gram and other such light (eatables are also beneficial). *Kākamāri*, shoots of cane, *vāstūka* and natrum (may also be used).

39. Water, candied sugar and honey are commended for remedying acute gout. *Dūrvā* (a kind of grass) soaked in ghee is beneficial in nasal diseases.

40. Oil made up of the juice of *bhṛṅgarāja* (a kind of shrub) or the juice of *dhātrī* (a variety of myrobalan) (may be used) as sternutatory in all diseases relating to the head.

41-42. O Brahmin ! The eating of sesamum and drinking cold water and eating cold food are said to strengthen teeth and also give supreme satisfaction. Gargling with sesamum oil would also strengthen teeth. The powdered *viḍaṅga* (mixed with) goat's urine is used in destroying all worms.

43. The fruits of *dhātrī* (a variety of myrobalan) and clarified butter are excellent as an ointment for head for the destruction of all diseases relating to head. The food should consist of oily and hot things.

44. Filling ear with oil or the urine of goat is excellent for the destruction of pain in ear. O Brahmin ! All kinds of oysters (may also be used).

45-48. A wick made by compounding red chalk, sandal, lac and buds of *mālatī* (a kind of jasmine flower) would cure the whiteness in eye. *Vyoṣa* (dried ginger), long pepper and black pepper) mixed with the *triphalā* (the three myrobalans taken collectively), and water with blue vitriol would cure all eye diseases. The collyrium of blue vitriol will also produce the same result. (If collyrium) fried in ghee, ground on a stone together with *lodhra*, sour gruel and natrum is sprinkled, it would be beneficial in all the diseases of eyes. Application of ointment of red chalk and sandal is commended for the external eye. One should always use *triphalā* (the three kinds of myrobalans) for curing the diseases of the eyes.

49-51a. One who desires to have a long life should take (a mixture of) honey and clarified butter every night. Milk and ghee boiled with the juice of *śatāvari* are known to be the givers of vitality. Similarly *kalambikās*, black-gram, milk and ghee increase vitality. *Triphalā* is known to be the giver of long life (when used) with *madhuka* as before. (The same) together with the juice of *madhuka* would arrest all senile degeneration.

51b-52. O Brahmin ! Ghee heated with *vacā* would destroy the defects due to goblins. Food offered to manes would give intellect and secure all objects. A decoction made of the paste of *balā* is beneficial when besmeared.

53. Oil together with *rāsnā* and *sahacaya* (is good) for deranged wind. Food that does not cause excessive phlegm is commended for abscess.

54. Flours of fried barley made into balls as well as *amlā* are commended (for making the abscess) to ripen. The pulverised neem (is used) to make (the ripened abscess to) open and for healing.

55. The treatment of women after delivery consists mainly of offering oblations to all the creatures. The use of amulet for women after the delivery as well as for animals is always beneficial.

56-60a. Chewing the leaves of neem is the remedy for one bitten by a snake. The (shoots of) palmyrah, *keśya*, old oil, old barley and old ghee (are also good for the same). A fumigation with the plumes of peocock with ghee (is good) for one bitten by a scorpion. A plaster of the seeds of *palāśa* ground with the juice of *arka* (plant) (is also beneficial). Black pepper or yellow myrobalan with the three kinds of myrobalans (is beneficial) for one bitten by a scorpion. If the juice of arka (plant), gingelly oil, flesh and molasses in equal proportion is drunk, it would at once destroy the poison due to (the biting of) a dog that is difficult to cure. The root of rice (if ground) with equal part of *trivṛt* (three kinds of myrobalans) and clarified butter and drunk, it would destroy quickly the poisons due to snakes, and other insects even if they are very powerful.

60b-61. (A mixture of) sandal, *padmaka*, *kuṣṭha*, *latāmbu* (?), *uśira*, *pāṭalā*, *nirguṇḍi*, *śārivā* and *selu* (?) would destroy the poison due to spiders. O Brahmin ! Molasses and dried ginger are

commended as eliminator (of toxic matter) from head.

62. Nothing excels oil or ghee for anointing, as a drink or as diuretic. Fire is the best sweating agent. Cold water is the best astringent.

63. The *trivṛt* (the three myrobalans) is the best purgative. So also *madana* is the best emetic. Oil, clarified butter, and honey are the best remedy for (deranged) wind, biles and phlegm, as diuretic, and emetic.

CHAPTER TWO HUNDRED AND EIGHTY

The remedies for all the diseases

Dhanvantari said:

1a. Diseases are considered to be (of four kinds such as), relating to the body, relating to the mind, arising accidentally and arising naturally.

1b-2a. Fever, leprosy and the like (are considered) to be relating to the body. Anger etc. are considered to be relating to the mind. Those that are due to a blow etc. (are known) as accidental. Hunger, old age and the like (are known) as natural.

2b-3. One should give ghee, molasses and salt along with gold to a brahmin on a Sunday in order to get rid of the diseases relating to the body and those that are accidental. One who makes a gift of oil for bathing to a brahmin on a Monday would become free from all diseases.

4. Oil should be given on Saturday. One who makes a gift of food with cow's milk in the (month of) *Āśvina* (October-November), (would also get rid of the diseases). One who bathes the *liṅga* (representative symbol of Lord Śiva) with ghee and milk would become free from diseases.

5. One should offer unto fire *dūrvā* (grass) dipped in the three sweet things (sugar, honey and clarified butter) with (the recitation of) the *gāyatrī* (*mantra*). One should bathe and make the offering in that asterism in which one got the disease.

6. A hymn to (Lord) *Viṣṇu* would remove the diseases that are mental. Listen to me. (I shall describe) the defects (of the humours) wind, bile and phlegm as well as the ingredients of the body (such as blood).

7. O Suśruta ! The food that is eaten gets two forms after leaving the stomach. A part becomes secreted and the other, the constituent fluid of the body.

8. The part that is secreted is the impurity such as feces, urine, sweat, rheum of the eyes, the mucus of the nose, the ear-wax and the bodily impurity.

9-10a. From the constituent fluid, serum (is formed) which again is turned into blood. Flesh (is formed) from blood and then fat and bones from fat. Sap (is formed) from bones and then semen. From semen, complexion and strength (are got).

10b-11a. One should render treatment (to a patient) after examining (the nature of) the country, the disease, the strength, the stamina, the season and the nature (of the patient). Then the strength of the remedy (should also be examined).

11b-14. One should reject the *rikta*[1] days, Tuesdays and Saturdays and baneful (combination) (and begin treatment) after worshipping (Lord) Hari (Viṣṇu), a cow, a brahmin, the Moon and the Sun and the celestials. O Learned one ! Listen to this sacred formula (that has to be recited) before commencing the treatment. "May (the gods) Brahmā, Dakṣa, Aśvins, Rudra, Indra, the Earth, the Moon, the Sun, the Wind, the Fire, the sages, the collection of herbs and the hosts of spirits protect you. Let this medicine be like the elixir of life of the sages, the nectar of the gods and the ambrosia of the outstanding serpents."

15-16. A country abounding in trees and having plenty of water is known as *anūpa* (marshy) and would produce (excess of) wind and phlegm. (A country) that is devoid of (the above features) (is known as) *jāṅgala* (rural or picturesque). A country that has trees and water in moderate proportion is known as *sādhāraṇa* (ordinary). (The country known as) *jāṅgala* (produces) excessive bile. The *sādhāraṇa* (type) is known as moderate.

1. The fourth, ninth and fourteenth days of a lunar fortnight.

17. It is said that wind is dry, cool and unsteady, bile is hot like the three kinds of astringents and phlegm is steady, acid, unctuous and sweet.

18. They get increased by things having the same (qualities) and get abated by things having the opposite (qualities). Things that have sweet, sour and saline taste generate phlegm and destroy wind.

19. Those that are pungent, bitter and astringent produce wind and destroy phlegm. Similarly those that are pungent, sour and saline are known to increase bile.

20. Those that are bitter, sweet and astringent destroy bile. This is not the effect of the taste but only of its chemical action.

21. O Suśruta ! Those that are stimulant and hot destroy phlegm and wind. Those that are cold destroy bile. They (the herbs) exert their influence according to their qualities.

22. It is said that phlegm gets collected, deranged and subsided in winter, spring and summer respectively.

23. O Suśruta ! wind is said to get collected, deranged and subsided in the nights of summer, rainy season and autumn (respectively).

24. Bile is said to get collected, deranged and subsided in the rainy season, autumn and fore-winter (respectively).

25. The three (seasons)[1] beginning with the rainy (are said to be) *visargas*. The three (seasons)[2] beginning with winter and ending with summer (are) *ādāna*.

26-31a. The *visarga* relates to the moon and the *ādāna* is stated to be relating to the fire. The moon going round the three seasons such as the rainy etc. by turns produces the three tastes—sour, saline and sweet in order. The sun going round the three seasons such as winter and the like increases the three tastes—bitter, astringent and pungent flavours in order. As the duration of night increases, the strength of men also increases. When they decrease, (the strength) also decreases. During the beginning, middle and end of nights, eating, days and one's

1. Rainy season, autumn and fore-winter.
2. Winter, spring and summer.

age, phlegm, bile and wind get deranged. They are said to get collected before the beginning of their derangement and get appeased after their derangement.

31b-34a. O Brahmin! All the diseases are caused by excessive eating or not eating or forcing or retaining the flow (of urine etc.). Two parts of the belly should be filled with food, one part with drink and one part should be left free for the wind etc. to work. A remedy is only that which is the opposite of the cause of a disease. This is what should be done. I have described to you the essence.

34b-36a. (Though) it is said that phlegm, bile and wind have their places above and below the umbilical region and the regions of the anus and the buttocks (respectively) in the body, they are capable of coursing through the entire body. Especially wind (can do so). Heart is at the centre of body and it is known to be the place of mind.

36b-39a. It is said that a man of windy temperament would be emaciated, have scanty hair, be fickle-minded, garrulous, have uneven wind, and feel flying in the air in his dream. A man of bilious temperament is said to be having ultimely grey hair. He would be irritable and would perspire copiously. He would be fond of sweets and would see glowing things in dream. A phlegmatic man would have strong body and firm mind. He would be brilliant. He will have glossy hair on the head. He would see clear water in dream.

39b-40a. O The foremost among the sages! Men of windy, bilious and phlegmatic temperaments are known to be *tāmasa* (inactive), *rājasa* (passionate) and *sāttvika* (virtuous) (respectively).

40b-43a. *Raktapitta* (haemoptysis) (is caused) by excessive coition and engaging in doing hard (physical) work. The wind in the body gets deranged on account of eating bad food or on account of grief. O Brahmin! Bile gets deranged on account of internal heat, eating hot food, making a journey as well as due to fear. Phlegm gets deranged due to excessive drinking of water, eating heavy food and lying down after eating. A lazy man also gets his phlegm deranged.

43b. After knowing the diseases caused by (humours) wind

and the like from their characteristics, one should remedy them (as below).

44. The characteristics of the disease due to the (deranged) wind are—pain in the bones, bitter taste in the mouth, parched state of feeling in the mouth, yawning and bristling of the pair.

45. A disease due to (deranged) bile is marked by yellowness in the nails, eyes and veins, bitter taste in the mouth, thirst and burning heat (in the body).

46. The characteristics of disease due to phlegm are languor, flow of water (from the mouth), heaviness (of the body), sweet taste in the mouth and longing for heat.

47. (Eating of) oil and hot food, anointing the body with oil and bathing and drinking of oil and the like would appease (deranged) wind. Clarified butter, milk, sugar and the rays of the moon and the like would counter (deranged) bile.

48. The oil of the three myrobalans together with honey and doing exercises etc. would remove (deranged) phlegm. Contemplation on (Lord) Viṣṇu and His worship would appease all the diseases.

CHAPTER TWO HUNDERD AND EIGHTY-ONE

The description of the characteristics of the different tastes and the qualities of the herbs

Dhanvantari said :—

1. Listen to me ! I shall describe the tastes and the other characteristics and merits of the herbs. A physician who knows the properties of the herbs, such as taste, strength and flavour, will be able to save kings and other people.

2. O One possessing powerful arms ! The tastes such as sweet, sour and saline are stated to come from the moon. The tastes—bitter, astringent and pungent—are (known to be) from fire.

3. The herbs have three flavours—bitter, sour and saline. The strength (of the herbs) is said to be of two kinds—hot and cold.

4-5a. O Foremost among the brahmins ! The effect of the herbs is indescribable. Those that are sweet, astringent and bitter are said to be having cold potency. The rest are stated to be hot.

5b-6. Although *guḍuci* has the bitter taste, it is hot on account of its high potency. O One who shows respect ! *Pathyā*, though an astringent, is (considered) hot. Although meat is sweet, it is said to be hot.

7. The saline and sweet tastes would become sweet flavour. The sour things that are hot are also said to become so. The rest would have pungent flavour.

8. One has to determine the drugs that have got modified in their potency and flavour from their efficacy. Honey, although sweet, is said to be pungent in flavour.

9. (The herb) should be boiled with water, sixteen times its proportion, until it comes down to four times the proportion. This is the general rule for (preparing) a decoction wherever (something else) has not been stated.

10-12. The decoction (thus prepared) (should be composed) of water alone. In a decoction prepared with oil, it should be four times that of the drug. A wise man should take equal quantity (of water) to that of the herb. Then the herb and oil should be added. Oil should be one-fourth the measure of the substance. The herb that is free from water would be (known as) extraction in oil. The process of preparing decoctions of the herbs in oil has been explained. O Suśruta ! (The method of preparation) of the lambative is also similar.

13-15a. The decoction that is clear and having little medicinal ingredient would be as above described. (The dosage) for pulverised drugs is stated to be an *akṣa* (a particular measure of weight equal to 16 *māṣas*) and four *palas* (a particular weight) for the decoction. This measure is said to be middling. There is no hard and fast rule about the dosage. O Fortunate one ! The measure of the dosage has to be decided according to the age, time, strength, digestive power, place, herb and disease.

15b-16a. Those tastes are known to be *saumyāḥ* which increase the quality of the ingredients. Those that are *madhurāḥ* are specially known to increase the quality.

16b-17a. That substance which has the qualities in equal proportion to the defects would be for betterment. The opposite would subdue the effect.

17b-20. O Foremost among men ! There are said to be three functions in this body, such as, eating, sleeping and coition. One has to pay attention to these always. One would get destroyed if there is no indulgence or is over-indulgence (in any one of these). An exhausted body has to be strengthened. Obesity of a person should be reduced. The middle type has to be protected. These are considered to be the three different types of bodies. Gratification and non-gratification are said to be the two courses of action. One should moderately eat (food) that is good (for health) after the food already taken had been digested.

21-24a. O Foremost among men ! The remedies are classified into five groups—juice, levigated powder, the distilled, the cold and decoction. Juice is known to be that got by pressing. Levigated powder is got by pulverising the drug after heating. The distilled is that got after boiling. The cold one is that allowed to cool the previous night. Decoction is that distilled immediately after boiling. There are one hundred and sixty ways of doing so. One who knows the ways would become inconquerable. That person is skilled in the preparation of mixtures.

24b. The purity of food is for the sake of digestion. A good digestion is the root cause of the strength of men.

25-30a. One should eat the three myrobalans together with the rock-salt, that would give good complexion to a king. (One would get similar benefit by using) the juice of venison together with rock-salt or curd or small quantities of milk. One whose constitution is windy should eat (a food) that has either more juice or the same proportion of juice. It is said that massaging (the body) (should be done) in summer. In winter it should be in equilibrium. It is known to be of middling type in the spring. The intense massaging in the summer is first done on the skin and then on the muscles, veins, blood and the body.

The bones would get strengthened and become fleshy. A wise man should massage well the shoulders, arms, shanks, knees, collarbones and the chest as before as if (one is attacking) an enemy. After having massaged the joints well, one should stretch them slowly without making a violent jerk.

30b-33. One should not do any physical exercise while the food still remains undigested nor after taking food, nor after drinking (water). One should never do any exercise in the half of the *prahara*[1] after a quarter part of the day. One should bathe in cold water (only) once. Bathing in trepid water would remove fatigue. One should not forcibly retain the breath in the heart. Physical exercises would remove the (excessive) phlegm. Massaging would remove the (excessive) wind. Bathing would remove the excessive bile. (One should not) expose his body to sunlight or enjoy the company of women (after doing exercises). Men should not do exercises affecting one's body under the sunlight.

CHAPTER TWO HUNDRED AND EIGHTYTWO

Description of horticulture

Dhanvantari said :

1. Now I shall describe the science of medicine relating to trees. It is good to have a *plakṣa* (tree) on the north, a banyan tree on the east, a mango (tree) on the south and a holy fig tree on the west.

2-4a. (It is better) to have thorny trees on the south near the house. A garden should be near the house. Blooming sesamum plants should be gathered and the trees should be planted after worshipping a brahmin and the moon. The five fixed asterisms *svāti*, *hasta*, *rohiṇī*, *śravaṇa* and *mūla* are commended for planting the trees.

1. An eighth part of a day.

4b.-5. (The trees) should be planted such that they are fed by rivers or should be made to be on the banks of a tank. (The asterisms) *hasta*, *magha*, *anurādhā*, *aśvini*, *puṣya* and *jyeṣṭhā* as well as *śatabhiṣak* and the three *uttaras* (*uttaraphālguni*, *uttarāṣāḍha* and *uttarabhādrapada*) (are good) for beginning (the construction) of tanks.

6-7a. It should be done after worshipping (lords) Varuṇa, Viṣṇu and Parjanya. (Trees such as) *ariṣṭa*, *aśoka*, *punnāga*, *śiriṣa*, *priyaṅgu*, plantain, *jambū*, *bakula* and pomegranate (should be planted) as above.

7b.-9. The planted trees should be watered morning and evening in the summer season, on alternate days in the winter season and in the night in the rainy (season) if the earth has become dry. (Trees planted) twenty cubits apart are (deemed as) excellent and sixteen (cubits) apart are (deemed as) medium. There should be minimum twelve cubits (distance) in between one tree and the other. Trees (planted) densely would not bear fruits. They should first be pruned with a cutter.

10. (The trees) should be sprinkled with cold water mixed with a paste of *viḍaṅga* and ghee. If the fruits get destroyed, (cold water should be sprinkled) with (a paste of) horse-gram, black-gram, green-gram, barley and sesamum.

11-12. One should always sprinkle cold water with ghee for (getting abundant) fruits and flowers. Sprinkling with the excrements of sheep and goat and pulverised barley, sesamum allowed to be soaked in meat and water for seven nights would also increase the bearing of fruits and flowers in all the trees.

13. Sprinkling with the washings of the fish would also increase the growth of the trees. Fish and meat mixed with the *viḍaṅga* and rice would make (them) bear fruits. This would universally control the diseases of all the trees.

CHAPTER TWO HUNDRED AND EIGHTYTHREE

The remedial herbs for all the diseases

Dhanvantari said :

1. A decoction of *siṁhi*, *śaṭi*, two kinds of *niśā* (turmeric) and *vatsaka* is commended for all types of infantile dysentery as well as defects due to mother's milk.

2. One should lick pulverised *śṛṅgi*, *kṛṣṇā* and *atibalā* together with honey. (Otherwise) *ativiṣā* alone would remove the cough, vomitting and fever of a child.

3-5a. *Vacā* should be taken by children together with clarified butter, or with milk or with oil. The child should drink *yaṣṭikā* or *śaṅkha* flower together with milk. This would improve speech, complexion, longevity, intellect and beauty of the child. *Vacā*, *agniśikhā*, *vāsā*, dried ginger, *kṛṣṇā* (long pepper), turmeric, *yaṣṭi* and rock salt should be given to a child in the morning for drinking. It would develop the memory.

5b-6a. A decoction of *devadāru*, *mahāśigru*, the three myrobalans and *payomuca* made into a paste with long pepper and honey would remove all worms.

6b-7. The juice of the three myrobalans, *bhṛṅga* and *viśva* soaked in honey, clarified butter, goat's milk and cow's urine is beneficiai in the diseases of children. The juice of *dūrvā* (a kind of grass) when inhaled is excellent remedy for bleeding of the nose.

8. (Similarly) filling the ear with the juice of garlic, ginger and *śigru* (would remedy the bleeding of the ears). Extracts of ginger and nutmeg in oil would remove intestinal colic and also the diseases of the lips.

9. The outer skin of the nutmeg, dry ginger, pepper, long pepper and turmeric would remove the urinary defects. A paste of mustard made into a decoction in milk dissolved in oil would remove toothache.

10. The coriander water, coconut, cow's urine, betelnut and dry ginger made into a decoction and used for gargling would remedy the defects in the tongue.

11. The juice of *nirguṇḍikā* with the paste of *lāṅgali* prepared in oil when inhaled would destroy *gaṇḍamālā* and *galagaṇḍa*.

12. One should rub (the affected part of the skin) with the leaves of *arka*, *pūtikā* and *snuhi* together with cow's urine. (By this one would destroy) all the defects of the skin.

13. *Vākuci* and sesamum eaten for one year is a cure for leprosy. *Pathyā*, *bhallātaki* and a lump of molasses in oil would also conquer leprosy.

14. One suffering from piles should drink buttermilk together with the powders of *yūthikā*, *vahni*, turmeric, the three myrobalans and *vyoṣa* or should take *abhayā* with molasses.

15. One suffering from a urinary ailment should take a decoction of the (three) myrobalans, a variety of turmeric and *viṣa* or the juice of the emblic myrobalan or the paste of turmeric with or without honey should be used.

16. A decoction of *vāsā* mixed with castor oil would remove acute gout. The drinking (of the juice) of long pepper would cure enlarged spleens.

17-20. One who has an abdominal disorder should take black pepper that has been soaked well in the milk of *snuk* or should drink milk mixed with the paste of *rucya*, *dantya*, *agniviḍaṅga* and *vyoṣa*. The *granthika*, *ugra*, mustard, long pepper and *viḍaṅga* soaked in ghee (and allowed to remain) in buttermilk for a month would remove diarrhoea, piles, jaundice, enlargement of spleen and worms. The decoction of the three myrobalans, *amṛtā*, *vāsā*, *tiktabhūnimbaja* together with honey would remove jaundice with acidity. One who is having acute gout should drink a potion of *vāsā* together with molasses and honey. Or (one may drink) milk in which *vari*, grapes, *balā* and dried ginger have been dissolved.

21. One who is suffering from consumption should lick (the compounded powders of) *vari*, *vidāri*, *pathyā*, the three (kinds of) *balās*, *vāsaka* and *śvadaṁṣṭra* together with honey and clarified butter.

22. The essence of the bark of *pathyā*, *śigru*, *karañja* and *arka* together with honey and rock salt would cure abscess as well as (help) ripening of the intestines.

23-24. Anointing a wound with *trivṛt*, *jīvati*, *danti*, *mañjiṣṭhā*, the two varieties of turmeric, *tārkṣaja* and neem leaves is commended for fistula. An ointment of pulverised *rugghāta*, turmeric,

shellac mixed with ghee and honey, and *vāsa* would be an antiseptic and arrest its spread.

25. Oil boiled with *śyāmā*, *yaṣṭi*, turmeric, *lodhra*, *padmaka*, *utpala*, sandal and black pepper, and distilled in milk would heal a wound.

26. Burnt ashes of the leaves of black holy basil and cotton, nutmeg, rock-salt and turmeric made into a paste and boiled in oil in a copper vessel would be a good remedy for ulcers.

27. *Kumbhisāra* mixed with milk should be heated in fire and applied on the wound. It could also be cured by sprinkling with the chops of coconut and ghee.

28. Dried ginger, *ajamoda*, rock-salt and bark of tamarind in equal proportions together with mustard in the same proportion should be drunk with butter-milk or hot water. It would cure dysentery.

29. In the case of dysentery that is longstanding and accompanied by constipation, discharge of blood and pain, one should be made to drink water boiled with *vatsaka*, *ativiṣā*, dried ginger, *bilva* and *musta*.

30. One suffering from any type of colic should drink warm water saturated with rock-salt burnt in charcoal. Alternatively (one may take a mixture of) rock-salt, asafoetida, long pepper and mustard in the same way.

31. *Kaṭurohiṇi*, long pepper, *ātaṅka* and powdered fried paddy made into a paste with honey that is filtered through a cloth and held in the mouth would remove thirst.

32-33. A decoction of *pāṭhā*, *dārvi* (a variety of turmeric), skin of nutmeg, grapes and the three kinds of myrobalans together with honey if gargled would remedy sore-mouth. A decoction of long pepper, *ativiṣa*, *tiktendra*, *dāru*, *pāṭhā* and *payomuc* boiled with (cow's) urine (taken with) honey would remove all throat affections.

34. Drinking of a decoction of *pathyā*, *gokṣura*, *dusparṣa*, *rājavṛkṣa* and *śilābhit* together with honey would remedy painful discharge of urine.

35. A decoction of bamboo bark and *varuṇa* would remove stone in the bladder. One who is suffering from elephantiasis should take the decoction of *śākhoṭaka* together with honey and milk.

36. Oil made with blackgram and the milk extracted from the bark of *arka* (as well as) rock-salt mixed with honey would be remedy for the diseases of leg. Clarified butter similarly (would cure) *jālakukkuṭaja*.[1]

37. Powder of dried ginger, natron and asafoetida mixed with the juice of dried ginger boiled with ghee would remove sickness and this decoction is known to be efficacious in improving digestion.

38. One who is having enlargement of spleen should drink buttermilk together with juices that aid digestion such as natrum, *agni* and asafoetida, or with *viḍa* and *dīpyaka*.

39. A decoction of emblic myrobalan, snake-gourd and greengram together with clarified butter would cure dry spreading itch. Dry ginger, *dāru* and *navā* made into a decoction with milk together with the urine of a cow also (would remove swelling).

40. Decoction of dry ginger, pepper, long pepper, *kṣāra* and the three myrobalans would remove swelling. (Similar effect is had by using) treacle, *śigru* and *trivṛt* together with pulverised rock-salt.

41. A decoction of *trivṛt* and the three myrobalans together with treacle would act as a purgative. A decoction of *vacā* and three kinds of myrobalan with milk would be an emetic.

42-44. One hundred *palas* (a measure of weight) each of the three myrobalans soaked in the essence of *bhṛṅgaja* mixed with ten parts of *viḍaṅga* and iron filings and twentyfive *palas* of *śatāvarī*, *guḍūci* and *agni* should be licked with honey, clarified butter and sesamum oil. (One would be) free from aging and greying of hair. He would live a hundred years free from all diseases. The three myrobalans with honey and sugar is capable of destroying all diseases.

45-46a. Taking mustard together with honey, ghee, pepper, the three myrobalans, *pathyā*, *citraka*, dry ginger, *guḍūci*, *muśaliraja* and treacle would remove disease and make (one live) for three hundred years.

46b-48a. The *japā* flower (dried) and made into a powder and then into a ball should be put in water. The oil of the

1. A disease of the leg.

paste with water would be like ghee. By the incense (of the above) one that is old would see things as variegated. One would see as before by the incense of *mākṣika*.

48b-49. If camphor, oil (extracted) from leech and frog and root of *pāṭali* are ground well and anointed on the two feet, one could walk on the fire after arranging and raising of the grass (?) and provide entertainment to the spectators.

50-51. (The scope of medicine) is stated to fall under six heads such as poison, (influence of) stars, ailments (in general), violent deaths, minor (ailments) and love potents. It leads to two kinds of accomplishments. Sacred formulas meditation, medicine, conversation, *mudrā* (postures of the hand) and sacrificial worships are the means therein. The four goals (of life) have been narrated. One who reads (the same) would reach heaven.

CHAPTER TWO HUNDRED AND EIGHTYFOUR

Narration of sacred formulas that are medicinal

Dhanvantari said :

1. The syllable '*oṁ*' and others confer longevity, health and heaven. The syllable '*oṁ*' is the foremost sacred syllable and one becomes immortal by repeating the same.

2. The *gāyatrī* (*mantra*) is the supreme sacred formula. One gets enjoyment and emancipation by repeating the same. The formula "*Oṁ*, Salutations to(Lord) Nārāyaṇa" shall accomplish all things.

3-6a. (The sacred formula) "*Oṁ*, Salutations to (Lord) Vāsudeva" yields all (things). The formula "*Oṁ hrūṁ*, obeisance to(Lord) Viṣṇu" is the foremost medicine. The celestials and demons became prosperous and free from sickness by (repeating) this (formula). It is benevolent for the beings. The *dharma* (*mantra*) is a great remedy—"Virtue, one who does virtuous deeds, and

(*mantras*). "Conferer of prosperity, lord of prosperity, abode of prosperity, bearer of wealth, the abode of wealth, lord of prosperity, the supreme prosperity"—One would obtain prosperity by (the repetition of) these (words).

6b-7a. "One who loves, bestower of desires, desire, the governor of desires, Hari, happiness, consort of Lakṣmī" are the names of (lord) Hari, (which should be repeated) for (gaining) pleasures.

7b-8. "Rāma (one that makes us pleased), Paraśurāma (the Rāma, with the battle-axe), Nṛsiṁha (the man-lion form of lord Viṣṇu), Viṣṇu, Trivikrama (the lord that measured three spaces with three strides)" are the names that are to be repeated by those who desire to conquer. One who desires to acquire knowledge should repeat daily the name "Puruṣottama" (foremost among beings).

9. (The repetition of the name) Dāmodara (one having a string around the belly, denotes lord Kṛṣṇa) would remove bondage. (The repetition of the name) Puṣkarākṣa (lotus-eyed) would cure eye-disease. (The name) Hṛṣīkeśa (the lord of the sense-organs) would remove fear. This has to be repeated while preparing medicines.

10-11. The name 'Acyuta' (the changeless one) is an immortal one and confers victory in the battle. One who begins to cross a water-course (should repeat the name) Narasiṁha (man-lion form of Viṣṇu). One who desires to have welfare in the east and other directions should remember "Cakrin (the bearer of the disc), Gadin (the wielder of the mace), Śārṅgin (the bearer of the bow), and Khaḍgin (the bearer of a sword)". (One should repeat) the name 'Nārāyaṇa' at all times. (The repetition of the name) Nṛsiṁha (man-lion form of Viṣṇu) would remove all fear.

12. (The repetition of the name) "Garuḍavāhana" (one having the eagle on the banner) would remove poison. The name "Vāsudeva" (son of Vasudeva) has to be repeated always. One should repeat (the names) 'Ananta' (endless) and 'Acyuta' (changeless) while storing grains etc. and while going to sleep.

13. (One should repeat) 'Nārāyaṇa' when getting a bad dream and (the term) 'Jalaśāyin' (one who reposes on the water) when there is outbreak of fire etc. One who desires to

gain knowledge (should repeat the name) Hayagrīva (one having the neck of a horse, denotes a form of Viṣṇu). (One who desires) to gain progeny (should repeat the word) Jagatsūti (the progenitor of the universe). (The name) Balabhadra (the elder brother of lord Kṛṣṇa) (should be repeated) during acts of valour. This single name accomplishes things.

CHAPTER TWO HUNDRED AND EIGHTYFIVE

The accomplished recipes that would revive the dead

Dhanvnantari said :

1. I shall describe to you the infallible recipes that would revive the dead. They were expounded to me by (the sage) Ātreya. They are divine and are capable of curing all diseases.

Ātreya said :

2. A decoction of the five roots, such as those of *bilva*, (is an excellent remedy) for fever due to (deranged) wind. Otherwise (a decoction of) the root of long pepper, *guḍūci* and dry ginger is purifying.

3-4. (A decoction of the herbs) emblic myrobalan, mustard, black pepper and *vahni* would cure all fevers. *Bilva, agnimantha, śyonāka, Kāśmari, pāṭalā, sthirā, trikaṇṭaka, pṛśniparṇī, bṛhati* and *kaṇṭakārikā* are remedies for fever, indigestion, pain on the sides (of the body) and cough. The root of *kuśa* (grass) (should also be added to this).

5. *Guḍūci, parpaṭi, musta, kirāta* and dry ginger should be given in fever due to (deranged) wind and bile. This is known as *pañcabhadra* (the five beneficial things).

6. A decoction made of *trivṛt, viśāla, kaṭukā*, the three myrobalans and *āragvadha* is a purifier, loosens the bowels and has to be drunk to get relief from all fevers.

7. *Devadāru, balā, vāsā*, the three myrobalans, *vyoṣa, padmaka*, and *viḍaṅga* with an equal proportion of candied sugar made into a powder would conquer five kinds of cough.

8-9. *Daśamūlī, śaṭī, rāsnā*, long pepper, *bilva, pauṣkara, śṛṅgīta*, emblic myrobalan, *bhārṅgī guḍūcī, nāgavallī* and barley compounded well and a decoction prepared from that should be drunk. It would remedy cough, diarrhoea, (pain) on the sides, hiccough and difficult breathing.

10. The three kinds of salts (as well as) *madhuka* together with honey, long pepper together with sugar, and *nāgara* together with treacle would remove hiccough.

11. *Kāravya, jājī*, pepper, grapes, hog-plum, pomegranate, natrum, treacle and honey would remedy all kinds of loss of appetite.

12. One should be made to drink the juice of *śṛṅgavera* (ginger) together with honey. It would remedy loss of appetite, difficult breathing and cough. It would also remedy catarrh and excess of phlegm.

13. (The root of) banyan, *śṛṅgi*, red earth, (the bark of) *lodhra*, pomegranate, *madhuka* and honey should be taken with the scum. It would remove thirst and arrest vomitting.

14. *Guḍūcī, vāsaka, lodhra* and long pepper together with honey would remedy fever accompanied by thirst, cough and expectoration of phlegm together with blood.

15. Likewise the juice of *vāsaka*, the juice of *tāmraja* mixed with honey, and pepper infused in the juice of the *śiriṣa* flower would also be beneficial.

16. (The pulse called) *masūra* removes all kinds of pain. (The washings) of rice would remove excess of bile. *Nirguṇḍī, śārivā, śelu* and *aṅkola* would remove poisons.

17. Dry ginger, *amṛtā, kṣudrā, puṣkara* and *granthika* made into powder should be taken with decoction of long pepper when one suffers unconsciousness and intoxication.

18. Asafoetida, natrum and *vyoṣa* (dry ginger) and pepper (each weighing) two *palas*, an *āḍhaka* (a measure) of ghee soaked in four parts of cow's urine would remedy insanity.

19. *Śaṅkha* flower, *vacā* and *kuṣṭha* soaked in the juice of *brāhmī* destroys long-standing epilepsy and insanity. It is also excellent for improving memory.

20-25a. The ghee made up of the five products got from a cow has also similar effects. The same with mustard is a

remedy for leprosy. Snake-gourd, the three myrobalans, neem, *guḍūci*, *dhāvani*, *vṛṣa* and *karañja* boiled with ghee destroys leprosy and is known as *vajraka* (potent remedy). Neem, snake gourd, *vyāghrī*, *guḍūci* and *vāsaka* should be taken ten *palas* each and pounded well. (The mixture) should then be heated in water vessel (with water) till it is reduced to one fourth (of its original volume). It should then be soaked in one *prastha* (a measure) ghee and boiled with the three myrobalans. This ghee is known as *pañcatiktaka* (five bitter things). This ghee is capable of curing leprosy. This excellent recipe would cure eighty varieties of diseases due to (deranged) wind, forty (diseases) due to (deranged) bile, twenty (diseases) due to (deranged) phlegm as well as cough, catarrh, piles, wounds and other diseases just as the sun (would remove) darkness.

25b-26a. One should sprinkle a wound with the decoction of the three myrobalans and the juice of *bhṛṅgarāja* for the cure of the venereal disease.

26b-28a. The powder of the leaves of snake-gourd and the five particles of the skin of pomegranate should be pounded with *gaja* (a variety of pepper) and the powder of the three kinds of myrobalans. Oil boiled with the three myrobalans, grains of iron, *yaṣṭi*, *mārkava*, blue lotus, pepper and rock-salt would remedy vomitting when used for bathing.

28b-29a. Oil boiled with milk, juice of *mārkava*, two *prasthas* each of *madhuka* and *utpala* made into one *guḍava* (a measure), if used as sternutatory would arrest greying of hair.

29b-30. The two compounds—neem, snake-gourd, the three kinds of myrobalans, *guḍūcī*, *khadira* and *vṛṣa* as well as *bhūnimba*, *pāṭhā*, the three kinds of myrabolans, *guḍūci* and red sandal would remedy fever, leprosy, tumour and the like.

31. A decoction prepared from snake-gourd, *amṛta*, *bhūnimba*, *vāsā*, *ariṣṭaka*, *parpaṭa* and bark of *khadira* would appease the fever due to tumour.

32. The *daśamūlī*, *chinnaruhā*, mustard, *dāru*, *punarnavā*, *śigru* and dry ginger are beneficial for (remedying) fevers, abscess and swelling.

33-34. Besmearing with (a paste of) *madhūka* and neem leaves would clean the wounds. A decoction of the three myrobalans and the leaves of *khadira*, *dārvī*, *nyagrodha*, *atibalā*, *kuśa*

(grass), neem, and *mūlaka* are beneficial in cleaning (wounds). The juice of *karañja*, *ariṣṭa* and *nirguṇḍi* would destroy the parasites of wounds.

35. Besmearing with a paste (made up) of *dhātaki*, sandal, *balā*, *maṅgā*, *madhuka*, blue lotus, *dārvi* and *meda* mixed with clarified butter would heal a wound.

36. *Guggulu*, the three myrobalans, dry ginger, pepper and long pepper in equal proportions mixed with ghee would heal wounds due to affected arteries and painful fistula.

37. The yellow myrobalan boiled in cow's urine with oil and salt should be used every morning. It would remove excess of phlegm and wind.

38. A decoction of dry ginger, pepper, long pepper and the three myrobalans should be drunk with alkali and salt as a purgative in (deranged) phlegm and wind. It arrests the increase of phlegm.

39. The decoction of long pepper, the root of long pepper, *vacā*, *citraka* and dry ginger should be drunk to remedying constipation.

40. One should drink the great remedy—*rāsnā*, *guḍūci*, root of castor and *devadāru* in case of rheumatism (that affects) all the limbs, joints, bones and marrow.

41-43. Otherwise one may drink a decoction of *daśamūla* together with dry ginger and water. By the use of a decoction of dry ginger and *gokṣuraka* every morning one would get back digestive power that has been impaired and would get relief from rheumatic pain in the hip. The oil extracted from the roots, leaves and branches of *prasāriṇi*, an extracted juice or paste or powder or decoction of *guḍūci* would relieve one from acute gout when used for a long time.

44-45a. Long pepper and castor-oil may be used. One would conquer quickly acute gout accompanied by burning sensation by drinking snake-gourd, the three varieties of myrobalans, *tivrakaṭuka* and *amṛta* boiled with mustard or treacle.

45b-46. Rheumatic pain would be relieved at once by (drinking) *guggulu* in warm water or drinking *guḍūci* with the three myrobalans in water together with *balā*, *punarnavā*, castor seed, the two kinds of *bṛhati*, *gokṣura*, asafoetida and salt.

47-50a. A *kārṣika* (a measure of weight) each of the root of long pepper, the five kinds of salts, long pepper, *citraka*, dry ginger, the three varieties of myrobalans, *trivṛt*, *vacā*, two sorts of alkali, *śādvala*, *danti*, *svarṇakṣiri* and *viṣāṇikā* (should be ground well) and *kola* (a measure of weight) measure of pill should be drunk with jujube. (This would remedy) swelling. It is an excellent remedy with *trivṛt* for indigestion and enlargement of the abdomen etc. Milk together with *dāru*, *varṣābhū* and dry ginger would be excellent for removing swelling. Sprinkling with a decoction of *arka*, *varṣābhū* and *bhūnimba* would remove swelling.

50b-51. Piles would go without any doubt if the clarified butter boiled with three parts of ashes of dry ginger, pepper and long pepper mixed with *palāśa* dissolved in water is used. *Viṣvakṣena*, lotus flower and *nirguṇḍi* boiled with salt would also have similar results.

52-53a. Oil (prepared) with *viḍaṅga*, *anala*, rock-salt, *rāsnā*, *agrakṣāra* and *dāru* boiled with four times water saturated with a pungent material would remove inflammation of the glands of the neck and would remedy goitre if used as an unguent.

53b-54a. Decoction of *śaṭi*, *kunāga* and *valaya* together with the juice of *kṣira* boiled with the paste of *payasyā*, long pepper and *vāsā* would be beneficial for consumption.

54b-55. (A compound of) *vacā*, *viḍ*, mustard, dry ginger, asafoetida, *kuṣṭha*, *agni dipyaka* (mixed in the proportion of) two, three, six, four, one, seven parts and a fiftieth part respectively, if drunk would destroy tumours in the abdomen, (abdominal) colic and coughs.

56. Pills made of *pāṭhā*, *nikumbha*, pepper, dry ginger, long pepper, the three kinds of myrobalans and *agni* boiled with cow's urine would remedy abdominal tumour, spleen and the like.

57. *Vāsā*, margosa, snake-gourd and the three myrobalans would destroy (deranged) wind and bile. Powdered *viḍaṅga* if licked with honey would destroy worms.

58-59a. The yellow myrobalan together with *viḍaṅga*, rock salt, *kṣāra* (alkaline salt) and cow's urine (will also produce the same effect). The barks of *śallaki*, jujube, rose apple, *piyāla*,

mango and *arjuna* (trees) soaked in honey and taken with milk separately would arrest haemorrhage.

59b-60a. Equal proportions of the juice of *bilva*, mango (bark), *dhātakī*, *pāṭhā*, dry ginger and *mocā* when taken with treacle or butter-milk would arrest severe dysentery.

60b-61a. The drinking of a decoction of *aṅgeri*, *kola*, curd water, dry ginger and *kṣāra* (an alkaline salt) together with ghee would remove pain due to inflammation of anus.

61b-62a. *Viḍaṅga*, *ativiṣā*, *musta*, *dāru*, *pāṭhā* and *kaliṅga* (taken) together with black pepper would cure dysentery (accompanied by) swelling (of the limbs).

62b-63. One would live for a hundred years happily by eating two yellow myrobalans (everyday) together with sugar, rock-salt and dry ginger or long pepper, honey and treacle. The same would be the result of taking the three kinds of myrobalans and long pepper together with honey and clarified butter.

64. One should lick powdered emblic myrobalan soaked in (the juice of) the same with honey, clarified butter and sugar and drink milk if desirous of enjoying women.

65-66. Powdered black gram, long pepper, *śāli* (a variety of rice), barley and wheat in equal proportion should be fried with long pepper. One should eat them and drink sweet milk with sugar. (Such a person) would gain strength to enjoy women ten times like a sparrow.

67. *Maṅgā*, *dhātakī* flower, *lodhra* and blue lotus should be given to women together with milk. It would remedy *pradara* (a disease) of women.

68-69a. (A mixture of) *bīja*, *kauraṇṭaka*, *madhuka*, white sandal, the roots of lotus and blue lotus, sugar and sesamum is excellent for arresting miscarriage and causing pregnancy.

69b-70. An unguent of *devadāru*, *nabha*, *kuṣṭha*, *nalada* and dry ginger mixed with sour gruel and oil would remedy headache. If rock salt mixed with water is poured (into the ear) after gently heating and filtering through a cloth, it would remove ear-ache.

71. The juice of garlic, ginger, *śigru* or plantain (may be taken) separately. One may drink them with (the mixture of)

balā, śatāvari, rāsnā and *amṛtā* together with *sairiyaka* (?).

72-74a. Clarified butter together with the three myrobalans is an excellent remedy against blindness. One should drink ghee boiled with the three myrobalans, dry ginger, pepper, long pepper and rock-salt. It would strengthen eyesight, loosen bowels, strengthen heart, stimulate digestion and remedy cold. The filament of blue lotus together with cowdung and water is (known as) collyrium. It would be beneficial for day or night blindness.

74b-77. *Yaṣṭīmadhu, vacā,* long pepper and seeds of *kuṭaja* made into a paste mixed with a decoction of neem is a good emetic. Glossy and greasy barley water should be given as a purgative. If it is (used) otherwise it would impair the digestion, make the body heavy and cause loss of appetite. A pulverised (compound of) mustard, rock-salt and long pepper should be drunk with warm water. This is an excellent purgative that would remedy all diseases. This is known as *nārāca* (destructive). The infallible compositions that have been expounded by Ātreya to the sages are capable of curing all diseases and are declared by Suśruta as conferring all boons.

CHAPTER TWO HUNDRED AND EIGHTYSIX

Collection of medical recipes

Dhanvantari said :

1. I shall describe the recipes of medicines that would conquer death, confer longevity and cure diseases. The three myrobalans and *amṛtā* together with honey and clarified butter would cure disease and would make one live for three hundred years.

2. (One who uses) one *pala,* half a *pala* or a *karṣa* (a measure of weight) (would enjoy) the full span (of life). One who uses the oil of *bilva* as sternutatory for a month (would live) for five hundred years and (would become) a poet.

3-4. (The use of) sesamum and *bhallātaka* would overcome

disease, premature death and senility. One would overcome leprosy by (using) a decoction of five parts of powdered *vākuci* with the waters of *khadira* for six months. (Otherwise) powder of *nīlakuruṇṭa* may be used (for the same). One who eats *khaṇḍadugdha* together with milk or honey (would live for) a hundred years.

5. One who uses a *pala* (weight) of honey, clarified butter and dried ginger in the morning would conquer death. One who drinks milk with the powder of *māṇḍakī* would overcome old age and live long.

6. One who drinks milk with a *karṣa* of *uccāṭa* and honey would conquer death. One would overcome disease and death (by using) *nirguṇḍī* together with honey, clarified butter or milk.

7. One should drink a *karṣaka* of the oil of *palāśa* together with honey for six months. Milk may be drunk afterwards. This would make one live for five hundred or a thousand (years).

8-9a. One should drink the juice of the leaf of *jyotiṣmatī* and the three myrobalans together with milk. Similarly a *pala* (weight) of the pulverised *śatāvarī* together with honey and clarified butter or *nirguṇḍī* with honey, clarified butter and milk would overcome disease and death.

9b-10. Five parts of pulverised neem boiled with the decoction of *khadira* (used) with a *karṣa* (weight) of the juice of *bhṛṅga* would make one overcome disease and become immortal. One who drinks milk after taking *rudantī* with clarified butter and honey would conquer death.

11. One should take a *karṣa* (weight) of the powder of yellow myrobalan boiled with the juice of *bhṛṅgarāja* together with ghee (or) honey. He would live for three hundred years and conquer disease.

12-14. (One would live) for five hundred years (by using) a *karṣa* (weight of) *vārāhikā*, juice of *bhṛṅga*, oxide of iron, *śatāvarī* together with clarified butter. Powdered *kārta* (gold filings) and *śatāvarī* boiled with (the juice of) *bhṛṅgarāja* (used with) honey and clarified butter would make one live for three hundred years. Mango, *amṛtā*, *trivṛt* in equal proportion (and) sulphur purified with the juice of *kumārikā* (are made into pills). (One who uses) two (such) pills together with clarified

butter would live for five hundred years. A *pala* (weight) of *aśvagandhā* used with oil, clarified butter and treacle would make one (live for) a hundred years.

15. Drinking a *pala* (weight) of pulverised* *punarnavā* or *aśoka* together with honey, clarified butter and milk would remove one's ailment.

16. One who uses the sesamum oil with honey as sternutatory will live for a hundred years (retaining) the black hue of the hair. One would live for a hundred years by drinking a *karṣa* (weight) of *akṣa* together with honey, clarified butter and milk.

17. After taking mustard with treacle, ghee and sweet things etc., one who eats rice mixed with milk would have black hair, be free from disease and live for five hundred years.

18. One who drinks a *pala* (weight) of pulverised *kūsmāṇḍikā* together with honey, clarified butter and milk and eats rice mixed with milk for a month would live for a thousand years without any disease.

19. The powder of *śālūka* together with the juice of *bhṛṅga*, honey and clarified butter would make one live for a hunderd years. A *karṣa* (weight) of the oil of *kaṭutumbī* (used) as a sternutatory would make one live for two hundred years.

20. The use of the three myrobalans, long pepper and dried ginger would make one live for three hundred years. If the same is compounded with *śatāvarī* it would make one strong and live for one thousand years.

21-24. Pills should be made with *citraka*, dried ginger, *viḍaṅga*, iron oxide, *bhṛṅgarāja*, *valā*, the five kinds of neem, *khadira*, *nirguṇḍī*, *kaṇṭakāri* and *vāsaka* boiled with *varṣābhū* or its juice. This powder together with ghee or honey or treacle or water is an excellent compound. It should be consecrated with the formula "*Oṁ hrūṁ sa*". It would be a recipe for reviving the dead and overcoming disease and death. The collections of recipes were made use of by the celestials, demons and sages. (I shall describe) the science of medicine relating to the elephants (that) was narrated by (sage) Pālakāpya to the king Aṅga.

CHAPTER TWO HUNDRED AND EIGHTYSEVEN

The treatment of the diseases of elephants

Pālakāpya said :

1-3. O Lomapāda ! I shall describe to you the characteristics of the elephants and the treatment (of their diseases). Those that have long trunks, deep breath and are of enduring type are commended. Those that have twenty or eighteen nails, those that exude rut (even) in winter, those that have an elevated right tusk, those that have wide ears resembling the cloud, with minute dot like (marks) on the skin should be maintained. Those that are short and have bad features should not be maintained.

4-5. (Similarly it is not advisable to capture) the she-elephants that bear the foetus on their sides and those that are stupid. The elephant that has (good) complexion, good nature, strength, appearance, beauty, firmness and speed would conquer enemies in the battle. The elephants add beauty to the army camp and the army.

6a. A king could gain victory by the diligent (employment) of elephants.

6b-7. In the case of all the fevers (of elephants), they should be anointed. Bathing them after anointing them with ghee or oil would remove the wind (in the body). The shoulders should be treated by the kings as indicated in the case of the fevers (of elephants).

8. O Brahmins ! Cow's urine together with ghee and the two varieties of turmeric (are commended) for jaundice. An infusion (with the above remedy) soaked in oil is commended for constipation.

9-10. *Vāruṇī* (a kind of liquor) mixed with five kinds of salts should be given for drinking. An elephant should be fed with balls of (mixture of) *viḍaṅga*, the three myrobalans, dried ginger, pepper and long pepper and salt in the case of fainting. He should be made to drink honey and water. The head should be anointed with oil for headache. A sternutatory is also commended.

11. The diseases affecting the legs of an elephant should be treated by anointing with oil. Then it is laid down that they should be cleansed with the paste of sediments of oil.

12. An elephant that is suffering from shivering should be fed with the juice of the flesh of peacock and *tittiri* (partridge) mixed with long pepper and pepper.

13. A morsel comprising tender *bilva*, *lodhra*, *dhātaki* together with sugar should be given to an elephant suffering from dysentery.

14. Ghee mixed with common salt should be given as sternutatory in the case of numbness of the trunk. (Otherwise) long pepper, dried ginger and the cumin-seed boiled in the rice or barley gruel together with *musta* grass (could be given).

15-16a. The juice of the flesh of a pig should be given for ear-ache. Oil boiled with the ten kinds of roots, the horse beans, tamarind and *kākamāci* would remove the pain due to stiffness of the neck caused by fetters.

16b-17. Ghee mixed with the eight kinds of salts made into a paste should be given for drinking in the case of retention of urine. Otherwise a decoction of the seeds of *trāpuṣa* (may be given). An elephant should be made to drink a decoction of the bark of neem or *vṛṣa*.

18-19. Cow's urine and *viḍaṅga* are commended for worms in the intestines. Milk boiled with dried ginger, long pepper, grapes and sugar is (an excellent) drink for curing the wounds. The juice of the flesh is also good. Rice and green gram boiled together and mixed with dried ginger, pepper and long pepper is commended for loss of appetite.

20. Oil mixed with *trivṛt*, dried ginger, long pepper and pepper, *agnidanti*, *arka*, *śyāmā*, milk and bigger variety of long pepper would remedy the enlargement of spleen.

21-22a. All sorts of disorders that arise could be remedied by means of loosening, enema, anointment, application of oil, drinks and oily enemas. One could be given *yaṣṭika* with *śārada* (a kind of beans) together with the soup of green gram for drinking.

22b. Besmearing with tender *bilva* is commended in the diseases (known as) *kaṭu*.

23. *Viḍaṅga*, *indrayava*, asafoetida, *sarala* and the two varieties of turmeric could be given in the form of balls in the forenoon to remedy all kinds of colics.

24. The main meal for them should be composed of (the rice varieties known as) *ṣaṣṭika*, *vrihi* and *śāli*. (The meals) consisting of barley and wheat are (considered as) mediocre. The other kinds (of food) are (deemed as) inferior for the elephants.

25. Barley and sugarcane increase the strength of the elephants. Dried barley would derange the humours of the elephants.

26. Drinking of milk is commended for an elephant that is emaciated on account of rutting. The juice of flesh that has been cooked with the substances that are stimulants is good.

27. In the event of severe injury in the war, balls of (flesh of) crows, hens, cuckoos and owls (could be given) mixed with honey.

28. An incense (consisting) of pepper, fish, *viḍaṅga*, alkaline salt, juice of *koṣātaki* and turmeric ensures victory in the battle for the elephant.

29. (A liniment consisting of) long pepper, rice, oil, honey of different kinds applied along the eyelids is commended as sharpening the eyesight.

30-31a. Feces of a sparrow and a pigeon, the resin of the *kṣira* tree and the liquor (known as) *prasannā* are the excellent collyrium. Such a collyrium applied on the eye would make the elephant destructive in the battle.

31b-32a. Blue lotuses, *musta* and *tagara* made into a paste with water in which rice has been washed is an excellent cooling agent for the eyes.

32b. (Once in a month) the grown-up nails should be cut. (They) should be bathed with oil once in a month.

33. The bed of an elephant would be powdered dry cow dung. It is commended that (the elephants) should be anointed with clarified butter in the autumn and summer.

CHAPTER TWO HUNDRED AND EIGHTYEIGHT

The diseases of the horses and the management of the horses

Dhanvantari said :

1. I shall describe the essence of (science relating to) the management of horses and the treatment of their diseases. In order to achieve dharma, artha (virtue) and kāma (enjoyment and prosperity) (a king) should acquire (good) horses.

2. (The asterisms) *aśvinī*, *śravaṇa*, *hasta* and the three *uttaras* (*uttarāṣāḍha*, *uttaraphālgunī* and *uttarabhādrapada*) are commended for the first ride on the horses.

3. The early winter, winter and spring are commendable for riding the horses. The riding of the horses in the summer, autumn and rainy season is forbidden.

4-6a. One should not whip the horses severely or with other kinds of sticks or at an improper place. One who rides a horse at a place abounding in nails, thorns and bones, on a rugged ground, on a sandy and muddy ground and spoilt by pits and falls without knowing the temper (of the steed) and without the saddle would be carried away by the horse even as he is seated on its back.

6b-7a. There may be an excellent person among the learned, a fortunate one who knows the behaviour (of the horse) and is able to ride without any instruction on account of his practice and application.

7b-12a. The different gods are assigned on (the different parts of) the body of the horse that has been consecrated, and faces the east, commencing with the syllable *oṁ* and ending with 'obeisance' with the respective *bīja*[1] in order. (Lord) *Brahmā* (is assigned) in the mind, (Lord) Viṣṇu in the strength, Vainateya (vehicle bird of Viṣṇu) in valour, the Rudras on the sides, Guru in the intellect, the Viśvedevas in the vital parts (of the body), the Moon and the Sun in its glances and eyesight, the two Aśvins (the celestial physicians) on the ears,

1. The mystical letter forming the essential part of the mantra of a deity.

the Fire (god) on the stomach, *Svadhā* in the sweat, the (goddess of) speech on the tongue, Wind (god) on speed, the vault of the heaven on the back, all the mountains on the tip of the hoof, the asterisms in the pores of the hairs, the digit of the moon in the heart, the Fire-god in the lustre, the goddess of love on the buttocks, the lord of the world on the forehead, the planets in the neighing, *Vāsuki* (a foremost serpent) on the chest.

12b. One who is to ride (the horse), should fast, worship the horse and recite (the following mystic words) in the right ear (of the horse).

13-19. "Oh ! Horse ! You are a Gandharva prince ! You listen to my words. You are born in the family of Gandharvas. Do not become a defiler of the family. O Horse ! Remember your creed by the true words of the brahmins, of Soma, of Garuḍa, of Rudra, of Varuṇa, by the strength of Pavana (Wind-god) and by the radiance of the Fire-god. You remember that you are the son of a paramount sovereign. You remember the promise (you had made at the time of churning the ocean). You remember the daughter of the ocean (Goddess Lakṣmī). You remember the *kaustubha* jewel. You were born in the divine family at the time of the churning of the milky ocean by the celestials and the demons. You keep up your promise. You were born in the family of horses. You become my eternal friend. O Friend ! You listen to this well. You be ready as my vehicle. You be victorious. You protect me and bring me success in the battle. In olden days the demons were destroyed by the celestials riding on your back. I will now ride on you and conquer the army of the enemy."

20. After having repeated (the above prayer) into the ears (of his steed) the rider should confuse the enemy, saddle the horse and ride (the horse). (This would give him) victory in the battle.

21. Generally the defects in the horses are produced in their bodies. The excellent riders should convert them into good qualities with much effort.

22. The good qualities that are due to the ability of the riders would appear as natural.

23. Other riders would destroy even the natural qualities. Some know the good qualities. Some others know their defects. One is fortunate who knows (the qualities as well as the defects in) a horse. A stupid one is he who does not know both.

24. Even though one is a good judge, he is not commended if he does not know how to manage a horse, does not know the means (at the time of an emergency), acts rash, is of irritable nature and engages in excessive punishing at the vulnerable points.

25. One who knows the means (of handling an emergent situation), one who knows the temper (of the horse), one who is pure, one who removes the defects and takes the (good) qualities is always an expert in all acts (engaging the horses).

26. One who has entered the riding ground holding the bridle should ride his steed either from his right or left.

27. An excellent horse should not be whipped at once after mounting. Whipping causes fright and fear would produce confusion.

28. The rider should conduct (the horse) in a gallop in the morning holding the rein. (He should conduct the horse) slowly in the evening holding the rein but without handling it.

29. (The following are the four political expedients) : stroking is said to be conciliation, isolation (from the other steeds is) division, whipping with the whip and other things (is) punishment and biding time (is reckoned as) gift.

30-31. Each succeeding one should be employed when each preceding one fails. While riding a horse, (the bridle) should be placed without touching the tongue. The reins with hundreds of threads should be entered at the tip of the mouth. (The horse) should be made to forget (that) and then one may ride. One should (ride) slowly if the reins have become loosened.

32. If the tongue of the horse is ulcerated, the joint on the tongue should be released. The tight hold should be released till the horse does not give up its jumping.

33-36. The cuirass should be tied when the steed is released. (A horse) that has a raised face by nature should have its cuirass made loose by the foremost rider and then mounted with a sportive look. One that would make the left fore-leg (of

the steed) joined with the left rein, would get the hinder-leg seized. By that the right one (also controls). One that practices in this way with the left rein, the two feet (would be controlled). Then the foot would be held from the left itself. If the fore-feet are released, one would become firmly seated.

37. The left fore-leg should be tied with the rein to the left hind-leg (of a horse) of mischievous habit. It should be ridden by holding the left rein.

38. The nature of the horse is to turn round its face again. It is not on account of tying the legs of the horses thus.

39. After having looked at a trusted horse and after having taken a firm seat on the saddle, (the horse) should be made to touch his leg with the face by holding (the rein). Such a (posture known as) *lokana* is beneficial.

40. The rein is clasped after pulling and firmly pressing with the legs. It is said to be *vakkana* if the two legs are bound.

41. It is considered as *moṭana* if there is binding of the legs with the rein and letting it go by freeing the fore-legs.

42. A wise man should know the loss of consciousness and destruction for a horse and the fourth rule, namely, the *moṭana*, is laid down.

43. A horse whose leg does not touch the ground in a small circle, that foot should be restrained by means of *moṭana* and *vakkana*.

44. It is said to be *saṅgrahaṇa* when it is held with exertion and when one goes slowly holding it after fastening well on the seat.

45. After striking on the side by kicking (the horse) that has distracted mind while one remain on the seat, the rein is drawn and held by the foot. It is known as *grāhya-kaṇṭaka-pāyanam*.

46. If a horse stands on the feet and hurts the rear legs, it is known as *khalīkāra* (hurting).

47. It is known as *gahana* (intensified), if (the horse), that is in any one of the motions[1], is held after striking with a stick or with the leg as desired.

1. The trot, the gallop or the canter.

48. It would be *ucchvāsana* (exhalation), if the horse is hurt and taken through a quadrangle by means of a different bridle by cheering.

49. It is considered to be *mukhavyāvartana* (turning the face away), if the nature (of a horse) to turn its face and move towards the place (from which it has been taken out), is restrained and held.

50. After restraining by any one of the three (ways) in order, it should be controlled by taking to the courses such as the circles and the like in order.

51. A wise man should relax and ride a horse that raises its head from its knee onwards. One should rise a horse till its limbs are light.

52. A horse that is soft at its shoulder, light at its face and flexible at its joints, when it becomes controlled by the rider, then it should be tamed.

53-54a. The hinder leg should not be freed when (the horse) becomes quiet. Then it should be drawn forward with the hands by means of the bridle. The horse stands with the part about the hips becoming normal, the neck raised, and face on level.

54b-56. If (the horse) keeps the hinder legs on the ground and the fore legs lifted up and runs very fast, one should hold the bridle with the fist and stop it. If the horse does not stop when suddenly pulled thus and if it shakes its body, it should be stopped by taking it in a circular path. The horse that casts off the shoulder should be stopped by means of the bridle.

57. The cowdung, salt and (cow's) urine boiled with mud is besmeared on the body as a remedy for bites of flies, etc.

58. The scum of boiled rice should be given by the rider to (the horses) belonging to the *bhadra* and other breeds. The bites of tiny insects make the horse feel indolent and hungry.

59. A horse should be trained in such a way that it would become tamed. Horses would perish if they are made to run much. They do not get practice if not made to run. If the faces become white, (the horses) should be made to run.

60-61a. After having pressed the horse well with the two knees (one should ride the horse) with a firm fist. *Gomūtra*,

kuṭilā, *veṇi*, *padmamaṇḍalā*, and (*padma*) *mālikā* are well known as the *pañcolūkhalikā*.

61b-62a. Similarly *saṅkṣipta*, *vikṣipta*, *kuñcita*, *yathācita*, *valgita* and *avalgita* are said to be six kinds of phases (of a horse). The path would be hundred *dhanus* (a measure of length equal to four cubits) or eighty or ninety (*dhanus*).

63. (Horses are said to be of four varieties such as *bhadra*, *manda*, *mṛga* and *saṅkīrṇa*.) The (type of horse known as) *bhadra* could be trained well, the *manda* variety, (by making use of) a stick. (The type) of horse (known as) *mṛga* (is classified) taking the shank of a deer (as the basis). The above characteristics would be found mixed in the *saṅkīrṇa* class.

64-65a. The horse that eats sugar, honey, and fried rice and has a good aroma is said to be clean and belonging to the brahmin class. The horse that belongs to the warrior class would be lustrous, meek and clever. (If the above qualities are found in lesser proportions it is known as the *vaiśya* class.) (The horse that is) impure, unsteady, dull, ugly, foolish and wicked (is said to belong to) the *śūdra* (class).

65b-66. The horse that would show saliva when being held by the bridle, should be driven in phases by holding and loosening the rein. I shall describe (to you now) the characteristics of the horses etc. as expounded by (the sage) Śālihotra.[1]

CHAPTER TWO HUNDRED AND EIGHTYNINE

The characteristics of the horses and the treatment of the diseases of the horses

Śālihotra said :

1-5. O Suśruta ! I shall describe the characteristics of the horses and the treatment of the diseases. A horse with lesser number of teeth, one devoid of teeth, one that is having dread-

1. Śalihotra is credited with the authorship of works on veterinary science.

ful appearance, one that has a black palate and black tongue, one that is born as a twin, one that has no testicle, one that has a cleft-hoof, one that has a horn, one that is tricoloured, one that has the colour of a tiger, one that has the colour of an ass, one that has the colour of ash, one that is not having a good colour, one that has a hump, one that has white patches (on the skin), one that is (often) ridden by the crows, the voice of which resembles that of an ass, one whose eyes resemble those of a monkey, one that has black manes, one whose anus is black, one whose nostrils have a black hue and are pointed, one that has the colour of a *tittiri* (bird), one that has unequal legs having white patches on the foot, one that is devoid of fixed rings and has rings indicating inauspiciousness, should be avoided.

6. The pairs of curls of hair on the skull, *uparandhra* (flanks), head, chest, forehead and neck of a horse are (deemed to be auspicious.

7. The curls of hair at the corner of the mouth, forehead, the root of the ear, the throat, root of the forelegs, neck are auspicious. (The curls of hair) at other (places) are inauspicious.

8. The horses which resemble the colour of a parrot, *indragopa* (a kind of insect), moon and a crow and those which have a golden colour and are glossy are always commendable.

9. One should dismiss all the hopes of conquest where the horses of the kings have long necks, broad eye-corners and auspicious short ears.

10. A horse or an elephant which is guarded confers good and confers misery otherwise. Those horses are excellent and are *gandharvas* which increase the fortune and progeny.

11a. A horse is offered as an oblation in the *aśvamedha* (a horse-sacrifice) on account of its purity.

11b-13a. A morsel composed of *vṛṣa*, neem, *bṛhatī*, *guḍūci*, *mākṣikā*, *siṁhā* and *gandhakarī* anointed on the head (of a horse) or asafoetida, root of *puṣkara*, *nāgara* with sour *vetasa*, long pepper and *saindhava* (a kind of rock salt) with hot water would remove the pain (in the stomach).

13b-14a. A decoction of dried ginger, *ativiṣā*, *mustā*, *ananta*

and *bilva* leaves would remove all kinds of dysentery if given as a drink.

14b-15a. A horse would become free from fatigue by drinking a potion composed of goat's milk, *pariyaṅgu* and *sāriva* (?) with profuse (quantity of) sugar.

15b-16a. Oily emetic is to be given for the horse in a *droṇikā* (an oval basin of wood). It should penetrate the sinews of the viscera. It would make it feel comfortable.

16b-17a. A ball of pomegranate, the three myrobalans, dried ginger, pepper and long pepper with equal proportion of molasses should be given to the horses. It would cure the harassing cough.

17b-18a. The juice of *vṛṣa* together with *priyaṅgu*, *lodhra* and honey should be given to a horse for drinking. Or the five *kola* etc.[1] (should be given) with milk. It would cure the cough.

18b-19a. It is beneficial to give emetics at first in all the kinds of diarrhoea. Then anointing with oil, rubbing with fragrant unguents, besmearing medicated oil, giving sternutatory and besmearing with unguents should be done in order.

19b. The process of treatment for horses afflicted by fever is with water only.

20. Anointing with the roots of *lodhra* and *karañja*, *mātuluṅga*, *agni*, dried ginger, *kuṣṭha*, asafoetida, *vaśā* and *rāsnā* would cure swelling.

21-22. A horse which drinks *mañjiṣṭhā*, *madhuka*, grapes, *bṛhatī*, red sandal, the seeds and roots of wild cucumber, *śṛṅgāṭaka* and *kaśeruka* boiled with goat's milk and then cooled together with sugar and abstains from food would become free from passing of blood in the urine.

23. Anointment with *kaṭutaila* of the affected parts (of a horse) is commended in the case of swelling in the wrist, cheek or throat or stiff-neck.

24-25a. (A horse) that is affected by stiff-throat would have probably swelling in the region of the throat. A sternutatory with mustard, *vahni*, rock-salt, juice of holy basil, black pepper and asafoetida (is given).

1. The five spices such as the long pepper, etc.

25b-26a. Besmearing a paste of two varieties of turmeric, *jyotiṣmati*, *pāṭhā*, black pepper, *kuṣṭha*, *vacā* and honey mixed with molasses and (cow's) urine is beneficial in paralysis of the tongue.

26b-27a. Paste made with sesamum, *yaṣṭi*, turmeric, neem leaves mixed with honey and clarified butter is a remedy for ulcers.

27b-28a. The horses which limp on account of whipping and feel extreme pain should be fomented with oil. It would remove the pain quickly.

28b-29a. The same procedure as in the case of ulcers (is to be followed) in the case of a hurt or deranged state of the humours or one caused by whipping. A decoction of the barks of *aśvattha*, *udumbara*, *plakṣa*, *madhūka* and *vaṭa* with profuse quantity of water in comfortable heat would cure the ulcers.

29b-31. Oil prepared with a decoction of *śatāhvā*, dried ginger, *rāsnā*, *mañjiṣṭhā*, *kuṣṭha* rock-salt, *devadāru*, *vacā*, two varieties of turmeric and red sandal mixed with *guḍūci* and milk is used for smearing, as emetic and sternutatory and as unguents in all cases when there is oozing of blood at the eye-corners (of a horse) suffering from eye-disease caused by leeches.

32-33. Decoction of the barks of *khadira*, *udumbara* and *aśvattha* mixed with equal parts of emblic myrobalan, *durālabhā*, *tiktā*, *priyaṅgu*, saffron and *guḍūci* is beneficial in case of a limping one (horse), a wound of the tendon, or of an ear or a dry tumour.

34a. In the case of a fast developing derangement of a humour, it is desired that it is broken at once.

34b-35a. Rubbing with cowdung, *mañjikā*, *kuṣṭha*, turmeric, sesamum and mustard ground with cow's urine would remedy itching.

35b-36a. A decoction of the above mixed with honey and cooled should be given through the nostrils together with sugar and *aśvakarṇa*. It would remedy the haemoptysis.

36b-37a. Salt should be given to the horses on every seventh day. The liquor *vāruṇi* should be given to them as an additional drink after they had eaten as above.

37b-38a. (A decoction) with *jīvaniya, madhura, mṛdvikā*, sugar, long pepper and *padmaka* should be given as a substitute drink in the autumn.

38b-39a. (A decoction made) with *viḍaṅgā*, long pepper, coriander, *śatāhvā*, *lodhrā*, rock-salt and *citraka* (should be given) to horses as a substitute drink on the advent of winter.

39b-40a. A substitute drink in the spring would be with the herbs *lodhrā, priyaṅgu, mustā*, long pepper and dried ginger mixed with honey. This would remedy (the deranged) phlegm.

40b-41a. Wine together with the potent herbs *priyaṅgu*, long pepper, *lodhrā* and *yaṣṭi* together with molasses should be given as the substitute drink in summer.

41b-42a. A substitute drink on the advent of the rainy season would be (decoction made of) stick of *lodhrā*, salt, long pepper and dried ginger mixed with oil.

42b-44. The horses should be given ghee to remedy the (deranged) bile in the summer, increase of the blood in the autumn and loosening of the feces in the rainy season. The horses which have excess of phlegm and wind should be given oil to drink. Any evil consequence of the abuse of oil (should be remedied) by making them dry (to remove fat). Food consisting of barley with butter-milk for three days would make them shed (excess fat).

45. Clarified butter in the autumn and summer, oil in the cold and spring (seasons) and through the syringe in the advanced winter is desired to be the restraining (remedy).

46. Food that is heavy and that would increase the phelgm, exercise, bathing, hot (sun) and wind are prohibited for a horse which has been given oil to drink.

47. Horses should be bathed and made to drink only once on the advent of the rains. On an extremely stormy day drinking only once is commended.

48. When heat and cold are blended in a season, (horses) should be made to drink twice and bathe once. In the summer they should be bathed and led to drink thrice and should be allowed to plunge (into the water) for a long time.

49-50. Four *āḍhakas* (a measure) of barley without the husk should be given (to the horses). They may also be given

bengal gram, *vrīhi* (a kind of paddy) and green gram. In a whole day and night (a horse may be fed) ten and a half *tulās* (weight) of barley and eight *tulās* of dried (grains) or four (parts) of *vyoṣa*[1] (dried ginger).

51-52. *Dūrvā* (a kind of grass) would remedy (the deranged) bile, barley (would remedy) the cough, mustard, the congestion of phlegm and *arjuna* (would set right) breathing. So also *māna* (?) (would rectify) loss of strength. The horse that takes a meal of *dūrvā* (grass) would not be affected by diseases due to (deranged) wind, bile, phlegm or their combined action.

53-54. Vicious horses should be tied with two ropes on each side to posts behind them at a distance of a *dhanus* (four cubits). They may stay in places (stables) where (hay) has been strewn and the ground has been fumigated. Barley should be placed therein. The place should be well-lit and protected well. Animals such as the goats and monkeys as well as cocks should be kept in the stables of horses.

CHAPTER TWO HUNDRED AND NINETY

Propitiatory rites for curing the ailments of horses

Śālihotra said :

1. O Suśruta ! Listen to me. I shall describe the three kinds of propitiatory rites for the horses—the daily, the periodical and optional (rites) that would cure the diseases of the horses.

2. After having worshipped Śrīdhara (a form of Viṣṇu), Śrī (consort of Viṣṇu) and Uccaiḥśravas, the chief among the horses, on an auspicious day, one should offer ghee as oblation with (the recitation of the formula) Sāvitra (Gāyatrī).

3-6a. Then fees should be paid to the brahmins. Then the horses would increase. The propitiatory rite (should be done)

1. The reading *vapuṣmataḥ* in the veṅk. edn. does not fit in.

on the fifteenth (lunar) day of the bright fortnight in the (month of) *aśvayuk* (October-November). It should especially be done outside (the stable). (Lord) Varuṇa (water-god) should be worshipped. (A mystic) diagram should be drawn and (the image of) the goddess (placed at the centre) should be surrounded by branches (of trees). Pitchers filled with all flavours and covered by cloth should be placed at the cardinal points. After offering oblations of barley and clarified butter, the horses and the Aśvin gods[1] should be worshipped. Fees should be paid to the brahmins. Listen to me! (I shall now describe) the periodical (rites).

6b-8. One should worship (Lord) Viṣṇu, (goddess) Śrī (Lakṣmī), (Lord) Brahmā, (Lord) Śaṅkara, (Lord) Soma (Moon), (Lord) Āditya (Sun), the Aśvin gods, Revanta and Uccaiḥśravas (the horse of Indra) in the (constellations) Capricorn etc. for the horses with lotuses. The guardian deities of the cardinal points (should be worshipped) on the petals. Pitchers (should be dedicated) for each one of the (above) deities (and worshipped) on the altar at the auspicious place. After having fasted, oblations of sesamum, unbroken rice, clarified butter and white mustard should be made a hundred times for everyone of the gods. This act would ward off the diseases of the horses.

CHAPTER TWO HUNDRED AND NINETYONE

Propitiatory rites for curing the ailments of elephants

Śālihotra said :

1. I shall describe the propitiatory rites that would destroy the deseases of elephants. One should worship (Lord) Viṣṇu, (goddess) Śrī and the elephant (Airāvata) of Indra on the fifth (lunar) day.

1. a pair of celestial gods believed to have been born to Sun through a nymph in the form of a mare.

2-5a. (Similarly one should worship) Brahmā, Śaṅkara (Śiva), Viṣṇu, Śakra (Indra), Vaiśravaṇa (god of wealth), Yama (god of death), Moon, Sun, Varuṇa (Water-god), Wind-god, Fire-god, the Earth, the Sky, Śeṣa (the serpent couch of Lord Viṣṇu), the mountains and the eight elephants which guard the cardinal points such as Virūpākṣa, Mahāpadma, Bhadra, Sumanasa, Kumuda, Airāvata, Padma, Puṣpadanta, Vāmana, Supratīka and Añjana[1]. Oblation should then be made and fees paid (to the brahmins). The elephants which are sprinkled with the propitiatory water would multiply. Listen to me ! I shall describe the periodical rites.

5b-7a. In a lotus diagram (drawn) on the ground outside the city at the constellation Capricorn etc. of the elephants or at the north-eastern (angular point), (Lord) Viṣṇu should be worshipped at the centre, (goddess) Lakṣmī in the filament, (gods) Brahmā, Bhāskara (Sun), the earth and then (Lord) Skanda (son of Śiva), the sky, (Lord) Śiva, the Moon and Indra and his weapons on the petals in order.

7b-8a. (The weapons) such as the thunder-bolt, spear, rod, club, noose, mace, spike and the lotus should be worshipped on the periphery of the outer circle (of the diagram). The Sun and the pair of Aśvins should be worshipped at its centre.

8b-11. The eight Vasus and the Sādhyas (a class of celestials) (should be worshipped) at the petals at the southern and the south-western ends. The celestials, (the sages) Āṅgirasa and others, the Bhṛgus and the Wind-god (should be worshipped) at the north-western (petal), the Viśvedevas at the southern (petal) and the Rudras at the north-eastern (petal). The gods should be worshipped at the outer periphery of the exterior circle. The sages who composed the aphorisms, (goddess) Vāṇī (Sarasvatī, goddess of speech), the rivers and mountains (should be worshipped) on the east etc. The great spirits should be worshipped at the angular points such as the

1. Airāvata, Puṇḍarīka, Vāmana, Añjana, Puṣpadanta, Sārvabhauma and Supratīka are the standard names of the elephants of the cardinal points. The text here reads additional names.

north-east and the like. The lotus, disc, mace and conch (which form) the four sides (enclosing) the circle (should be worshipped).

12-14. Pitchers (should be placed) at (each one of) the four entrances (at the east etc.) and banners on (the angular points such as) the south-east etc. Four ornamental arches (should be erected at the entrances). The elephants Airâvata and others (should be invoked to guard the entrances). Separate containers with herbs (should be placed) on the east and other directions for the gods. After having offered a hundred oblations with clarified butter and worshipped the elephants, one should circumambulate them. After having worshipped the elephant, fire-god and the gods at the outer periphery, the worshippers would go home. Fees should be paid to the brahmins as well as the physicians of the elephants.

15-20. An astrologer should then mount the famale elephant and utter in its ear. After having done the propitiatory rite in this eternal king of elephants, one should recite the (following) mystic words : "O ! Fortunate one ! The king has made you the chief among the elephants. The king would worship you with perfumes, flowers and excellent attendants. Then the people would worship you by his order. The king has to be protected by you in the battle, on the way and in the house. Abandoning your animal nature you remember your divine nature. In olden days, at the time of the battle between the celestials and demons, the celestials created the divine elephant. The elephant called Ariṣṭa that was born to Airâvata (elephant of Indra) inherited the splendour of the divine elephants. O King of elephants ! You attain that splendour endowed with divinity. May you be blessed with virtues ! You protect the king in the battle."

21. The king should (then) mount (the elephant) that has been consecrated thus. Excellent warriors bearing weapons should follow it.

22. Again in a lotus diagram (drawn) outside (the shed) on the ground, the guardians of the cardinal points and others should be worshipped. Bala (deva), Nâga, the earth and (goddess) Sarasvatī (should be worshipped) in the filaments.

23. After having worshipped the small drum at the centre with perfume, garlands and unguents, oblations should be made and a pitcher filled with sweet juice should be given to a brahmin.

24. Then the superintendent of the elephant, the guard of the elephant and the astrologer should be worshipped. A small drum should be given to the superintendent of the elephant and he should make it sound. It should produce auspicious and loud sounds. He should sound this while remaining on the buttocks (of the elephant).

CHAPTER TWO HUNDRED AND NINETYTWO

The greatness of cows and their welfare

Dhanvantari said :

1. A king should protect cows and brahmins. I shall describe the propitiation of cows. Cows are sacred and auspicious. The world is sustained by them.

2. Their feces and urine are the excellent destroyers of poverty. Stroking of a cow and the water from its horns would destroy multitudes of sins.

3. The urine and feces of a cow, milk, curd, clarified butter and *rocanā* (yellow pigment got from a cow) are the six constituents that are excellent and when drunk they would prevent bad dreams etc.

4. (Go) *rocanā* is capable of nullifying poison and demons. One who feeds the cow with a morsel of food would go to heaven. In whose house cows are ill-kept, that person would go to hell.

5-6a. One who gives a morsel of food to a cow belonging to another would go to heaven. One who does good to a cow would reach the world of Brahmā. One who makes a gift of a cow, one who sings her praise and one who saves her life would elevate his family. The earth becomes pure by the breath of cows. Sins get destroyed by their touch.

6b-8. The urine of a cow, the feces, milk, curd, clarified butter and the water in which *kuśa* (grass) (has been dipped) (being taken) and a night's fasting would purify even a vile person. It was practised by the gods in days of yore to destroy all inauspiciousness. If each one of the above was practised for three days, it was known as the *mahāsāntapana.* This is capable of fulfilling all the desires (of a person) and destroying all that is inauspicious.

9. It was (known as) *kṛcchrātikṛcchra,* if one lived on milk for twentyone days. The excellent men (who practised it) would become stainless, would get all the desires fulfilled and attain heaven.

10-11. One should drink hot urine, hot ghee, and hot milk, each one for three days and consume air only for the next three days. This vow known as *taptakṛcchra* would destroy all sins and confer the world of Brahmā. It is known as *śītakṛcchra* if done with cold things (as above). It was described by Brahmā. It would yield the world of Brahmā.

12-13a. One should bathe in the urine of a cow, maintain himself with milk and move with the cows eating after they had eaten. It is known as *govrata.* One would become free from the sins in a month. He would attain the world of cows and reach heaven.

13b-14a. One who mutters the *gomati vidyā* (a sacred formula) would reach the excellent world of cows. Therein he will enjoy music, dance and the company of nymphs in the celestial car.

14b-18. Cows are always fragrant. They give out the perfume of *guggulu* (fragrant resin). They are the sustainers of beings. Cows are the supreme conferers of welfare. The excellent food for gods is the clarified butter from cows. They pour out and utter purity for all the beings. They satisfy the immortals in heaven with the clarified butter purified by mystic formulas. Cows are connected with sacrificial rites such as *agnihotra* of the sages. Cows are the excellent refuge of all beings. They are supremely holy and are exceedingly auspicious. Cows are the steps leading to heaven. They are the perpetually blessed ones.

19. Obeisance to cows ! To the fortunate ones ! To the fragrant ones ! Obeisance to the daughters of Brahmā ! Obeisance to the holy ones !

20-22. One family has been made into two (such as) brahmins and cows. The sacred formulas remain on one side and clarified butter on the other. The entire universe is supported by gods, brahmins, cows, holy men and chaste women. Hence they are always considered to be the fittest to be worshipped. Wherefrom (cows) would drink is known to be a sacred spot. Cows are really the Ganges and others. The greatness of cows has been told. Listen to me ! I shall now describe the treatment (of their diseases).

23. Oil mixed with rock salt and decoction of *śṛṅgavera*, *balā* and *māṃsa*, together with honey should be used for the diseases affecting the horns of cows.

24. Oil prepared with *mañjiṣṭhā*, asafoetida and rock salt or garlic alone should be used in all kinds of pain in the ears.

25. Besmearing a paste of the roots of *bilva*, *apāmārga*, *dhātaki*, *pāṭalā* and *kuṭaja* at the base of the teeth would remove the pain therein.

26. O Rāma ! Ghee heated with the ingredients used for removing tooth-ache is known to remove the disease of mouth. Rock-salt (is used) for the diseases of tongue.

27-28. *Śṛṅgavera*, the two varieties of turmeric and the three kinds of myrobalans (are useful to remedy) the stiffness of neck. The three myrobalans mixed with ghee given as a drink to cows is commended in heartache, stomachache, rheumatic complaints and pulmonary diseases. The two varieties of turmeric and *pāṭhā* may be given for dysentery.

29. *Śṛṅgavera* and *bhārgī* may be given for the diseases of the digestive organs and the pulmonary capillaries, cough and asthma.

30. *Priyaṅgu* together with salt should be given for joining the broken (bones). Oil that removes wind, when heated with *madhuyaṣṭi* (would cure) biliousness.

31. Mustard mixed with honey (would be the remedy) for (deranged) phlegm. (For the diseases) of the flesh, the same with the dust of *puṣṭaka* (would be the remedy). One should

apply oil, clarified butter and *haritāla* on wounds from which blood oozes out.

32-34. Blackgram, sesamum, wheat, cow's milk and ghee made into a ball with salt gives nourishment to the calves. It would give strength to the young bulls. Fumigation would destroy the affliction due to evil planets. Fumigation with *devadāru, vacā, māṁsī, guggulu*, asafoetida and mustard is beneficial for cows against pain due to evil planets. After fumigation a bell should be tied to cows.

35. If a cow is fed with *aśvagandhā* and sesamum it would increase its strength and make it yield profuse milk. For a bull that is maintained in the house, oil-cake (would be) the elixir.

36. The goddess of fortune should always be worshipped in the feces of the cows on the fifth (lunar day) for peace. (Lord) Vāsudeva (should) also (be worshipped) with perfumes etc. A different propitiatory rite will be described now.

37. (Lord) Hari (Viṣṇu) should be worshipped on the fifteenth day of the bright fortnight in (the month of) *aśvayuk* (October-November). (Lord) Hari, Rudra, Aja (Brahmā), Sun, (goddess of) Fortune and Fire-god (should be worshipped) with ghee.

38-39a. After feeding cows with curd and worshipping (them), one should circumambulate the fire. One should also arrange for a bull-fight accompanied by singing and instrumental music outside (the place). Salt should be given to cows. Brahmins (should be paid) the fees.

39b-43. In the periodical (propitiatory rite) (Lord) Viṣṇu should be worshipped at the centre of a lotus (diagram) on the ground along with (goddess) Śrī on the (occasion of Sun's transit through) Capricorn etc. The celestials should be worshipped in the filaments in the (different) directions. The Sun, the *Subhadrāja* (born as fortunate) and Bali, the Bahurūpa should be worshipped outside. The Sky, Viśvarūpā, Siddhi, Ṛddhi, Śānti, Rohiṇī (should also be worshipped). The guardian cows of the cardinal points—east etc., the Moon and Īśvara (should be worshipped) in the filaments. The guardian deities of the cardinal points (should be worshipped) in the pitchers (placed) on the petals of the lotus. Oblation should be made

unto the fire with the twigs of the *kṣīra* tree, mustard and unbroken rice a hundred times each. Gold and bronze should be given away to brahmins. Cows should then be worshipped and released for the sake of peace and to be endowed with milk etc.

Fire-god said :

44. Śālihotra narrated the veterinary science relating to the horses to Suśruta. Pālakāpya narrated the science relating to the elephants to Aṅgarāja.

CHAPTER TWO HUNDRED AND NINETYTHREE

Different kinds of mantras and their nomenclature

Fire-god said :

1. Listen to me ! I shall describe the science relating to the mystic formulas that would yield enjoyment and emancipation. O Brahmin ! The mystic formulas containing more than twenty letters are known to be *mālāmantra-s*.

2. The mystic formulas having more than ten letters (and less than twenty) are designated as *arvāgbija-s*. These yield results in the old age, while the *mālāmantras* in the youth.

3-5a. The formulas having more than five letters yield fruits always. The other formulas belonging to the group of *mantras* are of three kinds such as feminine, masculine and neuter. The feminine *mantras* end with (the term) Svāhā (consort of Fire). The neuter *mantras* end with (the term) obeisance. The rest are masculine. They are commended (to be used) in charms to subjugate and to drive away (evil). The feminine (*mantras*) (are used) to destroy diseases due to mean acts, while the neuter ones in other cases.

5b-7. *Mantras* (are also classified as) *āgneya* (fiery) and *saumya* (pleasing). They should be repeated at the beginning and end of the asterisms and the halves. The *āgneya mantra* is generally laid down as having the asterism at the end and the fire and the ether (in greater proportions). The rest (are said

to be) *saumya*. The two (varieties of *mantras*) are commended to be used in cruel and good deeds (respectively). The *āgneya mantra* may perhaps be *saumya* by the addition of 'obeisance' at the end. *Saumya mantra* (would also) in the same way (be) *āgneya* by the addition of the syllable *phaṭ*.

8. A *mantra* would not accomplish (the result) if it is either asleep or awakened. The sleeping state (of a *mantra*) is when there is powerful (breath through the nostrils and the waking state when the breath) flows through the right (nostril).

9. By the inversion (of the letters) of an *āgneya mantra* one would get (the letters) of a *saumya mantra*. One should ascertain the waking state of both (the *mantras*) and the day for both.

10-14a. The *mantras*, whose letters are presided over by baneful asterisms and constellations, should be avoided. In order to acquire kingdom, the vowel letters which are inimical to the component letters of one's name, should be first arranged in due order. "May you go and fill the abode of the king". Thus the script is made ready. The vowels should be arranged in the different asterisms in order ending with the (asterism) Revatī. The chambers should be marked as the *siddha-s* (successful, such as the ninth, the first and the fifth chamber), the *sādhya-s* (successful in time, such as the sixth the tenth and the second chamber), the *susiddha-s* (extremely successful, such as the third, the seventh and the eleventh chamber), and the *ari* (hostile, such as the fourth, the eighth and the twelfth chamber) and the character of each *mantra* in relation to the name of the individual to whom it should be imparted, should be calculated therefrom.

14b-15. One accomplishes merely by the repetition of the *siddha* (*mantra*). The *sādhya* (*mantra*) (could accomplish) by the repetition, worship and making an oblation. The *susiddha* (*mantra*) would accomplish by mere contemplation. (The *mantra* known as) *ari* would destroy the votary. A *mantra* full of baneful letters of the alphabet is condemned by all.

16. After having been duly initiated, ending with the ceremonial bathing and after having had the exposition of the *tantra* from the preceptor, one has to practise the desired *mantra* got from the preceptor.

17-18a. A person who is bold, competent, pure, devoted, bent on repetition, contemplation and the like, accomplished, who practises penance, is intelligent, knows the *tantra*, speaks the truth and is capable of restraining and blessing (the disciple) is said to be a preceptor.

18b-19. A disciple (should be) calm, restrained, clever, studied, celebate, and eating food fit for oblation. He should do service to the preceptor. He should be eager to accomplish. He (should be) instructed. He (should be) like a son, modest and capable of giving money.

20-21a. A *mantra* should be imparted by the preceptor. When it is accomplished the preceptor should repeat it a thousand times. A *mantra* that has been heard accidentally, or got by fraudulent means or by force or written on a leaf or (got) in the form of a *gāthā* (a verse) would not bear any fruit.

21b-23a. One who practises a *mantra* by means of several acts such as repetition, oblation, worship and the like, attains success by little practice. There is nothing which cannot be achieved by means of a *mantra* that has been perfectly practised. What to say about a person who has practised many *mantras*. He is really Śiva Himself.

23b-24a. A *mantra* (consisting) of a single letter bears fruit after repetition for ten lakh (a million) times. The repetition is reduced as the number of letters (in the *mantra*) is increased. In this way one has to flock together the other *mantras*.

24b-25. The *mantras* containing letters twice or thrice the *bīja mantras* should be repeated like a *mālāmantra*. A *mantra* should be repeated a hundred and eight or a thousand times if the number of their repetition has not been specified. It is known that the number of libations and anointments is in general a tenth part of the number of repetitions.

26. For one who is not able to repeat, ghee (would be the material) for libation, in all the cases, if the material has not been specified. The number of repetitions of the component (*mantras*) would be a tenth as that of the main *mantra*.

27. When the *mantras* are repeated according to their potency, the presiding deities of the *mantras* yield the desired (fruits). They get pleased with the contemplation, oblation and worship etc. of the votary.

28. The muttering of a *mantra* is ten times more meritorious than their loud repetition. Repetition with the tongue (within the mouth) is hundred times (meritorious). The mental (repetition) is known to be a thousand times (more meritorious).

29. One should begin the repetition of a *mantra* facing the east or looking downwards. All the *mantras* should begin with the *praṇava* (the syllable *Oṁ*). One should restrain from conversing and eat the prescribed food.

30. One has to repeat the *mantras* remaining seated. He should look at his preceptor and the (favourite) deity alike. The places (suited for the practice) are a solitary cottage, temples and (banks of) rivers and tanks.

31-34. One who wants to gain perfection (in a *mantra*), should live on rice-gruel, cakes, milk or *haviṣya* (that is to be offered to fire) food. The votary should worship the presiding deity of the *mantra* on the lunar days and week-days such as the eighth and fourteenth days of the dark fortnight and eclipses etc. Dasra (Aśvinī devatā), Yama (God of Death), the Fire-god, Dhātṛ (Brahmā), the Moon, Rudra, Jupiter, Diti, the serpents, the Pitṛs, Bhaga, Aryamā, the Sun, Tvaṣṭṛ, the Maruts, Indra, the Fire-god, Mitra, Indra, Nirṛti. the Water, Viśvedevas, Hṛṣīkeśa (name of Viṣṇu), the Winds, the god of water (Varuṇa), Ajaikapād (one of Rudras), Ahirbudhnya (one of the Rudras), Pūṣan are the deities of (the asterisms) Aśvinī and others.

35-36a. The fire-god, Dasra (Aśvinī devatā), Umā (consort of Śiva), Nighna (Vināyaka ?), Nāga (serpent), the Moon (Candra), the Sun, the divine mothers, (goddess) Durgā, the presiding deities of the cardinal points, Kṛṣṇa, Vaivasvata (god of death), Śiva, the Moon (Śaśāṅka) and the Pitṛs are the presiding deities of the lunar days.

36b-40. Hara (Śiva), Durgā, Jupiter, Viṣṇu, Brahmā, Lakṣmī and Kubera are the presiding deities of the days of the week. I shall describe the assignment of the letters (on the different parts of the body). The letters constituting the five groups (of consonants such as *ka, ca, ṭa, ta* and *pa*), should be assigned on the tips of the grown up hair, eyes, the pair of ears, nose, cheeks, lips, teeth, head, mouth, arms, feet, joints, sides,

back, navel and heart in order. The letters *ya* and others should be assigned on the heart. Skin, blood, flesh, fat, bone, marrow and semen are the seven essential ingredients (of the body). The regent of the letters beginning with *rasa* (essential juice) and ending with *payas* (milk) should be written.

41-42. Śrīkaṇṭha, Ananta, Sūkṣma, Trimūrti, Amareśvara (Indra), Agnīśa, Bhāvabhūti, Tithīśa, Sthāṇuka, Hara, Daṇḍīśa, Bhautika, Sadyojāta, Anugraheśvara, Akrūra and Mahāsena are the presiding deities to be worshipped.

43-46. The deities Krodhīśa, Caṇḍa, Pañcāntaka, Śiva, Rudra, Kūrma, Trinetra, Caturānana, Ajeśa, Śarmā, Someśa, Lāṅgali, Dāruka, Ardhanārīśvara, Umā, Kānta, Āṣāḍhi, Daṇḍin, Atri, Mīna, Meṣa, Lohita, Śikhī, Chagalaṇḍa, Dviraṇḍa, Mahākāla, Bālin, Bhujaṅga, Pinākī, Khaḍgīśa, Baka, Śveta, Bhṛgu, Laguḍī, Īśākṣa, Kṣaya and Saṁvarta (are also to be assigned).

47. After having written (the names of) the Rudras together with their consorts at first, then ending with obeisance, they should be assigned in order. Then the *aṅga-mantras* should be located. All the *mantras* with their constituents are capable of yielding perfection.

48-51. These *aṅga-mantras* should be completed with the hṛllekhā and vyoma and located. Then the heart and other parts of the body should be associated with the *aṅgamantras*. 'Obeisance' would be for the heart, *svāhā* (oblation) for the head, *vaṣaṭ* for the tuft, *huṁ* for the armour, *vauṣaṭ* for the eye and *phaṭ* for the weapon. Eye need not be included when the five *aṅgas* are uttered. Where there is no *aṅgamantra* (for a *mantra*), the location should be made in the self and repetition is made a million times. After having located in order the goddess Vāgīśī and the other gods mentioned, sesamum should be offered to the fire. The goddess of letters who bears the garland of letters, a pitcher, a book and a lotus would bestow the ability to compose poetry. One should do the assignment at the beginning of an act. All the *mantras* become spotless and yield perfection by (the grace of) the divine mothers even if one is not a poet.

CHAPTER TWO HUNDRED AND NINETYFOUR

The characteristics of different kinds of serpents

The Fire-god said :

1. The different species of serpents, their nature, the ten places (in the body at which a bite would be fatal), the remedial action, (the resultant) impurity and the behaviour of the (person) bitten (by the serpent) are said to be the seven characteristics.

2-3. Śeṣa, Vāsuki, Takṣa, Karkoṭaka, Abja (Padma), Mahāmbuja (Mahāpadma), Śaṅkhapāla and Kulika are the eight chief serpents. They have ten, eight, five, three, three and hundred heads in order. Every two of these serpents are said to be *brahmins*, *kṣatriyas*, *vaiśya* and *śūdras* in order.

4-8. (The serpents) born in their family (are) five hundred from whom innumerable serpents came into being. (The serpents are of three kinds such as) the *phaṇi*,· *maṇḍali* and *rājīla* being windy, bilious and phlegmatic respectively. The variety known as *vyantara* has these humours mixed. The serpents are known as having hoods. They bear (the signs of) cart-wheels, ploughshares, umbrellas, *svastikas* and goads. (The serpents known as) *gonasas* move slowly. They are long and bear different kinds of rings. (Those known as) *rājilas* are variegated, glossy and (can fly) across and upwards with their wings. The *vyantaras* (would have) mixed marks. (They are again classified) into four kinds as earthy, watery, fiery and windy and are divided into twentysix kinds. The *gonasas* are sixteen kinds, the *rājilas*, thirteen and the *vyantaras*, twentyone. Those which are born at an unspecified time are known as the *vyantaras*.

9-12. Their impregnation lasts for four months beginning with the three months commencing from *Āṣāḍha*. Two hundred and forty eggs are laid. The serpents swallow their young without showing any distinction such as the males, females and hermaphrodites. The eyes get opened in seven days. The outer (skin) becomes black after a month. After twelve days its faculty gets developed. The teeth appear on seeing the Sun. The teeth *karālī*, *makarī*, *kālarātrī* and *yamadūtikā* (grow) in twenty to

thirtytwo days. There are the venomous teeth on the left and right sides.

13-14. They discard their (outer) skin after six months. They would live for one hundred and twenty years. Seven serpents (among the eight mentioned earlier) preside over the days and nights of days such as Sun-day and the like. Among them six (preside over) every week. Kulika (is the lord) of all the junctions of periods. Kulika may exercise its influence jointly with either Śaṅkha or Mahābja (Mahā-padma).

15. One *nāḍikā* (24 minutes) in between the two is the period of the Kulika. It is a malignant period in all the circumstances and especially in the serpent bite.

16-18a. The asterisms Kṛttikā, Bharaṇī, Svātī, Mūla, the three pūrvas (pūrvaphālgunī, Pūrvāṣāḍha and Pūrvabhādrapada), Aśvinī, Viśākhā, Ārdrā, Magha, Āśleṣa, Citrā, Śravaṇa, Rohiṇī, Hasta, Saturdays and Tuesdays among the days, the fifth, eighth, sixth as well as fourth, ninth and the fourteenth lunar days are malignant. The four twilight periods and malignant *yoga* (periods) as well as the (malignant) constellations are bad.

18b-20a. There would be a single or a couple or many bites (of the serpents). The bites are of four varieties—pierced, cut, apprehended and concealed. The bites in which there are three or two incisions or a single incision, pain, profuse bleeding and a bite in the leg in the night accompanied by (swelling) resembling (the shape of) a tortoise are directed by Yama (i.e. sure to be fatal).

20b-21a. A bite accompanied by burning and itching sensation (at the mouth of the bite), swelling and pain in the neck, gruelling pain and knotty (swelling) (should be known) to have the poison spread (in the body). If it is otherwise it should be taken as free from poison.

21b-25. It is inauspicious if one is bitten in a temple, an uninhabited house, an ant-hill, a garden, a hole, at a cross-road, in a cremation ground, on the bed of a river, at the confluence (of a river) with the ocean, in an island, at the meeting point of four roads, on the terrace of a building, in a flower, on the summit of a hill, at the mouth of a hole, in an old well, in a dilapidated house, on a wall and on the trees such

as the *śigru, śleṣmātaka, akṣa, jambū, udumbara, veṇa* and *vaṭa* (the fig tree) as well as on a demolished compound, or at an aperture of the human body, face, heart, arm-pit, collar bone, palate, bone of the forehead, neck, head, chin, navel and feet. A messenger (who is sent to convey the news to the snake-charmer) is auspicious, if he has a flower in his hand, speaks well, is intelligent, belongs to the same sex and caste (as that of the person bitten), wears white dress, has no blemishes and is pure.

26-28. One who enters through the side door, one who carries a weapon, one who has erred, one who has a down-cast look, one who wears decoloured dress, one who has the noose etc. in his hand, one who stammers, one who holds a dry piece of wood, one who feels depressed, one who holds sesamum in his hand and clothes, one who wears a wet dress, one who wears black or red flowers on his tuft, one who presses the nipple, one who cuts the nails, one who touches the buttocks, one who scratches (the earth) with the foot (toe), one who pulls out his hair and one who cuts the grass are inauspicious messengers.

29. The sex of the person bitten should be known as male or female or hermaphrodite from he flow of the breath forcibly through the left or right or both tne nostrils of the self (the snake-charmer) or the messenger.

30. One should indicate that part of the body as having been bitten which the messenger touches (when he meets the snake-charmer). It forebodes evil if the messenger moves his legs. If one has his (foot) raised without movement it indicates good.

31. If the messenger has an animal by his side (when conveying the news), it augurs good. If he is found with anything else it forebodes evil. If the animal that is present paces here and there, it forebodes bad. But (if it paces here and there) when the messenger is conveying (the message), it augurs good.

32. If the speech of a messenger is faulty at the beginning or middle, it is extremely ominous. The period that the venom would last could be known from the distinctions at the end of his speech.

33-34. The alphabets are divided into two groups—the vowels beginning with '*a*' and the groups of letters beginning

with '*ka*' (*ka, ca, ṭa, ta* and *pa*). The group forming the vowels is known as *vasumān*. The four letters of the consonants are sacred to the Wind-god, Fire-god, Indra and Water respectively. The fifth letters belong to hermaphrodite. The vowels are sacred to Indra and water (alternatively).

35. The presence of letters sacred to Wind and Fire (gods) at the beginning of a speech of the messenger is not good. (The presence of a letter sacred to) Hari (Indra) is mediocre. (The presence of) letters (sacred) to Varuṇa (god of water) is commendable. (The presence of) hermaphrodite (letters) is extremely ominous.

36. An auspicious sentence (heard as the messenger) departs or the thundering of a cloud or the trumpeting of an elephant are auspicious. The circular movement (of birds) or crying from a fruit or tree on the left side is (also) auspicious.

37. Sounds such as music etc. would be auspicious. Such things would accomplish the result. Worthless words or words expressing a calamity, a wailing sound, a scream heard from the right (side), a sneezing (are bad omen).

38-39a. The sneezing of a courtesan, a king, a virgin, a cow, an elephant, *muraja* (a musical drum), a banner, milk, clarified butter, curd, water from the conch, umbrella, *bheri* (a kind of musical drum), fruit, the celestials, rice, gold and silver are fruitful if one comes across them on his way.

39b-40. (The sight of) an artisan holding a burning log of wood, one who is clad in dirty clothes carrying a load, one who carries an axe, a jackal, a vulture, an owl, one having the matted hair, oil, skull and cotton is to be warded off. (The sight of) ash (brings in certain) loss.

41. The malady due to poison is of seven kinds depending on the movement (of the poison) from one essential ingredient of the body to another[1]. A poisonous bite (first) reaches the forehead, then the eyes, then the face. From the face it reaches the nerves associated with speech and other essential ingredients (such as the blood etc. of the body).

1. They are the blood, flesh, fat, etc.

CHAPTER TWO HUNDRED AND NINETYFIVE

The medical treatment for a serpent bite

Fire-god said :

1-2. I shall describe to you the treatment of a (poisonous) bite by means of mystic formulas, meditation and herbs. "*Oṁ*, Obeisance to lord Nīlakaṇṭha[1] (Śiva)". The repetition of this (*mantra*) would be an antidote for poison. Liquid cowdung with clarified butter should be drunk as a life-saving medicine. Poison is said to be of two varieties—the poison due to animals such as the serpent, rat etc. and that due to the plants such as the *śṛṅga* etc.

3-4. Lord Brahmā is represented by the soft vowels and those known as *lohita* and capable of protecting represent Lord Śiva. This (the following) is a *mantra* (bearing) the name of the bird Tārkṣya (eagle, vehicle of Viṣṇu) consisting of letters (sacred to it).

Oṁ ! burn ! A person of great intellect ! is for the heart. Garuḍaviḍāla is on the head. To Garuḍa the crest-bird of heaven is for the tuft. "O Garuḍa ! One who destroys the poison ! One who pierces ! You frighten and trample down" (is the *mantra*) for the armour. "One whose command none can dispute ! *huṁ* ! *phaṭ*" (is the *mantra*) for the weapon. "One who bears a dreadful appearance ! One who frightens all ! You frighten all ! Burn. Burn them into ashes. Oblations" (is) for the eye. (In order to worship Garuḍa with the above *mantra*) a lotus (diagram) is contemplated in the heart. The seven constituent elements (of the body are assigned therein). The vowels are arranged in the petals pointing to the eight cardinal points. The letters are located in the filaments etc. The fire (is located) near the pericarp (of the lotus). Then the snake-charmer should mentally remember it on the palm of the left hand. The letters should then be assigned on the thumb and other (fingers). Thus the constituent parts of the *mantra* of the bird are distributed.

1. As he has drunk the deadly poison that came out of the milky ocean as it was churned.

5-7. Then (Lord) Indra, the presiding deity of the earth, of yellow colour, is assigned in a quadrilàteral of the form of a mace. The white-coloured (Lord) Varuṇa, the presiding deity of water, (is assigned) in a semi-circle like the half of a lotus. (Lord) Fire, the presiding deity of lustre, (is assigned) in a *svastika* figure (inscribed within a triangle). (Lord) Wind, (is assigned) in a circle with a dot, bearing a black garland. These are assigned respectively in the middle of the fingers beginning with the thumb in their respective places covered by golden (images of) Garuḍa.

8-10. The four letters of the *mantra* (should be contemplated) as having a good halo of similar radiance. They should be located in the formless ether, presided over by (Lord) Śiva of the form of the subtle principle of sound. The first letter (of the *mantra*) should be located on the middle fold of the little finger. The first letters of the serpents are also located as being present in their own spheres. The first letters of the earth and other elements are located on the last mark of the thumb etc. Then a wise man should locate the proximate qualities such as the subtle principles and the like on the fingers.

11-14. By the touch of this Tārkṣya (*mantra*) assigned on the hand all kinds of poisons would be destroyed. Then the letters of the *mantra* of the bird should be located in the halos in the regions of the umblicus and the joints of the body. It is excellent to have it as two fingers long. A wise man should contemplate Tārkṣa (the Eagle), who pervades the cosmic universal egg, who wears the serpent ornament known as the *candra* reflecting the blue hue of his dreadful beak and who has the great wings from the knee (to the navel) as golden coloured, from the navel (to the neck) as snow-coloured, from the neck (to the hair) as red like the saffron and from the ends of the hair as black. There would thus be a charm for a poison from the statement of a charmer who is pervaded by (the letters of) the Tārkṣya (*mantra*).

15-20a. A blow with the fist, thus charged with the Tārkṣya (*mantra*), would remove poison. Raising the hand charged with the Tārkṣya (*mantra*) and passing over (the place of bite) the five fingers, and by having a look at the person

intoxicated, one would arrest the spread of the poison. One should arrest the spread of the poison by the repetition of the (following) *mantra* : "This *bhūbīja* (*mantra*), the lord of the five letters has descended from the sky. I shall arrest the excessive poison." By reversing the *bhūbīja,* the resultant *mantra,* "Flood, Flood, Yama !", well-accomplished, would remove the poison. This would raise one like a stick, by bathing him with water after repeating (this *mantra*) well. Similar result could be obtained by hearing the sound (produced) by a conch or *bheri* (war drum) after repeating (this *mantra*) properly. (This *mantra*) with the inversion of (the components of) earth and splendour would burn (the poison). This *mantra* with the inversion of (the components of) earth and wind would transfer the poison.

20b-24. The practitioner of this charm possessing the shape of the figure of Garuḍa, should practise this act inside his own house with the components of earth, fire, moon and water. The repetition of this (*mantra*) in the abodes of Garuḍa and (Lord) Varuṇa would destroy the poison. This is said to be the holy *jānudaṇḍī*. It would destroy all posions and wàrd off fever, diseases and untimely death by bathing and drinking (the water consecrated by its repetition) marked with the components of (the syllables) *svadhā* and *śrī*. "Oh ! Bird ! Bird ! Great bird ! Great bird ! *Vi* ! *Vi* ! Oblations ! Oh ! Bird ! Bird ! Great bird ! Great bird ! *Kṣi* ! *Kṣi* ! Oblations !" These two *mantras* of the king of birds are capable of destroying poison by chanting. (The *gāyatrī mantra* of Garuḍa is) : "We contemplate the king of birds. We meditate on the lord of the birds. May that Garuḍa prompt us (our minds)". Then "Kāla and Lāṅgalī", the (*mantra*) of Nīlakaṇṭha (blue-necked, an epithet of Śiva) bearing the insignia of tooth and stick should be assigned on the chest, neck, tuft etc. on the body in front of the fire after consecration. Hara ! Hara ! Obeisance to the heart ! To the head, for Nīlakaṇṭha, to the tuft ! Oblation to one who drank the poison *kālakūṭa*[1] ! Then the armour on the neck. (Obeisance) to the three-eyed lord wearing the hide of

1. The poison that came out from the milky ocean when it was churned.

elephants (present) in (the region of) the eye! The faces of the Lord from the east onwards (should be then contemplated) as having (the colours of) white, yellow, red and black.

25-29. The Lord should be contemplated as offering protection and boon and holding the bow and the serpent in His hands. (Goddess) Gaurī and (Lord) Rudra (are contemplated) as His presiding deity above and on the left. After having assigned the letters of the *mantra* on foot, knee, private organ, navel, heart, neck, face, head, hands, fingers beginning with the thumb, fore-finger and folds (on the fingers) and then all of them should be assigned on the thumb. After having contemplated thus, (they) should be bound quickly with the *mudrā* (formation made with the fingers), (in the shape of) a spike. The little finger should be held by the thumb. The other three are stretched out quickly. (This is that *mudrā*.) The left hand (is used) for destroying the poison and the right hand in other acts. "Oṁ! Obeisance to Lord Nīlakaṇṭha! *Ciḥ*! To the clear-necked! *Ciḥ*! (Obeisance) to the omniscient neck! *Ciḥ*! Cast down! *Oṁ*! Oblations! (Obeisance) to the clear-necked, blue-necked! To the destroyer of more than one or all poisons! Obeisance to (Lord) Rudra-Manyu!" The poison gets destroyed by rubbing with this (*mantra*) or by repeating in the ear or by (wearing) the sandal. There is no doubt. (Lord) Blue-necked, the great lord should be worshipped by following the rule laid down for the worship of Rudra. One would destroy the poison and disease by doing worship according to the rules of Rudra (worship).

CHAPTER TWO HUNDRED AND NINETYSIX

The five constituents of the worship of Rudra

Fire-god said:

1-2. I shall describe the five constituents of the worship of Rudra. It is the most excellent that confers everything. The

śivasaṅkalpa (resolve for Śiva) is the heart. The *Puruṣasūkta*[1] is the head. (The hymn) *adbhyaḥ sambhūta*[2] is the tuft. The hymn (called) *āśu*[3] is the armour. The *śatarudriya* (hymn)[4] is the weapon. These are the five constituents in the worship of Rudra.

3-4a. After having assigned the five constituents and contemplating Him, the Rudra hymns are repeated in order. The hymn (beginning with) *yajjāgrata*[5] is known to be repeated mentally. The sage (of that hymn) is *śivasaṅkalpa* (resolve) and the metre is said to be *triṣṭubh* (consisting of 11 syllables in a quarter).

4b-5a. (For the hymn) *sahasraśirṣā*[6] for the head the sage is Nārāyaṇa. The deity (of this hymn) is the supreme soul. The metre is known to be *triṣṭubh.*

5b-6. The sage for the hymn *adbhyaḥ sambhūta*[7] is the person going to the north. *Iriṣṭubh* is the metre for the first three hymns, *anuṣṭubh* for the next two and *triṣṭubh* for the last (hymn). The deity for this (hymn) also is the supreme soul.

7-8. Indra is the lord for the twelve hymns beginning with *āśu*[8]. *Iriṣṭubh* is said to be the metre and Pratiratha, the sage. The deities are separate for each one of the verses in the hymn of seventeen verses. The deity of the constituent part is Puruvit. The metre of the remaining deities is said to be *anuṣṭubh.*

9. Indra is the deity for (the hymn) *asau yastāmraḥ*[9]. Puruliṅga is the deity for the constituent parts. *Paṅkti* is the metre. The deities of the constituent parts are vital.

10. Parameṣṭhin is the sage for all the hymns of the Rudrādhyāya[10]. For the three hymns commencing with

1. RV. 10.90·1a.
2. TA. 3.13.1a. *Cf. adbhyaḥ sambhṛtaḥ.*
3. Could not be traced.
4. Same as Rudrādhyāya.
5. Could not be traced.
6. RV. 10.90.1a.
7. See 1 above.
8. Could not be traced.
9. VS. 16.6a; TS.4.5. 1. 2a.
10. The hymns beginning with *namaste rudra manyave:* VS. 16.1a; TS. 4.5.1.1a.

'devānāṁ kutsasya'[1], Prajāpati is the sage.

11. For the two (hymns beginning with) *mano*[2], Umā is the single deity and Rudra for *rudrāśca*[3]. Ekarudra is the deity for the first *anuvāka* (name of a section of the collection of hymns).

12. *Gāyatra* is the metre for the first (hymn), *anuṣṭubh* for the (next) three verses and *paṅkti* and *anuṣṭubh* for the (subsequent verses).

13. Then *jagatī* is the metre for the (next) two (verses) The Rudra (hymns) are eighty. The Hiraṇyabāhus are three. "Obeisance to Thee ! O Kirika" is one.

14. Rudra is the deity of the five hymns of the twenty mantras of the Rudrānuvāka. Bṛhatī is known to be (the metre) of the first hymn.

15. The second one is a *ṛk*. The next three are in *jagatī* (metre). The third one is a *triṣṭubh*. Then the next four are *yajur* (*mantras*) in *anuṣṭubh*. One will gain perfection by means of the *āryā* (hymns).

16-17. One would be able to destroy the poison, disease and the enemy with (the repetition of) (the *mantra*) *trailokyamohana* (one that stupefies the three worlds). "*Iṁ, śrīṁ, hrīṁ, hrūṁ* ! Obeisance to (Lord) Viṣṇu, the stupefier of the three worlds." One could (also) destroy the poison and disease with the Nṛsiṁha (*mantra*) in the *anuṣṭubh*; "*Oṁ, haṁ, iṁ* ! I make obeisance to the fiercely brave great Viṣṇu, who is glowing and who has His faces on all sides. He is the frightening Nṛsiṁha, who is benevolent and is the destroyer of death."

18-19. This is the *mantra* of five parts that accomplishes all things. The two mantras having twelve[4] and eight[5] letters are capable of destroying poison and disease. (The goddesses) Kubjikā, Tripurā, Gaurī and Candrikā are capable of destroying poison. The *mantras* relating to them also would remove poison and make one gain good health. Similarly the *mantras* relating to Sun, (Lords) Vināyaka (the elephant-faced god) and Rudra (would give) everything always.

1. Could not be traced.
2. Cf. RV. 10.57 3a.
3. Could not be traced.
4. *om namo bhagavate vāsudevāya.*
5. *om namo nārāyaṇāya.*

CHAPTER TWO HUNDRED AND NINETY SEVEN

The remedial mantra that would remove poison

Fire-god said :

1-2. "*Oṁ*, obeisance to Lord Rudra! You cut down venom! (Obeisance) to the wielder of an axe of fire in his hand! Obeisance to Lord Rudra in the form of the bird (Garuḍa)! You make the bitten person get up! Shake him up! Make him converse! Rouse up the person bitten by the serpent! Make him dangle! Bind him! Release him! Oh! The Excellent Rudra! You go, strike, bend, make noise and frighten and destroy the poison with your fist! *Ṭha*! *Ṭha*!"

The poison gets destroyed by the repetition of the *mantra* of the bird. "*Oṁ*! Obeisance to Lord Rudra! Destroy all kinds of poison—vegetable or animal, artificial or natural, primary or secondary! Destroy different kinds of poison! Destroy the venom in the bitten person! Subdue! Eject! You become free from poison by the showers of darkness in the form of the clouds. Destroy! Go forth! You neutralise the poison by ejecting it." The poison would be controlled with the repetition of this mantra. "*Oṁ*! Throw away! *Om* Throw away! Oblations! *Oṁ, hrāṁ, hriṁ, khiṁ, saḥ, ṭhaṁ, drauṁ, hriṁ, ṭhaḥ*!" Being accomplished by the repetition, one would be able to bind the serpents always. One could accomplish all things (by the repetition of the *mantra*) : "Obeisance to the beloved of milk-maids" having one, two, three or four letters and having the disc of Kṛṣṇa as the fifth part.

3-4a. "*Oṁ*, obeisance to Lord Rudra, the lord of ghosts! Listen! Make sound! Make to rotate! Release! Stupefy! Manifest! Enter! Golden bird! Rudra makes known! *Ṭha*!" This *mantra* known as the agitator of hell would destroy the poison when repeated. A person bitten by a snake should cauterize with log or stone for subduing the poison immediately after being bitten. The bitten part of the body should be cauterized with burning red lotus etc.

4b-5a. The drinking or besmearing or collyrium of the three pungent things—seeds of *śiriṣa* flower, *arka* flower and *kṣīrā* seeds would destroy the poison.

5b-6a. There is no doubt that the white pepper mixed with the essence of the *śirīṣa* flower would remove poison when drunk or used as sternutatory or collyrium.

6b-7. The three pungent things, *koṣātakī*, *vacā* and asafoetida mixed with the milk of *śirīṣa* and *arka* and the *meṣa* mixed with water would remove the poison when used as a sternutatory. The powder of asafoetida and all parts of *ikṣvāku* used as a sternutatory would remove the poison.

8. The expressed juice of *indrabalā*, *agnika*, *droṇa*, *tulasī*, *devikā* and *sahā* mixed with the powder of the three pungent things when eaten would remove the poison. The five parts of the *śirīṣa* eaten on the fifth (lunar day) of the dark (fortnight) would remove the poison.

CHAPTER TWO HUNDRED AND NINETYEIGHT

The treatment for the poison due to snakes such as the gonasa and others

Fire-god said :

1. O Vasiṣṭha ! Listen to me ! I shall describe to you the treatment for (the poison due to) *gonasa* and others (snakes). *Hrīṁ, hrīṁ* oblations to the stainless bird ! A charmer would remove the poison due to *maṇḍalin* (a kind of snake) by eating the betel leaf (after consecrating it with the above *mantra*).

2. Garlic, asafoetida, *kuṣṭha*, *agni*, dried ginger, pepper and long pepper (are remedies) for poison. The milk of *snuhī* and clarified butter from the cow would remove the poison due to a class of snakes called *ahi*, when it is drunk for a fortnight.

3. When one is bitten by (the snake called) *rājila*, he should drink pepper with rock-salt. Clarified butter, honey and cow-dung water (taken) with *purītakī* would remove poison.

4-6a. Thick milk and clarified butter together with pepper should be drunk with honey. Pepper, dried ginger and long pepper, the feather of a peacock, the bone of a cat and the hair of a mongoose in equal parts should be powdered after

soaking with the milk of a goat. Fumigation (with the above powder) would remove all kinds of poisons. The hair (of mongoose), *nirguṇḍi*, and *kola* with same proportion of garlic burnt with the leaf of (the plant) *muni* and boiled with sour gruel (could be used for fumigation to remove poison).

6b-7. Rats are of sixteen kinds. One should drink the juice of cotton together with oil (to remove the poison due to them). The *phalini* flower will also destroy the affliction due to the rats. Eating of molasses together with *nāgara* would also remove that poison and the loss of appetite.

8-11a. There are twenty ways of treating (this poison). The group (of remedies) for removing the poison due to a spider etc. : *padmaka*, *pāṭali*, *kuṣṭha*, *uśira*, sandal, *nirguṇḍi*, *śārikā* and *śelu* should be made into a paste and applied for affliction due to the spider. The leaves of *guñjā*, *nirguṇḍi* and *aṅkola*, dried ginger, the two kinds of turmeric, the kernel of *karañja* made into a paste and applied (would also remedy that poison). Listen to me ! (I shall describe) the remedy that would remove the poison due to a scorpion. A paste of the mixture of *mañjiṣṭhā*, sandal, dried ginger, pepper, long pepper and the flowers of *śiriṣa* and the white water-lily used in four ways such as ointment and the like would remove (the poison due to) a scorpion.

11b-12. *Oṁ* obeisance to Lord Rudra ! *Civi* ! *Civi* ! Cut ! cut ! *Kiri* ! *kiri* ! Break ! Cut with the sword ! Pierce with the spear ! Severe with the disc ! *Oṁ hrūṁ phaṭ*. When (the herb) is given after the repetition of the (above) *mantra*, it would destroy the poison due to an ass and others (animals). The three myrobalans, *uśira*, *musta* water, *māṁsi*, *padmaka* and sandal being drunk together with goat's milk would remove the poison due to an ass and others (animals).

13. Five parts of *śirīṣa* (together with) dried ginger, pepper and long pepper would remove the venom due to the centipedes. The neck of the *śirīṣa* and its kernel would remove the poison due to a rat.

14-15. The dried ginger, pepper and long pepper together with clarified butter and made into a paste with the root of long pepper would remove the poison. (A mixture of) alkali, dried ginger, pepper and long pepper, *vacā*, asafoetida, *viḍaṅga*,

rocksalt, *ambaṣṭha*, *atibala* and *kuṣṭha* would remove the venom due to all insects. A combination of *yaṣṭi*, dried ginger, pepper and long pepper, treacle and milk would remove the poison due to a dog.

16-18. *Oṁ*, obeisance to Subhadrā ! *Oṁ*, obeisance to Suprabhā ! You have been told by Brahmā that you should absorb the seed of the herbs which are taken by people without (adhering to) the instructions. After having made obeisance to them and the herbs later, the barley grains should be scattered with the fist. This *mantra* should be repeated ten times. Then obeisance should be made to that herb. (One should say) "I lift you, the one looking upwards" and take the herb.

19-21. "Obeisance to the lion among men (eminent man) ! Obeisance to the cowherd ! O Kṛṣṇa ! You yourself have admitted that one (who takes your name) will not be defeated in battle". May the medicine be successful for me ! Obeisance to Vaidūrya mother ! O Gaurī ! Protect me therein from all venoms ! O Gāndhāri ! O Cāṇḍāli ! O Mātaṅgini ! Oblations to the illusive energy of Hari ! This is the *mantra* to be used before (administering) the medicine in the case of a vegetable poison. If there is burning sensation after taking a medicine, the patient should be made to drink cold water together with the root of lotus; ghee and honey should be taken if poison persists even then.

CHAPTER TWO HUNDRED AND NINETYNINE

Recipes for the diseases of infants

Fire-god said:

1-2. I shall describe the science relating to (the diseases of) children that would destroy the evil spirits that seize children. The Pāpinī (sinister) spirit possesses the child on the day of its birth. (The child) would have trembling of the body. It would not take food and would toss about its neck. These are the reactions due to the above (spirit). It would also take away the strength of the mothers.

3-5. (An offering consisting) of fish, meat, wine, edibles, perfumes, garlands, incense and lamps (should be made to appease this spirit). The child should be besmeared with a paste of *dhātakī* (a variety of myrobalan), *lodhra*, *mañjiṣṭhā*, *tāla* and sandal. The spirit known as Bhīṣaṇī (frightful) (would seize the child) on the second night after birth. An incense made of *mahiṣākṣa* (should be offered to drive the spirit). A child possessed by this spirit would have cough with hard breathing and writhing of the body again and again. The body of the child should be besmeared with urine of goat together with black pepper, *apāmārga* and sandal. An incense made of cow's horn, tooth and hair should be offered. Offering (should be made to the spirit) as before.

6-7. The spirit Ghaṇṭālī (possesses) on the third (night after the birth). (The affected child) would cry repeatedly, yawn and make sounds. It would exhibit fear with convulsions. It would not have appetite. The child should be besmeared with a paste of *keśara* (filament of a flower), *añjana*, the tooth of a cow and tusk of an elephant together with goat's milk. An incense consisting of *nakharājī* and leaves of *bilva* should be offered. Offering (should be made to the spirit) as before.

8-9. The spirit (known as) Kākolī (possesses) on the fourth (night after the birth). (The child would have) convulsion, loss of appetite, frothing, and would turn to look in the different directions. An offering (to the spirit is made) with *kulmāṣa* and spirituous liquor. The body should be besmeared with (the scrapings of) the tusk of an elephant, the slough of a serpent and the urine of a horse. Fumigation should be done with (the vapours of) turmeric (and) neem leaves fanned by the hair.

10-11a. (The monstress) Haṁsādhikā (would affect the child) on the fifth (night). It is marked by yawning, breathing upwards and clenched fists. Offering (to the spirit) should be made with fish and the like. The child should be besmeared with (the scrapings) of goat's horn, *balā*, *lodhra*, *śilā* and *tāla*.

11b-12. The monstress Phaṭkārī (takes possession of the child) on the sixth (night). (The child would exhibit) fear, fainting and excessive weeping. It would not take food and have convulsions. The offering (is made to the spirit) with fish

etc. (The body of the child) is besmeared with turmeric, *guggulu*, *kuṣṭhta*, (scrapings of) tusk of an elephant etc., and fumigation is done with the same materials.

13-19a. A child is afflicted by (the spirit) Muktakeśī on the seventh (night). There would be foul smell, yawning, exhaustion, excessive weeping and coughing. Fumigation should be done with tiger's nails. (The body of the child) should be besmeared with *vacā*, cow-dung and cow's urine. The spirit (known as) Śrīdaṇḍī (afflicts the child) on the eighth (night). (The afflicted child) would look in different directions, move the tongue, cough and weep. Offering is done as before with fish etc. Fumigation and besmearing is done with *hiṅgulā*, *vacā*, mustard and garlic. The frightful monstress Ūrdhvagrāhī (affects the child on the ninth day). (The affected child) would get agitated, have upward breathing and bite its clenched fist. Fumigation is done with red sandal, *kuṣṭha* etc. and the child is besmeared (with the same). Fumigation is done with the hair and nails of a monkey. The monstress Rodanī (affects the child) on the tenth day. (The affected child) would always weep, (the body) would smell sweet and turn blue. Fumigation is done with neem (to appease) the terrible monster. (The body) should be besmeared with turmeric and the juice of *sarja* (a kind of tree). Offering should be made outside (the house) with fried grains, *kulmāṣa* and barley. Fumigation and other such acts should be done in this manner until the thirteenth day (after the birth).

19b-22a. The terrible monster (known as) Pūtanā takes possession of the child that is one month old. The (afflicted child) weeps like a crow and breathes heavily. The body would have the smell of urine. The eyelids would close. Such a child should be bathed with cow's urine. Fumigation is done with the tooth of a cow. (The spirit should be appeased) by giving yellow clothes, red garland, red sandal, oil lamp, three kinds of sweet porridge, wine, sesamum and four kinds of flesh. Such an offering should be made for seven days at the foot of a *karañja* (tree) in the direction of Yama (south).

22b-23. (The female spirit) Mukuṭā (would seize the child) two months old. The body (of the child) would get cold. There would be vomitting, parching of the mouth and other

things. Flowers, incense, cloth, sweet cake, cooked rice, lamps and (things) of black colour (should be offered). Camphor and fumigation (also should be shown).

24-26a. (The famale spirit) Gomukhī (possesses) in the third (month). (The afflicted child) would sleep (long), pass urine and motion (in excess) and cry. (This spirit should be appeased) by offering barley, *priyaṅgu*, meat, *kulmāṣa* (a kind of grain), vegetables, cooked rice and milk in the morning. Fumigation (should be made) with clarified butter at midday. (The child) should be bathed with (water mixed) with (the leaves of) five kinds (of trees). (The spirit) Piṅgalā would afflict (the child) in the fourth month. The body (of the child) would become chill, have putrid smell and be parched. That child would certainly die.

26b-27a. (The spirit) Lalanā (would seize the child) in the fifth (month). It would make the body weary. Blood would come out through the mouth. The stools (would be) yellow in colour. Offerings of fish and the like are made in the south (in order to appease that spirit).

27b-28a. (The spirit) Paṅkajā (would seize the child) in the sixth month. (Crying and modified) voice (are) the symptoms. Offering (to appease the spirit) is done with fish, meat, wine, cooked things, flowers and perfume and the like.

28b-29. (The monstress) Nirāhārā (would seize the child) in the seventh (month). (The child would have) fetid smell and the like and have toothache. Offering (is made) with flour-paste, wine and meat. (The name of the spirit that would seize the child) in the eighth (month) is Yamunā. There would be boils, desiccation and the like. One should not do medical treatment for that.

30. (The spirit) Kumbhakarṇī (afflicts the child) in the ninth (month). The afflicted child would have fever and would vomit and cry. Offering should be made with meat, *kulmāṣa* (a kind of grain) and wine and the like in the north-eastern (direction).

31. (The demoness) Tāpasī (seizes the child) in the tenth (month). The symptoms are : the child would refrain from (taking) food and have the eyes closed. (The monstress is

appeased) with (the tying of) a bell, (fixing) a banner and offering of wine and meat together with flour on a level (ground).

32-33a. The demoness Rākṣasī (afflicts the child) in the eleventh (month). It would affect the eyes etc. There is no medical treatment (for that). (The spirit) Cañcalā (would seize the child) in the twelfth (month). There would be heavy breathing. (The child) would exhibit fear etc.

33b-34a. (The monstress) Yātanā (would affect the child) in the second year (after birth). (The child would have) pain and would cry. Offering is made with sesamum, meat, wine etc. As before bathing and other (practices are done).

34b-35. (The monstress) Rodanī (would seize the child) in the third (year). (The body would) tremble. (The child) would cry and pass urine (mixed) with blood. Cooked rice mixed with molasses and sesamum cake (should be offered) to the image (of the monster) made of sesamum flour. It is bathed with sesamum. Fumigation (should be done) with five varieties of leaves and the bark of *rājaphala* (a kind of fruit).

36. (The monstress) Caṭakā (would afflict the child) in the fourth (year). There would be swelling (in the body), fever and exhaustion in all the limbs. Offering (to appease is made) with fish, meat, wine, etc. Bathing and fumigation (are also done).

37-38a. (The monstress) Cañcalā (would seize the child) in the fifth year. (The child would have) fever, fear and exhaustion in the limbs. Offering (is done) with meat, cooked rice and the like. Fumigation (is made) with the horn of a ram. Bathing should be done with the water in which the leaves of the trees—*palāśa*, *udumbara*, *aśvattha*, *vaṭa* and *bilva* (have been put).

38b-39a. (The monstress) Dhāvanī (would afflict the child) in the sixth year. (The child would have) desiccation, insipidity and exhaustion in the body. Offering should be made for seven days. Fumigation and bathing with *bhṛṅgaka* is done before that.

39b-40a. (The spirit) Yamunā (would possess the child) in the seventh year. (The child would have) vomitting, speech-

lessness, fits of laughter and weeping. Offering consists of meat, sweet gruel, wine and the like. (Then there should be) bathing and fumigation.

40b-41a. (The spirit) Jātadevā (would possess the child) in the eighth year. (The child) would not take food and would cry. Offering (should be done) with *kṛśara* (sesamum and rice mixed), cakes and curd etc. Bathing and fumigation (should also be done).

41b-42a. (The monstress) Kālā (would seize the child) in the ninth year. (The child would make) sound by beating the arms, would roar and (exhibit) fear. The offering would be with sesamum mixed with rice, cakes, flours, *kulmāṣa* (a kind of grain) and sweet gruel.

42b-44. (The spirit) Kalahaṁsī (would possess the child) in the tenth year. There would be burning sensation, emaciation and fever. Offering should be made with the *paulika* cake (a kind of cake) and curd rice for five nights. Fumigation with *nimba* and besmearing with *kuṣṭha* (is done to appease the spirit). The possessive spirit Devadūtī (seizes the child) in the eleventh (year). (The child would utter) harsh words. Offering and smearing (are done) as before. (The spirit) Balikā (would possess the child) in the twelfth (year). There would be hard breathing. The offering and smearing (are) as before.

45-47. (The spirit) Vāyavī (would possess the child) in the thirteenth (year). The face and external organs would become emaciated. Offering (consists of) red-coloured cooked rice, incense, flowers etc. (The child) should be bathed with the five (kinds of) leaves. Fumigation (should be done) with *rājī*, and neem leaves. (The monstress) Yakṣiṇī (would possess the child) in the fourteenth (year). Colic, fever and burning sensation are the effects (due to this spirit). Offering (is made) with meat, eatables etc. Bathing for the appeasement (of the spirit is done) as before. (The spirit) Muṇḍikā (would possess) in the fifteenth (year). Discharge of blood is due to this (spirit). The mother (of the child) should always be attended to in such cases.

48. Vānarī (would seize the child) in the sixteenth (year). The child would fall to the ground, sleep always and have

fever (under the influence). Offering (is made) with sweet gruel etc. for three nights. Bathing etc. (are done as before).

49. Gandhavatī (would possess the child) in the seventeenth (year). The body (of the child) would tremble and the child would cry much. Offering (should be made) with *kulmāṣa* etc. Bathing, fumigation and smearing etc. (are done) as before. (The spirit) Pūtanā exercises her influence during the day and Sukumārikā during the whole year.

50. *Oṁ* ! Obeisance to all the mothers. Consume ! Consume the affliction that has got united with the child ! Attack ! Attack ! Explode ! Explode ! Agitate ! Agitate ! Seize ! Seize ! Manifest ! Manifest ! Thus Siddharūpa announces. Take away ! Take away ! Make the female or male child or the woman or man free from defect from the seizure of all the spirits. O Cāmuṇḍā ! Obeisance to the goddess ! *Hrūṁ* ! *Hrūṁ* ! *Hrīṁ* ! Drive away (all) the evil spirits ! *Hrūṁ* ! Let the possessors go elsewhere by another way. (Lord) Rudra makes known (thus). This *mantra* would yield the desired result in all the cases of seizure of children by evil spirits.

51. *Oṁ* ! Obeisance to the Goddess ! O Cāmuṇḍā ! Make the male or female child free. Accept the offering ! Be victorious ! Be victorious ! Dwell ! Dwell ! This *mantra* that protects is read in all instances of offering being made.. May (the gods) Brahmā, Viṣṇu, Śiva, Skanda, Gaurī, Lakṣmī, and the Gaṇas protect and release the child from the affliction due to burning sensation.

CHAPTER THREE HUNDRED

Description of the mantras which remove the baneful influences of planets

Fire-god said :

1-2. I shall describe the *mantras* which would remove the baneful influences of planets and crush the planets. There would be five kinds of insanity due to joy, desire, fear, grief,

eating food items which have contrary qualities and are not clean, and the wrath of the preceptor and gods etc. These are caused by the three defects (of deranged humours), their combined effect and external things.

3-5a. On account of the wrath of Rudra, the gods became the several planets. The planets would seize men and women at a river, ocean, tank etc., mountain, garden, bridge, confluence of a river, a deserted house, an entrance to a hole and a lonely tree in (any one of the following states) : one who has slept, a pregnant woman, a woman about to commence her menstrual period, and one who bathes naked after the menstrual period.

5b-8. Disrespect, enmity of men, obstacles, change of fortune, trangression of the codes of conduct relating to the gods and elders, fall from a mountain, tree and the like, brushing aside the hair on the head frequently (are the symptoms of evil influences of the planets). A person possessed (by planets) would weep, dance, have red eyes, be deformed, be agitated, suffer from pain and burning sensation, be affected by hunger and thirst and have headache. A person possessed by a planet that desires for a victim would request (saying) "Give ! Give !". A man possessed by a planet having excessive desire would desire for women, garlands, enjoyment and bath.

9. (The *mantras*) of the great Sudarśana (disc of lord Viṣṇu) that pervades the sky, twig-shaped nose, Pātālanārasiṁha and the like and the Caṇḍīmantras are capable of subduing the planets.

10-12a. One should worship the lord who is fond of *pṛśnī* (an aquatic plant), asafoetida, *vacā* and bunch of *śirīṣa* (flowers). (One should worship Him) who is the supreme person, who bears the noose, goad, rosary, human skull, who holds (in his hand) a club with the skull, lotus and mace, who has four faces, who is on a lotus amidst inner and outer staffs with skull in the orb of the Sun together with the Sun and others should be worshipped and water for sipping should be offered to the Sun who has risen.

12b. Venus (should be contemplated) as having the form of breath, poison, fire, a brahmin, pitcher and *hṛllekhā* (knowledge ?).

13-14. "*Bhūrbhuvaḥ svaḥ*" for Arka (Sun) and Jālinī the family mace (are used in the worship of Sun). The Moon (is contemplated as) seated on the lotus, having light red complexion, wearing red clothes, spreading radiance in the universe, lofty, holding lotuses in his two hands and having all the limbs adorned. Moreover the heart and other limbs (should be contemplated) as red, benevolent, conferring boons and holding lotuses.

15-16. Mars (should be contemplated) as resembling a multitude of lightning, wearing white clothes, beautiful and light red in complexion. Mercury (is also contemplated) in the same manner. Jupiter (is contemplated) as yellow, Venus as white, Saturn as dark, Rāhu (the ascending node) as resembling charcoal and Ketu (the descending node) as grey. They (should be contemplated as having) the left hand (placed) on the left thigh and the right hand (placed) on the right thigh and knee.

17. The first letters of their names would be their *bījas* (the mystical letter forming the essential part of the *mantra*). The two hands are purified with (the *mantra* of) the weapon. Then (the letters) should be assigned on (the fingers) beginning with the thumb, the palm, the two eyes as pervading the heart and the other (limbs).

18. One should contemplate the life force and carry out the location of the three basic letters (of the *mantra*) in the limbs. The vessel should be sprinkled with (the *mantra* of) the weapon and filled with water with the basic (*mantra*).

19. After having placed incense, flowers, unbroken rice and *dūrvā* (grass), the offering should be sanctified. One should then spinkle that (water) on oneself as well as on the materials for worship.

20. Then one should contemplate the absolute, pure, essence (that confers) supreme happiness. One should then (mentally) set up the seat etc. in the centre and in the different directions with (the *mantras* of) the heart.

21. One should (offer the worship) on the seat and in the (main) directions as well as the intermediate directions with (the *mantra* of) the heart. (One should contemplate) the heart-lotus on the seat and the eight female energies in the filaments.

22-23. One should worship (the goddesses) Dīptā, Sūkṣmā, Jayā, Bhadrikā, Vibhūti, Vimalā, Asighātavidyutā and Sarvatomukhī and the seat with the syllables *vāṁ, viṁ, vuṁ, vūṁ, veṁ, vaiṁ, voṁ, vauṁ* and *vaṁ* and then worship the Sun with (the syllable) *vaḥ*. Oh ! One who practises austerities ! Water for drinking and other formalities should be offered with (the *mantras* of) the heart and the six accessories after having invoked.

24. The two '*kha*' syllables, the two *daṇḍins*, the two *Caṇḍas*, the marrow together with the teeth, *māṁsadīrghā* (?), *jaradvāyu* (?) etc. of the Sun that confer all the things (should be worshipped) with (the *mantra* of) the heart.

25. The heart etc. should be worshipped in the south-east, north-east, south-west and north-west, extending upto the pericarps with their respective *mantras*. The weapon with the eye (should be worshipped) in the forepart of the directions.

26. (The planets) Moon, Mercury, Jupiter and Venus should be worshipped in the directions commencing with the east. In the case of diseases caused by planets, one should do the sternutatory, unguent etc. with *pṛśni*, asafoetida, *vacā*, *cakra* (?), *śirīṣa* and garlic together with the goat's urine.

27. One *pala* each of *pāṭha*, mustard, *vacā*, *śigru*, rock-salt and dried ginger, pepper and long pepper ground well and mixed with an *āḍhaka* (a unit of measure) of goat's milk and the ghee prepared. (The use of this) would remove all (the defects due to) the planets.

28. One should drink the water mixed with the *vṛścika* (a herb), *ali, phalī, kuṣṭha*, the salts and *śārṅgaka*. It would destroy epilepsy.

29-31. One should drink the decoction made with *vidārī*, *kuśa*, *kāśa* and sugarcane mixed with milk and boiled (as a remedy for the same). (Similarly) clarified butter boiled with essence of *yaṣṭika*, *droṇa* and *kūṣmāṇḍa* (would be a remedy). So also ghee of the five things got from a cow (would do good). Listen to me about the combination that would remove the fever. "*Oṁ* ! Let us know (the nature of) the deity that has the weapon to reduce (all the things) to ashes. Let us meditate on (that god having) single tusk. May fever make us meditate

on that." One should lick (a paste made of) long pepper, pepper, turmeric, *rāsnā*, oil extracted from grapes and molasses.

32. One who has breathing trouble should lick *bhāṅgi* (hemp) and *yaṣṭi* with honey and clarified butter. Or else one should lick *pāṭhā*, *tiktā*, *kaṇā* and *bhāṅgi* with honey.

33. *Dhātri*, *viśvasitā*, *kṛṣṇa*, *musta*, *kharjūra*, *māgadhi* and *pivara* (?) would destroy hiccup. The three should be licked with honey.

34. One should drink the juice of *kāmāli*, *jira*, *māṇḍūki*, turmeric and *dhātri* (one of the myrobalan). Long pepper, pepper dried ginger, *padmaka*, the three myrobalans, *viḍaṅga*, *devadāru*, and the powdered *rāsnā* taken in equal proportions would remedy cough.

CHAPTER THREE HUNDRED AND ONE

The mode of worship of Sun

Fire-god said :

1-3. "*Śayyā* (bed), Daṇḍi, Ajeśa, Pāvaka, the four-faced" is the basic (*mantra*) that accomplishes all the desires. It is said for the sake of (gaining) power. The (*bija* (basic)) should contain long vowels. The constituents should be evenly set in the *bija* (*mantras*). Each collection of *mantras* would have five parts such as the *khāta*, *sādhu*, *viṣa*, *bindu* and *sakala*. Each one has a separate great merit. The *gaṇa* (should be worshipped as follows) : "Obeisance for the sake of victory. (Obeisance) to the one having one tusk ! To the elephant-faced ! One having big belly and hands !" These five constituents are common for all (the *mantras*). One would accomplish his desires by repeating a lakh times.

4-6. "(Obeisance) to the head of the *gaṇas* (goblins), to the leader of the *gaṇas*, to the lord of the *gaṇas*, and to the one who sports with the *gaṇas*." The image should be worshipped as before with the five constituents in the directions which are the petals. (Obeisance) to one having curved trunk, single tusk, big belly and elephant face. (Obeisance) to the dreadful one, to

the lord of obstacles and to the one of grey complexion. One should worship these (gods), the lords of the worlds, in the (main) directions and the intermediary directions by (showing) the *mudrā* formed by inserting the two thumbs in between the (two) middle and index fingers of the clenched fists. One should (contemplate the god) as having four hands filled with *modakas*(ball-shaped sweets) and bearing a club, noose and goad. One should worship (the god) as holding the eatables with his tusk, as red in complexion, as holding a lotus and as surrounded by a noose and goad especially on the fourth day (of a lunar fortnight) and in general everyday.

7. (If the oblation) is done with the root of white *arka* (plant) it would confer all desires. (If it is done) with sesamum, ghee, rice, curd, honey and clarified butter one would get prosperity and power to subdue.

8. Lord Mārtaṇḍabhairava (the Sun god) (who) affects the skin, blood, breath and the vital energy, (who is) the cause of virtue, material prosperty, desires and emancipation (and who is) covered by the orb (is contemplated).

9-13a. (He should be worshipped such that) His five forms (are represented by) the short (syllables) and the limbs by the long (syllables). The Sun-god possessing a red complexion as the *sindūra* (vermilion) and having His consort on His left (is worshipped) in the north-east. Mars, Saturn, Rāhu, Ketu and others (are worshipped) in the angular points south-east etc. After having bathed as laid down, the Sun-god should be worshipped preceded by (the offer of) respectful water. At the end of the worship, a garland of flowers should be offered to the dreadful effulgent (form) in the north-east. Lighted (lamp), *rocanā* (the yellow orpiment got from the cow), saffron, water, red perfume and unbroken (rice), sprout (of the paddy), bamboo-seed, barley, *śāli* (a kind of paddy), *śyāmāka* (a kind of grain), sesamum and mustard together with *japā* flower should be offered. Then they (should be collected) in the vessels and should be held on the head. Then one should prostrate bending his knees on the ground and dedicate the offering to the Sun-god.

13b-14a. After having worshipped the planets with nine pitchers sanctified with their respective mystic syllables, one

should bathe for appeasing the planets. After the repetition of the syllable sacred to Sun-god, one will get all (the things).

14b-15. The *bija mantras* together with *agni, doṣa* and *bindu,* that confer victory in battle, should be located from head to foot. The basic (*mantra*) is worshipped by (showing) the *mudrā*. After having performed the assignment on the different limbs, one has to imagine himself as the Sun-god.

16-18. (The Sun-god) should be contemplated as yellow-coloured in incantations practised for death as well as for stupefying the senses, as white for the sake of satisfaction, as black for achieving the destruction of the enemy and as the colour of the rain-bow for stupefaction. One who is always bent on doing ablution, repetition (of the *mantras*), contemplation, worship and oblation would become resplendent, invincible, prosperous and gain victory in the ocean etc. After having located (the *mantra* of the Sun) in the betel etc. and after repetition (of the *mantra*), one should offer *uśiraka* (the fragrant root of a plant). A person who touches with the hand in which the *bīja* (*mantra*) has been located would certainly charm (the person).

CHAPTER THREE HUNDRED AND TWO

Description of different kinds of potential mantras and herbs

Fire-god said :

1. The chief *mantra,* that is (known as) Sarasvatī (Goddess of learning), that which has the letters that have the directive at the end of the oblation (is) "For speech, deed, united to the side, white, and for the sake of the child is deemed to be the ship."

2. A person who repeats this collection of *mantra* a lakh times would become a wise man. The supreme (*mantra*) of the heart for Indra is "Atri, together with fire, *vāma*, eye and dot (*bindu*)."

3-4a. (Lord) Indra having yellow complexion and wielding the thunderbolt and lotus should be invoked and worshipped.

Ten lakh oblations of clarified butter and sesamum should be made and (the image) should be anointed with that. (By doing so) a king would recover the lost kingdom and progeny etc.

4b-6. (Lord Śiva) is known to be with the female energy Hṛllekhā and possesses *doṣa*, *agni*, *daṇḍi* and *daṇḍa*. After having propitiated (Lord)Śiva, one should repeat (the *mantra* of) the female energy on the eighth and fourteenth (lunar days). (The goddess should be contemplated) as bearing disc, noose and goad and as showing protection and conferring boons. One would gain prosperity, poetic skill and progeny by doing oblation etc. "*Oṁ*, *hrīṁ*, *oṁ* obeisance to (god of) desire, to the one beneficial to all the beings, to the one who stupefies all the beings, to the one who makes the hearts of all the beings glow. Come and take a place in my self (repeated)." *Oṁ*. One would subjugate the entire world by the repetition of this *mantra* etc.

7-9. "*Oṁ*, *hrīṁ*, Oh! Cāmuṇḍā! Burn(?)and cook (?) such and such a person. You bring him under my control (repeated). *Ṭha*! *Ṭha*! This mantra of (goddess) Cāmuṇḍā that would subjugate has been told. The genital parts should be washed with the decoction of the three myrobalans. (It) would subjugate (the partner). Similarly a wife should smear with *aśvagandhā*, barley, turmeric and comphor (with the same results). (So also) long pepper, eight grains of rice, twenty numbers of pepper, besmeared with the juice of *bṛhatī* would keep (the husband) under one's control till death. Besmearing with the root of *kaṭīra* and *trikaṭu* mixed with honey would also have similar results.

10-12a. A paste made of sandal wood, fruit, *karabha*, *māgadhī*, *madhuka* and honey besmeared would bring prosperity to the couple. The juice of *kadamba* and honey mixed with sugar and besmeared in the vagina (will also yield the same fruit). Pulverized *sahadevī*, *mahālakṣmī*, *putrajīvī* and *kṛtāñjali* thrown on the head would subjugate the world.

12b-13. One *prastha* (a measure) of the decoction of the three myrobalans, two *kuḍavas* (a measure) each of the juice of *bhṛṅga*, *hema* and *doṣā* and an equal (measure) of honey got from musk-rat boiled with ghee (and mixed with) turmeric dried in the shade, when besmeared, would delight (the couple).

14. One who drinks daily *vidārī*, *uccaṭā*, *māṣa* and pulverized sugar mixed well with milk could cohabit with a hundred women.

15-16a. A woman, who desires to have a son, should drink the roots of *aśvattha* (holy fig), bamboo, *darbha* (grass), *vaiṣṇavī*, *śrī*, *dūrvā* (grass) and *aśvagandha* mixed with powdered *gulma*, *māṣa*, sesamum, *vrīhi* paddy together with milk.

16b-17a. The fibrous roots of *kaunti* and *lakṣmī*, *dhātrī*, *vajra*, *lodhra* and the sprouts of *vaṭa* (banyan tree) should be drunk by a woman during her menstrual period together with clarified butter and milk for the sake of (getting) a son.

17b-18. A woman who desires to have a son should drink milk together with the root of *śrī* (*bilva*) and the shoots of banyan. Alternatively she may use the juice of *bilva*, shoots of banyan and *devī* as sternutatory or she may drink the root of *bilva* and lotus ground with milk together with the root of holy fig tree in abundance.

19. *Tarala* with milk and the fruits and the tender branches of the cotton tree, the tip of the *apāmārga* flower and fresh buffalow milk would have the same effect.

20-21. Four kinds of compounds are said (to be beneficial) for the sake of progeny by using the three kinds of herbs. Sugar, *utpala* flower, *akṣa*, *lodhra*, sandal and *sārivā* should be given with rice-water for abortion. One may alternatively lick fried rice, *yaṣṭi*, sugar and grapes together with honey and clarified butter.

22. A woman would have comfortable delivery if a paste of the fibrous roots of *aṭarūṣa*, *lāṅgalī* and *kākamācī* are besmeared separately below the navel.

23-26. One should drink (the juice of) red or white *japā* flower in the case of discharge of blood and semen. The eating of the filament, the root of *bṛhatī*, *gopī*, *yaṣṭi*, grass and *utpala* mixed with goat's milk and oil would make the hair grow. When the hairs begin to fall, this would make them firm.

A *prastha* (measure) of emblic myrobalan and the juice of *bhṛṅga* and an *āḍhaka* (measure) of oil and milk (boiled with) oil and *añjana* fruits is beneficial for hairs, eyes and head.

If *khārī* (quantity) of turmeric, the bark of *rājavṛkṣa*, root of tamarind, rock-salt and *lodhraka* are drunk it would remove

quickly the swelling of the belly of the cow. "*Oṁ*, obeisance to the lord having three eyes! Subdue! Subdue! *culu* (2), *mili* (2)! Break (2)! One that regards the cattle! In the disc! *Hrūṁ phaṭ*! You protect the cattle in this village (2)! Appease (2)! (The lord) having bell-like ear, the leader of a host of army, the warrior is said to be having great strength. May that lord of the world who is capable of destroying the epidemic diseases protect me. These *mantras* in the form of a verse which are capable of protecting the cows should be located.

CHAPTER THREE HUNDRED AND THREE

The propitiation of the letters on one's limbs to ward off evil

Fire-god said:

1. It is known to be the period of *pauṣṇa* when the Moon reaches the natal asterism and the Sun occupies the seventh house. One has to examine one's breath then.

2. The throat and the lips move from their position, the nose (becomes) bent and the tongue (becomes) black. That person would live for seven days only.

3-4a. (The following is the *mantra* for warding off this evil consequence): "*taro meṣo miṣaṁ danti naro dīrghā ghanā rasaḥ*, to *kruddholka*, *maholka*, *virolka*, *ulka* and *sahasrolka*." This is the eight-syllabled *mantra* of (Lord) Viṣṇu.

4b-7. These should be located in the folds of the eight fingers beginning with the little finger. The eight letters of (the eight) asterisms represented by the eight folds beginning with the first fold on the middle finger should be located in order on the head. The asterism (is located) on the index finger, the *lagnas* on the thumb as also with the middle finger. In the same way the letters of the asterisms etc. are located on the palm and thumb. (The letters of the *mantras* should be contemplated) —as red, white, tawny, green, golden and (the remaining) three as white. These letters having the above colours and set with their true state should be located in order at the heart, face, eyes, head, feet, palate, private organ and hands.

8. After having assigned the principal letters on the hand and body, the location of the constituent parts. The location on (the image of) the deity should be done as in the case of oneself except (that) the hand (is not involved).

9-12. The letters located in the different places such as the heart should be worshipped with incense and flowers. The virtues etc., fire etc. and unrighteousness etc. are located respectively on the body, seat and the lotus. The three orbs of the Sun, Moon and Fire pervading the filaments (of the lotus) should be located in order with their distinctions. The qualities *sattva* etc. and the female energies Vimalā, Utkarṣiṇī, Jñāna, Kriyā, Yogā, Prahvī, Satyā and Īśānānugrahā (are to be located) in the filaments therein in order. After having worshipped the yogic seat at the centre, (Lord) Hari should be invoked and worshipped.

13. The five practices of worship such as water for washing the feet, *arghya* (respectful offering), water for sipping, yellow clothes and ornament are all offered with the principal (*mantra*).

14. The images of (gods) Vāsudeva (a form of Viṣṇu) and others, namely four[1], should be worshipped in the four (principal) directions. (Goddesses) Śrī (Lakṣmī), Sarasvatī, Rati and Śānti should be worshipped in the intermediary directions.

15. The conch, disc, mace, lotus, pestle, sword, *śārṅga* (bow) and the garland of wild flowers should duly be worshipped in the principal and intermediary directions.

16. After having worshipped Tārkṣya (eagle vehicle of Lord Viṣṇu) outside in front (of the Lord), Viṣvaksena and Someśa should be worshipped outside at the centre and Indra and other attendant gods outside the enclosure. One would obtain everything by this worship.

1 Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa.

CHAPTER THREE HUNDRED AND FOUR

The mode of worship of Śiva with the mantra of five syllables

Fire-god said :

1. "*Meṣaḥ, Saṁjñā, viṣaṁ, sājyaṁ, asti, dīrghodakaṁ, rasaḥ.*" This is the *mantra* sacred to (Lord) Śiva that confers good.

2-4. After having worshipped the asterisms etc. well one would gain the status of the celestials etc. (Lord) Śiva, the embodiment of knowledge, the Supreme Brahman and the highest intellect (should be contemplated) in one's heart. Brahmā and other gods are born of His power and are only His manifestations. The letters of the *mantra* (gave rise) to the five elements, their respective *mantras* and their respective matter. Prāṇa and other (vital) winds, the five organs of sense and five organs of action, everything are (the manifestation of) Brahman, namely, the five letters. Similarly we have the embodiment of eight syllables.

5-8. The place of initiation sanctified by the *mantra* should be washed with (the five things got from a cow). The essential articles for worship (should be taken to the place) and (Lord) Śiva should be worshipped as laid down. After having practised the location of the *mantras* on the main image and the limbs, rice should be scattered. Then the porridge should be made ready and the milk boiled. Then it should be divided into three parts. One part should be dedicated (to the god), the second should be given as oblation and the third should be taken by the preceptor and the pupil. After rinsing the mouth and accomplishing the transformation, the preceptor should give the disciple a twig of the *kṣīra* tree for (cleansing) the teeth after sanctifying it with (the *mantra* of) the heart. After having cleaned the teeth and washed the mouth, he should throw it on the ground.

9-11. It (indicates) good if it falls in the northern or western direction from the east and bad otherwise. The wise (preceptor) should make it dry by tying the tuft of the disciple who has come and make him lie down on the sacrificial altar on the bed of *darbha* (grass) together with himself. At dawn the pupil should meet the preceptor who has slept well and let him know (the dream he had). Then worship (should be done)

supreme principle. Then the preceptor should regenerate the pupil by the process of (tāntric) creation. After having located (the supreme principle) in the pupil, he must be led circumambulating. After bringing him to the western door, (the preceptor) should make (the pupil) throw (the flowers) held in the folded hands. On whatever place the flowers fall that name should first be given (to the pupil).

36b-41. By the side of the sacrificial shed a pit should be dug up in such a way that it has the navel and girdle. The fire of Lord Śiva should be generated and worshipped. It should again be worshipped by the pupil. (Then the preceptor) should absorb the pupil in his own self after contemplation by means of the process of dissolution. Again regenerating him, *darbha* (grass) consecrated with the repetition of *mantras* should be placed in his hand. The principles such as the earth and others should be offered to the fire with (the repetition of the *mantras* of) the heart and others. After having offered hundred oblations for each one (of the principles), one should do oblation with the principal (*mantra*) of (the principle of) sky. After having offered the final oblation, one should offer eight oblations with (the *mantra* of) the weapon. (After having performed) the rite of atonement for the sake of purification, it should be completed with the residual offering. Then a consecrated pitcher should be worshipped well and the pupil bathed on the seat. (Then the preceptor) should instruct the pupil in the ceremonial practice and (the pupil) should pay respect to his preceptor by (offering) gold and other things. Thus the initiation into the five syllables relating to (god) Viṣṇu and others has been narrated.

CHAPTER THREE HUNDRED AND FIVE

The fiftyfive names of (Lord) Viṣṇu and their greatness

Fire-god said :

1. A person who repeats the fiftyfive names of (Lord) Viṣṇu would get the fruits of repeating the *mantras* and the

worship (with these names) at the sacred places (of pilgrimage) would have undiminishing fruits.

2. Puṇḍarīkākṣa (lotus-eyed) (should be contemplated) at Puṣkara, Gadādhara (one who wields the club) at Gayā, Rāghava (Rāma as the scion of Raghu) at Citrakūṭa and Daityasūdana (the destroyer of the demons) at Prabhāsa.

3. Similarly Jaya (the victor) (should be worshipped) at Jayantī, Jayanta (one who gains victory) at Hastināpura, Vārāha (manifestation as boar) at Vardhamāna and Cakrapāṇi (one who holds the disc) at Kāśmīra.

4. (One should contemplate) Janārdana (one that removes the difficulties of people) at Kubjāmra, Keśava at Mathurā, Hṛṣīkeśa (lord of the senses) at Kubjāmra and Jaṭādhara (one who bears the matted hair) at the place where the Ganges enters the plains.

5. (One should contemplate) Mahāyoga (one who ardently practises *Yoga*) at Śālagrāma, Hari at the Govardhana mountain, Caturbāhu (one having four arms) at Piṇḍāraka and Śaṅkhin (the holder of the conch) at Śaṅkhadvāra.

6. Vāmana (the Dwarf manifestation) (is worshipped) at Kurukṣetra, Trivikrama (the conqueror of three worlds) at (the river) Yamunā, Viśveśvara (the lord of the universe) at (the river) Śoṇā and Kapila (propounder of the Sāṅkhya philosophy) on (the banks of) the eastern ocean.

7. (One should repeat the name of) Viṣṇu (on the shore of) the great ocean at the confluence of the river Ganges with the ocean, Vanamāla (the bearer of garland of wild flowers) at Kiṣkindhā and Deva (lord) at Raivataka.

8. Mahāyoga (the great *yoga*) (is contemplated) at Kāśī, Ripuñjaya (the conqueror of enemies) at Virajā, Ajita (the unconquered) at Viśākhayūpa and Lokabhāvana (the creator of the world) at Nepāla.

9. One should know that (one has to repeat the name) Kṛṣṇa at Dvārakā, Madhusūdana (the slayer of the demon Madhu) at Mandara (mountain) and Ripuhara (the destroyer of enemies) at Lokākula and one should think of Hari at Śālagrāma.

10. (One should repeat the name) Puruṣa (the Supreme person) at Puruṣavaṭa, Jagatprabhu (the lord of the world) at

Vimala, Ananta (the endless) at the Saindhava forest and Śārṅgadhārin (the wielder of the bow) at Daṇḍaka (forest).

11. Śauri (the hero) (should be contemplated) at the whirlpool (called) Utpala, Śriyaḥpati (the consort of Lakṣmī) at (the river) Narmadā, Dāmodara (having the enlarged belly) at Raivataka and Jalaśāyin (one who reclines on the water) at Nandā.

12. It is known that (one has to repeat the name) Gopīśvara on (the shore of) the Sindhu ocean, Acyuta (unswerving) at Māhendra (hill), Devadeveśa (the lord of gods) at the Sahya mountain and Vaikuṇṭha (one who has united the earth etc.), at the Māgadha forest.

13. (One should repeat the name) Sarvapāpahara (Destroyer of all sins) at the Vindhya (mountain) and Puruṣottama (the foremost among men) in (the region of) Oḍhra. One should know the universal soul (residing) in one's heart. The recitation (of these names) confers enjoyment and emancipation.

14. (One has to contemplate) the Vaiśravaṇa (the great fig tree) at every fig tree, (Lord) Śiva (the auspicious) at every quadrangle, Rāma on every mountain and Madhusūdana (the slayer of the demon Madhu) everywhere.

15. One who contemplates the Supreme spirit on the earth and sky, the god having eagle in the banner in (the great sage) Vasiṣṭha and Vāsudeva (epithet of Kṛṣṇa) everywhere would get enjoyment and emancipation.

16-17. One would obtain all (the desires) by the repetition of these names of (Lord) Viṣṇu. The (performance of) ancestral rites, (offering) gifts, repetition (of the names of god) and (offering of waters of) libation in all these sacred places will have manifold (benefits). One would become verily the Brahman after one's death. One who reads or listens to this (will become) free from impurity and will obtain heaven.

CHAPTER THREE HUNDRED AND SIX

Description of the mantras to be repeated to ward off evil incantations etc.

Fire-god said :

1-2. Stupefaction, dissension, ruin, destruction, delusion, death and illness are known to be (due to) evil incantations. Listen to me ! I shall describe the means of getting relief from them. *Oṁ* obeisance to lord Unmattarudra (intoxicated Rudra) ! Stupefy (2) ![1] Make (him) wander (2) ! Threaten such and such a person ! Hurl him aloft (2) with anger ! *Hūṁ, phaṭ, ṭha* (2) : One should do oblation with honey with the twigs of *dhūrta* in the funeral fire after repeating (this *mantra*) three lakh times at night in a Cremation ground. (By this) the enemy would be wandering always.

3. (After having made) a black image (of the enemy) with red chalk, if it is pierced in the throat or heart with golden needles after repeating (the above *mantra*), the enemy would die.

4. One who wants to destroy (his enemy) should throw pulverized tail of the ass, funeral ash, *brahmadaṇḍī* and *markaṭī* on the house or head of the person.

5-7a. (I shall describe the method of worshipping the disc in the thousand-petalled lotus.) "Bhṛgu, ether, glowing fire, bhṛgu, fire armour, *phaṭ*" (is for the armour). One (should) thus (worship) in the thousand-petalled (lotus). "*Hūṁ, phaṭ,* to the disc (ācakrāya) oblations" is for the heart, (*hūṁ phaṭ*) to the disc (vicakrāya) for the head, (*hūṁ phaṭ*) to the disc (śikhācakra) of the tuft (for the tuft), (*hūṁ phaṭ*) to the disc (vicakra) for the eye, (*hūṁ phat*) to the disc (*sañcakra*) for the weapon and (*hūṁ phat*) to the glowing disc (*jvālācakra*) as before for the bow. (By worshipping) the disc in this way (with the constituent *mantras*), it would remove all the afflictions due to evil incantations and accomplish all (the desires). The letters of this (*mantra*) should be located on the head, eyes, mouth, heart, genital organ and feet.

1. The number 2 after the words indicates repetition of the respective words.

7b-9a. (One should contemplate the Sudarśana disc personified as) seated on the lotus, resembling the colour of fire, having large teeth and four hands, (holding) the conch, disc, mace, lotus, brush and goad in his hand, holding the bow, having reddish brown hair and eye and pervading the three worlds by means of the spokes (of the disc). If the navel is pierced with its fire, the diseases and (afflictions due to) the planets would get destroyed.

9b-10. One should draw two discs. They should be yellow. They should be bearing the disc. The spokes should be red and their inter-spaces black. The periphery should be white and the outer line black. The inter-space should bear the colour of silver.

11-12. After having brought a pitcher with water first, it should be placed in front and the Sudarśana (disc of Lord Viṣṇu) placed there. One should offer oblation in order to the disc on the south. Clarified butter, twigs of *apāmārga*, unbroken rice, sesamum, mustard, sweet gruel and clarified butter from the cow (are the materials that are offered). (One should do oblation) one thousand and eight times.

13-14. The remaining (part) of each one of the materials after the oblation should be put into the pitcher by one who knows the mode of performance. A ball made of these offerings should be placed in the pitcher. (By doing so) (Lord) Viṣṇu and others would enter that (pitcher). Then offering should be made in the south with the residual water with (the repetition of) the *mantra* "Obeisance to the retinue of (Lord) Viṣṇu who appease everything. May they accept. Obeisance for peace !"

15-16a. (It may also be performed differently). One may inscribe (the disc) on a plank, place a vessel filled with milk and perform oblation with the twigs of *palāśa* and *kṣīra* (trees) in the different directions engaging brahmins. These two oblations done after offering appropriate fees (to the priests) would destroy the spirits, etc.

16b-17. Evil incantations would be removed by writing on leaves soaked in cow's milk and without leaves. (One has to do oblation) with *dūrvā* (grass) for (prolonging) life, with lotus flowers for prosperity, with (twigs of) *udumbara* for progeny,

with clarified butter at the cow-shed for cattle and with (the twigs) of all the trees for intellect.

18. *Oṁ, kṣauṁ* ! Obeisance to Lord Narasiṁha ! To one who has the flames as the garland, one who has effulgent teeth, one who has fiery eyes, one who is the annihilator of all the demons ! To one who destroys all the spirits ! To one who destroys all fevers ! burn (2) ! cook (2) ! protect (2) ! *hūṁ phaṭ* ! This *mantra* of Narasiṁha (the man-lion manifestation of Lord Viṣṇu) removes all sins. Its repetition would remove evil incantations, (evil influences of malignant) planets, epidemics, poisons and diseases. One could arrest the force of water and fire (by rubbing over the body) the ground marrow of a frog (after the repetition of the above *mantra*).

CHAPTER THREE HUNDRED AND SEVEN

Description of the mantras that would stupefy the three worlds

Fire-god said :

1-2. I shall describe to you the *mantra* that would stupefy the three worlds and would accomplish the four ends of human life. *Oṁ, śrīṁ, hrīṁ, hrūṁ, oṁ* obeisance ! Oh ! Foremost among men ! The prototype of foremost among men ! The abode of Lakṣmī (goddess of fortune) ! One who agitates the entire world ! One who opens the hearts of all women ! One who intoxicates the three worlds ! Burn (2), Make glow (2), Dry up (2), Kill (2), Arrest (2), Melt (2), Attract (2) the hearts of the maidens of the heaven and earth ! Oh ! The most fortunate one ! The giver of all good fortunes ! Conferer of desires ! (You) kill such and such a person (repeated) ! You pierce with the disc, mace, sword and all the weapons ! Cover (2) with the noose ! Strike with the goad (2) ! Hasten (2) ! Why do you tarry till accomplishing my desire ! *Hūṁ, phaṭ*, obeisance. *Oṁ*, foremost among men ! One who intoxicates the three worlds ! *Hūṁ, phaṭ* ! Obeisance to the heart !

Attract ! Oh ! One of great strength ! *Hūṁ, phaṭ* to the weapon! Oh ! lord of the three worlds ! You kill, pierce, and bring under my control the hearts of all men ! *Hūṁ, phaṭ* ! To the eyes ! Oh ! stupefier of the three worlds ! The lord of the sense organs ! Incomparable one ! One who attracts the hearts of all women ! (You) come (2) ! Obeisance ! The location of the auxiliary (*mantra*) pervading the limbs and eyes should also be done as described for the principal (*mantra*). After having worshipped, repeating (the *mantra*) fifty times and anointing one thousand times, (the preceptor) should prepare porridge in the divine fire and do hundred oblations in the fire in the pit.

3-4. Curd, ghee, milk, porridge, clarified butter and boiled milk (should be offered) separately. Twelve oblations (should be made) with (the repetition of) the principal (*mantra*). (Then one should offer) unbroken rice and sesamum a thousand times and barley, the three sweet things (sugar, honey and clarified butter), flower, fruit, curd and twigs a hundred times. After having offered the final oblation, (the preceptor) should make the disciple drink the porridge together with ghee.

5-6a. After having fed the brahmins, the priest should be pleased (by paying the fee). Then the *mantra* would get accomplished. After having bathed and rinsed (the mouth) as laid down, (the votary) should go to the sacrificial chamber restraining his speech. He should sit in the *padmāsana* (sitting posture with legs crossed) and dry up his body as laid down.

6b-11. The sudarśana (disc) that destroys the demons and removes the obstacles in the (different) directions should be placed at first. Then one should contemplate the principal (syllable) '*yaṁ*' that is at the centre of the navel. It is of the nature of the terrific wind. It is conceived as absolving all the sins from the body. After having contemplated the principal (syllable) *raṁ* situated in the lotus of the heart, one should burn with (its) flames spreading above, below and across in the head. Then after contemplation the body should be flooded with the ambrosia that flows out and in through the path of *suṣumnā* (one of the arteries in the body). After purifying the body thus, one should do *prāṇāyāma* (regulated breathing) three

times with the *mantra*. Then the energy should be located in the hand, head, face, genital organ, throat, heart, belly, the (different) directions and everywhere in the body. The supreme lord (endowed) with all (good) characteristics should then be contemplated in the lotus of the heart after being invoked from the orb of the Sun through the aperture in the crown of the head with (the repetition of) the *tāra* (*mantra*) : "We know! To the stupefier of the three worlds ! May we meditate on the lord of remembrance, may (Lord) Viṣṇu lead us to reflect on that."

12. After (having done) the soul-worship, (the votary) should sprinkle (water) on the materials for worship and the pure vessel. After having done the soul-worship as laid down, the deity should be worshipped on the ground.

13-17. (Lord) Viṣṇu should be contemplated as riding the eagle and as remaining on a lotus over a seat composed of one's deeds etc. (He should be imagined as) having beautiful limbs, having attained the beauty appropriate to the youthful age, the reddish-brown eyes reeling with intoxication, lofty, agitated by love, adorned with divine flowers, dress and unguents, having a smiling face, being surrounded by many attendants of different kinds, as compassionate to the beings, beautiful, having the lustre of one thousand sons, bearing the five weapons, one who has attained the desires as known from his eyes, having two or four hands, one surrounded by divine women and one who is affectionately looking at the face of his consort. One should worship Him as bearing the disc, conch, bow, sword, mace, pestle, goad and noose commencing with invocation and ending with the request to leave.

18-19. (Goddess) Śrī (consort of Viṣṇu) (should be imagined) as seated on the left thigh and shank (of the lord) and as embracing the consort with her hand. (She should be contemplated) as having a well-built body, holding a lotus and chowrie in her hand and endowed with the Śrīvatsa (mark) and Kaustubha (gem). One should worship (Lord) Hari (Viṣṇu) as wearing a garland, yellow garment and as endowed with the disc etc. *Oṁ* ! Sudarśana ! The great lord of discs ! Dreadful for the wicked ! Cut (2) ! Tear (2) ! Devour mighty spells (2) ! Eat (2) ! Catch hold of the spirits (2) ! *Hūṁ phaṭ*

oṁ oblations to one who remains in the water ! One as sharp as the sword ! Cut (2) ! Obeisance to the sword ! To the bow with the arrow *hūṁ*, *phaṭ* ! "We contemplate the union of the elements. We meditate on the four-fold principles. May that Brahman lead our mind (to meditate) on that." Oh ! Fire that destroys the world (Saṁvartaka) ! The embodiment of breath! You recoil (2) ! *Hūṁ phaṭ* oblations ! O ! Noose ! Bind (2) ! Attack (2) ! *Hūṁ phaṭ* ! One has to worship these weapons on the hands with their respective *mantras*.

20-22. One has to worship Tārkṣya (the eagle vehicle of Viṣṇu) in the pericarp (with the *mantra*) "*Oṁ* ! To the king of birds ! *Hūṁ phaṭ* !" Then the presiding deities of the limbs (should be worshipped) as laid down. The female energies (should be worshipped) at the places of Indra and others and Tārkṣya and others as holding chowries. Indra and others should be worshipped first and the energies at the end by the priest. Lakṣmī and Sarasvatī (should be contemplated) as yellow, Rati, Prīti and Jayā as white, Kīrti and Kānti as white, and Tuṣṭi and Puṣṭi as black (and worshipped) as laid down. (One should worship) upto the guardian deities of the worlds and then Lord Viṣṇu for the sake of gaining one's desired fruits.

23. After having repeated the *mantra*, one should contemplate (the lord), offer oblation and do consecration. *Oṁ*, *śrīṁ*, *krīṁ*, *hrīṁ*, *hūṁ* obeisance to Viṣṇu, the stupefier of the three worlds ! As before one would get all his desires by doing this worship.

24-26. One should please the *sammohanī* (*vidyā*) (the stupefier) daily with water and flowers. The principal part of the *Trailokyamohana* (the stupefier of the three worlds) is "Brahmā, Śakra (Indra), Śrī (Lakṣmī) and Daṇḍī." One would get long life by repeating (the *mantra*) three lakhs times and offering oblations (with the *mantra*) one lakh times with *bilva* (leaves), clarified butter, rice, fruits, perfumes and *dūrvā* (grass). (Lord Viṣṇu) being pleased with anointment, oblations and other acts with that (*vidyā*) would confer all the desired things. *Oṁ*, obeisance to Lord Varāha (Boar manifestation of Lord Viṣṇu) ! To the lord of (the three worlds) Bhūḥ, Bhuvaḥ, Svaḥ ! Grant me the suzerainty over the earth ! Oblation to the heart ! One

would get long life and kingdom by repeating (the above *mantra*) ten thousand times daily together with the *pañcāṅga*[1] (five parts of the body).

CHAPTER THREE HUNDRED AND EIGHT

On the mode of worship of goddess Lakṣmī and others that confer immense benefits

Fire-god said :

1. (The *mantras*) "chest, together with fire, beautiful woman, Daṇḍī, Śrīḥ (goddess of fortune)" gives all prosperity. Obeisance ! O ! greatest fortune ! O ! great prosperity ! O ! One having a lustre as the powerful lightning ! Obeisance to the goddess of prosperity ! O ! Victorious ! O ! Mighty one ! Bind (2) ! Obeisance ! *Hūṁ* ! One having a big body ! One holding the lotus in the hand ! *Hūṁ phaṭ* ! Obeisance to Śrī ! To Śrī, *phaṭ*, obeisance to Śrī ! To Śrī, the conferer of prosperity ! Obeisance ! Oblations *śrī-phaṭ* !

2. The constituent parts of this (*mantra*) are said to be nine. One should resort to one of these. It would confer prosperity if repeated three lakh or one lakh times with rosary beads or lotus (seeds).

3-4. One would get wealth by worshipping Śrī in the temple of Śrī or Viṣṇu. One has to do oblation with rice soaked in clarified butter in the fire (kindled with) *khādira* (twigs). (By this) the king would be under one's control. One will have more and more growth and prosperity. Bathing done with mustard would destroy the (evil propensities of) planets.

5-9a. Oblations done with the *bilva* (leave) (with the repetition of) Śrī (*mantra*), would increase one's wealth. Then one has to contemplate the mansion of Indra having four doors in his heart. One should contemplate (the energy) Balākā,

1. The obeisance conveyed by the touching of the ground simultaneously with the two arms, the two knees, the head, chest and the eyes.

short and black sporting (and guarding) at the eastern entrance with the two hands held upwards holding white lotus flowers, (the energy) Vanamālinī of white (complexion) at the southern entrance with the hands held upwards holding red lotus flowers, Vibhīṣikā, the messenger of Śrī, having green (complextion), at the western entrance, with Her two hands lifted upwards holding white lotus (flower). Śāṅkarī (should be contemplated) at the northern entrance.

9b-14a. One should contemplate Vāsudeva, *Saṅkarṣaṇa*, Pradyumna and Aniruddha in the lotus petals carrying conch, disc and mace. They are of the colours of collyrium, milk, saffron and gold and wear good dress. One should contemplate the elephants such as Guggulu, Kuruṇṭaka, Damaka and Salila (having) the colour of silver, in the different directions such as south-east etc. in the petals. (These elephants should be imagined as) bearing golden pots. Śrī should be contemplated in the pericarp as having four arms, two of which are raised upwards and hold lotus. (She is also conceived as having the following characteristics): golden coloured conferring protection and boons with the right and left hands respectively, besmeared with white sandal, wearing a silvery garland and carrying the weapon. One would get all (his desires) by contemplating as above and worshiping Her together with Her attendants.

14b-15a. (The worshipper of Śrī) should not wear the *droṇa* and lotus flowers and the leaf of the *bilva* tree on the head. So also salt and embelic myrobalan are prohibited on the eighth and twelfth days (of the lunar fortnight) in order.

15b-16. Taking (only) sweet porridge one should repeat the *śrīsūkta*[1] and anoint (goddess) Śrī with (the repetition of) that (hymn). One has to contemplate mentally as doing the rites beginning with the invocation and ending with the dismissal and worship Śrī. One would gain prosperity by doing oblations separately with (the twigs of) *bilva*, clarified butter, lotus and sweet porridge.

17-24. "Poison, buffalo, the destructive fire at the end of the world, Rudra, the effulgence, the two *bakas*." "*Oṁ hrīṁ* the slayer of the great buffalo-demon! *Ṭhaṁ*! *Ṭhaḥ*!" (is) the

1. Designation of the hymn hiraṇyavarṇāṁ hariṇīṁ 'RVkh. 5.87.1a.

principal *mantra* (of Durgā, a form of the consort of Śiva). "Obeisance to the lioness (that killed) the buffalo (demon). O! Enemy of the (buffalo) demon! Make (the enemy) whirl round (2)! *Hūṁ, phaṭ, ṭha ṭhaṁ*! Make the buffalo (demon) neigh (2)! *Hūṁ* slay the buffalo (2)! O! Goddess! *Hūṁ*! The slayer of the buffalo (demon)! *Phaṭ*!" This is said to be the Durgāhṛdaya (the heart of Durgā). Together with its accessories it is capable of accomplishing all the things. One should worship that goddess and the seat in the middle of the accessories thus: *Oṁ hrīṁ*! O! Durgā! Durgā! Protector! and oblations". Obeisance to Durgā! Obeisance to Varavarṇī, Āryā, Kanakaprabhā, Kṛttikā, Abhayapradā, Kanyakā and Surūpā (excellent complexion, noble, golden-coloured, offering protection, virgin and having good form respectively). These forms (of the goddess) should be worshipped on the leaves with the principal syllables in due order. (One should also worship the weapons) disc, conch, mace, sword, bow and arrow. One should worship this (goddess) Durgā, the tranquil one in the world, on the eighth day (of the lunar fortnight). This association with Durgā would increase longevity, prosperity, favour of master and victory. Oblation and sesamum with (the repetition of) the Īśāna mantra after the worship (of Durgā) would enable one to gain control. (Oblation made) with lotuses would ensure victory. One desirous of appeasement (should do oblation) with *dūrvā* (grass). One will gain strength (by performing oblation) with (the twigs of) *Palāśa*. Death, dissension etc. would be caused (by offering oblation) with the wings of the crow. This *mantra* would remove all the difficulties such as evil influences due to malignant planets, evil incantations and fear etc. "*Oṁ*! O! Durgā! Protector! Oblations!" This (*mantra*) together with the accessories of the victorious Durgā is said to be able to protect. One should contemplate the goddess as black, having three eyes, four arms, bearing the conch, disc, lotus, spike, sword and trident and as having a wrathful form. One would gain victory in battle. One (who wants to have) victory of sword etc. should worship Her. "*Oṁ* obeisance to the Goddess having a garland of flames, surrounded by flocks of female eagles move! Oblations to the protector!" One should repeat this *mantra* for (gaining victory in) battle. The combatant would conquer his enemies.

CHAPTER THREE HUNDRED AND NINE

The mode of worship of Tvaritā

Fire-god said :

1. I shall describe (to you) the constituent (*mantras*) (relating to the worship) of Tvaritā[1] that is capable of conferring enjoyment and emancipation. "*Oṁ* obeisance to the the supportive energy ! *Oṁ hrīṁ puru* (2) obeisance to great lion ! *Oṁ* obeisance to the lotus ! *Oṁ hrīṁ hrūṁ khecachekṣaḥ* ! *Strīṁ oṁ hrūṁ kṣaiṁ hrūṁ phaṭ* ! Obeisance to (goddess) Tvaritā ! *Khe ca* obeisance to the heart ! *Cache* obeisance to the head ! *Chekṣaḥ* obeisance to the tuft ! *Kṣastri* obeisance to the armour ! *Strīṁ hrūṁ* obeisance to the eye ! *Hrūṁ khe* obeisance to the weapon *phaṭ* !" "*Oṁ* ! We known the Tvaritā-vidyā. Let us meditate on the *tūrṇavidyā*. May the goddess prompt us (to meditate) on her." (This is the Gāyatrī mantra for the goddess Tvaritā.) Obeisance to the çonferrer of prosperity. Obeisance to the syllable *hrūṁ* ! Obeisance to the syllable *oṁ* ! *Oṁ kheca* obeisance to the heart ! Obeisance to the one who is able to fly ! *Oṁ* obeisance to the fierce one ! *Kṣa strīm* obeisance to the armour ! Obeisance to the cutter ! Obeisance to the thrower ! Obeisance to the woman of the form of the syllable *hūṁ* ! To the one that gives safety ! To the victor ! To the conqueror! Protect ! *Oṁ* be firm by the command of (Goddess) Tvaritā *vaṣaṭ* ! This is the incantation known as Tvaritā. It is known as Totalā and Tūrṇā.

2-3a. After having touched the head, forehead, throat, heart, navel, genital organ, thighs, knees, shanks and feet (with the *mantra*) in order and thus complete the location spread over the whole body.

3b-6. The goddess has to be contemplated as having the form of daughter of the mountain, huntress, supreme, conferring boons and protection, having the peacock feather on the head, having the tender sprout as the upper garment, seated on lion throne together with an umbrella of peacock plumes, the dark-complexioned goddess wearing the garland of wild flowers, having the brahmin class of serpents as the ear ornament, the *kṣatriya* (class of serpents) as the bracelets, the *vaiśya* class of serpents as the girdle

1. The goddess conferring benefits quickly.

and *vṛṣala* (fourth class) class of serpents as the anklets. Then one should repeat that mantra ten lakh times.

7. In days of yore the lord took the form of a hunter and (the goddess) Gaurī also (took a) similar (form). One has to repeat (the *mantra* of the Goddess). One has to contemplate and worship Her for accomplishing all (the things) and for the removal of poison etc.

8-10. (Goddess Tvaritā) has to be worshipped in a lion seat (having) eight (petals). Gāyatrī, Praṇītā, *huṁkāra* etc. and Phaṭkārī are located in the petals in the east etc. in front of the Goddess with the principal *mantra* of Śrī. Their colours and weapons are as those of the guardians of the quarters. Phaṭkārī should bear the bow. Jayā and Vijayā should be worshipped as at the entrance holding golden staff. Kiṅkarā, Barbarī, Muṇḍī and Laguḍī (should be worshipped) outside them.

11-15. After having worshipped (them) thus, one has to accomplish (them) with materials. Oblation should be made in a sacrificial pit of the shape of the female organ of generation. One would gain gold (by doing oblation) with white grains, increasing prosperity with wheat, all accomplishments and the destruction of *iti*[1] with barley and sesamum, insanity of the enemy with rosary seeds, death (of the enemy) with (the twigs of) silk cotton tree, gain of wealth and grains with rose apple, satisfaction (pleasure) with blue lotuses, abundant prosperity with red lotuses, great prosperity with *kunda* (a kind of jasmine), disturbance in the city with *mallikā* (a kind of jasmine), goodwill of people with white lilies, birth of a son with *aśoka* (a kind of flower), an auspicious and beautiful woman with *pāṭalā* (trumphet flower), long life with mango (flowers), fortune with sesamum, prosperity with *bilva*, wealth with *campaka* (flowers), desired (object) with *madhuka* (flowers) and omniscience with *bilva* (leaves).

16-17. One would get all things by the repetition (of the *mantra*) three lakh times or by doing oblation or contemplation or worship. After having worshipped with the *gāyatrī* in a circle, (one should offer) twentyfive oblations. A person who offers three hundred oblations with leaves with the principal (*mantra*)

1. These are six; excessive rain, drought, locusts, rats, parrots and foreign invasions. See *Apte SD* p. 96.

would become initiated. After having taken the five things got from a cow, one should take porridge. (This is the procedure) always.

CHAPTER THREE HUNDRED AND TEN

The narration of the spell relating to Tvaritā

Fire-god said :

1-5. I shall describe (to you) the worship of Tvaritā by another method that would yield enjoyment and emancipation. One has to worship the Goddess in a diagram of the shape of a thunderbolt drawn with dust. One has to draw a lotus inside it. One has to contemplate the Goddess and draw quickly eight thunderbolts in the (main) directions and the intermediate directions and also draw pathway, entrance, ornamental arch and secondary decoration. (One has to worship the Goddess) as having eighteen hands and Her left shank placed on the lion. Two-fold fee should be offered at Her pedestal. (She should be worshipped) in the sacrificial pit in the form of the thunderbolt as being adored by serpents, and as holding the sword, disc, mace, spike, arrow and mace in the right hands and as conferring boons and as holding the bow, noose, arrow, bell, threatening posture of the first finger, conch, goad and thunder-bolt in the left hands and as offering protection.

6. If one worships this form, one's enemy would die, one would win a kingdom with ease, gain long life, become the ruler of a kingdom and gain perfections such as supernatural powers.

7-8b. There are the seven nether regions below, which are as destructive as the destructive fire at the end of the world. The syllable *oṁ* and others denote (the space) beginning with the heaven and ending with the primordial egg. One has to whirl round water with (the repetition of) the syllable *oṁ* (and repeat) "Totalā, Tvaritā" then. (Then) one has to whirl round water with (the repetition of) the syllable '*ta*' (and repeat) "Totalā, Tvaritā" then.

8c-18. I shall introduce the (method of writing the *mantra*). The group of vowels should be written on the ground. (The next group) would be the '*ka*' group (belonging to) the palatal class. The third (letter) is (the letter belonging to) the tongue and palate. The fourth (letter) is (the letter belonging to) the palate and the tip of the tongue. The fifth (letter) is that of the tongue and teeth. The sixth one consists of eight letters. The seventh one is of mixed group of letters. (The eighth one consists of) the *śa* group of letters (known as) sibilants. The *mantra* should be constructed then. The first (basic syllable) should begin with the sixth vowel and end with last of the letters of *ūṣma* (sibilants) together with *bindu* (the nasal sound marked by a dot). Then the second (letter) among the palatals is compounded with the eleventh vowel. Then the combination of the (letters belonging to) the tongue and palate would be the first simple (basic syllable). The second (letters) of the same (group of letters) should be compounded below. Then the first letter among the palatals should be compounded with the eleven vowels. Then the second letter among the sibilants is coupled from below. The second letter among the sibilants coupled with the sixteenth vowel should be compounded below with the first letter belonging to the union of the tongue and dental region. Then the second letter belonging to the mixed group should again be coupled below. Then the second letter among the sibilants combined with the fourth vowel and yoked with the first letter of the palatals should be coupled below. Then the last among the sibilants together with the *bindu* (the nasal sound) is coupled with the eleventh vowel. Then the letter formed by the union of the (two) lips is joined with the fifth vowel. Then the second of the palatals is joined with (the letter belonging to) the tip of the tongue. Then the first letter of the fifth group should be combined with half-vowel and thus the *mantra* is constructed. One should repeat (the above *mantra* coupling) with the syllable *Oṁ* at the beginning and obeisance at the end. One has to add 'oblation' (at the end) in acts of offering oblation in fire. (The rite of location of the above *mantra* should be done as follows): "*Oṁ, hrīm, hrūṁ, hraḥ* (let it permeate) the heart. *Hāṁ haḥ* (let it permeate) the head. *Hrīṁ*, burn, burn would be (for) the tuft. *Hulu, hulu* is for the

armour, *Hrūṁ, śrīṁ, kṣūm* is said to be the *mantra* for the three eyes. *Kṣauṁ, haṁ, khauṁ, hūṁ, phaṭ* is for the weapon. The secret auxilliaries are assigned before (the above location is done).

19-26. Listen to me ! I shall describe the constituent parts of the *mantra* relating to (the worship of Goddess) Tvaritā. The first two (letters in the *mantra*) are said to be the heart. The third and fourth are said to be the head. The fifth and sixth are said to be the tuft and the seventh and eighth as the armour. The pupil (of the *mantra*) would be the eye. It has the characteristic (of containing) nine and half letters. It is known to be (the *mantra* of) Totalā (Tvaritā). Then (the worship of) Vajratuṇḍā (would be described). There are ten syllables in (Her worship). *Kha, kha, hūṁ* (obeisance to) Vajratuṇḍā, the messenger of Indra. *Khecarī* ! *Jvālinī* ! *Jvālā* ! *kha* ! *kha* are the ten syllables for Jvālinī (glowing) Śabarī (huntress) ! Bhīṣaṇī (frightening) ! *kha* ! *kha* ! grow ! are (the syllables) for Śabarī. *Che* ! Chedanī (one that cuts) ! Karālinī (terrible) ! *kha*! *kha* ! are for Karālī. Śravadravaplavanī (one who floods the ear and the liquid) ! *kha kha* (is for) the messenger Plavaṅgī for the sky. Strīkālakāra (one who creates women and time)! Dhunanī (one who agitates) ! is for Śvāsī (the Goddess possessing the swiftness of breath). Kṣepakṣa! Kapila! Haṁsa (is for) the messenger called Kapilā. *Hrūṁ*! Tejovatī (one having lustre)! Raudrī (terrible one) and Mātaṅgī (huntress) (are for) the messenger of Rudra. *Puṭe puṭe kha kha khaḍga* (to the sword) *phaṭ* (for) Brahmadūtikā (messenger of Brahmā). Ten syllables of (the *mantra* of) Vaitālinī have to be discarded like the cloud and straw. (This is the method) for locating (the *mantras* relating) to the heart and the like. A wise man should locate (the *mantra* of) the eyes at the centre.

27-31. Beginning with the leg and ending with the head, beginning with the head and ending with the leg, and beginning with the navel, heart and neck and (ending) in the feet, knees, thighs and genital organ the location is done. The votary should contemplate the *vajramaṇḍala* above and the basic beginning syllables above and below that and then the cow of the form of a moon that showers ambrosia as entering (the brain) through the aperture in the crown of the head. The votary should locate the first basic syllable (*a*) in the head, face, neck,

heart, navel, genital organ, thigh, knee, feet and (the fingers) such as the fore-finger again and again. One who visualises the body made up of the basic syllables as flanked above by the moon and the lotus below would not die. He would not suffer from diseases or fevers. One should locate the Goddess thus and worship Her repeating hundred and eight times.

32-41. I shall describe the postures such as the *Praṇītā* and the like. (The postures called) *Praṇītās* are known to be of five kinds. The two hands are interlocked and the thumbs are put over that. Then they are placed on the head, the two fore-fingers resting on the head. This is known to be the *Praṇītā*. That is then brought to the region of the heart. The twice-born know (the *Praṇītā*) to be an excellent one in which the little and middle (fingers) are turned upward and endowed with the basic syllables. When the tip of the thumb is placed beneath the middle finger and the fingers are mutually resting on the middle (part) of the fore-fingers, it is said to be the *Bhedanī*. This (*mudrā*) held in the navel region and the thumbs raised upwards is known as the great *mudrā Karāli*. The same located in the heart of the votary and the middle finger resting on the aperture on the head and raised upwards is said to be the *Vajratuṇḍa*. It should be placed on the *vajradeśa* (the part of the body known as *vajra*) and the wrist should be locked up by the two hands stretching the three fingers (of each hand); it is said to be the *Vajramudrā*. The postures such as *Daṇḍa* (club), *Khaḍga* (sword), *Cakra* (disc) and *Gadā* (mace) are known to have the (respective) shape. Three fingers (are stretched) and held upwards and (their bases) are touched by the thumb. It would be *Triśūla* (trident posture). If the middle finger is held upwards it is said to be *Śakti* (spear). Thus there are twenty-eight postures of the hand such as *Śara* (arrow), *Varada* (bestowing boon), *Cāpa* (bow), *Pāśa* (noose), *Bhāra* (weight), *Ghaṇṭā* (bell), *Śaṅkha* (conch), *Aṅkuśa* (goad), *Abhaya* (offering protection) and *Padmam* (lotus) (having the respective shape). The five *Praṇītā mudrās* such as *Grāhaṇī* (one that seizes), *Mokṣaṇī* (one that liberates), *Jvālinī* (one that sets fire to), *Amṛtā* (ambrosia), and *Abhayā* (that offers protection) should be employed in the worship and while offering oblation.

CHAPTER THREE HUNDRED AND ELEVEN

The location of the basic mantras of Tvaritā and Her worship

Fire-god said:

1-8a. I shall describe the (rite of) initiation etc. after having located in a lotus (diagram) furnished with (a diagram of) lion and thunderbolt. (The Tvaritā-*mantra* for this is): "*He he, huti*, Vajradanta (one having the tooth like the thunder-bolt)! *puru, puru, lulu*, roar, roar here! Obeisance to the lion seat!" There should be four lines running across and vertical. A wise man should draw nine squares (formed by these lines). Only the squares in the directions should be taken and those in the in between directions should be destroyed. Outside the angular points of the chambers there should be eight outer lines. The outer line should be divided into two so that the middle horn of the *vajra* occupies the middle of the outside of the outer chamber. The outer line would be curved. A wise man should divide it into two. The central chamber would have a radiant lotus having yellow petals. One should draw the thunder-bolt and sword above (the lotus) with black dust. The outer square should be adorned with the sign of a thunder-bolt. The votary should add four signs of thunder-bolt at the entrance. (If it is done so) the centre of the lotus and the left line will be on the same line. The centre as well as the petals (should be made) red. Initiated women (should be worshipped) in this circle. (By this) one would conquer the kingdoms of others and recover (the lost) kingdom quickly.

8b-12a. O! Twice-born! The image (of the Goddess) illumined by the *praṇava* (syllable *oṁ*) should be commissioned with the syllable *huṁ*. After repeating the basic syllable as if it had occupied the (regions of) the wind and sky, a person (should worship) it as the first one. One should worship it again in the pericarp. After having worshipped each one of the syllables from the beginning thus in the cyclic order, one should worship the subordinates of the *mantra* in the middle of the petals, Nirṛti in the south-east (corner), the eye at the centre, the weapons in the directions and Rakṣaṇa in the genital organ. Five offerings of oblations at the filaments on the left and right side should be worshipped with their respective *mantras*.

12b-18. The eight guardian deities of the world should be located outside the central circle. The respective names should be added to the last syllable of the *agni mantra* split by the sixth vowel and permeated by the fifteenth (letter). One should worship (the Goddess) in (the image of) the lion in the pericarp (of the lotus) with perfume and other things for prosperity. It should be surrounded by eight pitchers consecrated with (the repetition of the *mantras*) one hundred and eight times. After having repeated the (*mūla*) *mantra* eight thousand times and the subordinate *mantra* a tenth of that (number), one should offer the oblation in the fire-pit. (Then the fire) should be stirrred with the fire *mantra*. The fire should be placed with (the *mantra* of) the heart. Then the Goddess should be contemplated as remaining at the centre of the fire. Then the oblations for the *garbhādhāna*[1], *puṁsavana*[2] and *jātakarma*[3] are made. (The oblation) with (the *mantra* of) the heart (would be) one hundred (times). The fire should thus be generated at the centre of the fire-pit. The fire of the Goddess would glow with the final oblations made with the *mantra*. Then oblation should be made with the principal *mantra* a hundred times and a tenth of that with the subordinate (*mantra*). Then it should be dedicated to the Goddess. Then the disciple should be ushered in.

19-23a. After striking with (the repetition of the *mantra* of) the weapon, the secret subordinate (*mantras*) should be located in the disciple. The disciple should be bound with the subordinate (*mantras*) and then charged with the subordinate (*mantras*). Then the disciple should be made to throw a flower. He is then led to the sacrificial pit. One hundred oblations should be made with the principal *mantra* with barley, grains, sesamum and clarified butter. The first oblation (is intended for) the state of a plant, the next one for the state of reptiles (like the serpents), and (the subsequent oblations are) for the states of being a bird, animal and human beings, mortals, Brahmā, Viṣṇu and Rudra. The concluding oblation would be

1. Rite for impregnation.

2. Rite performed prior to the movement of the foetus for the sake of getting a male child.

3. Rite performed soon after the birth of a child.

at the end. The disciple would become initiated by a single oblation. (The disciple) would have the authority in this way. Listen to me! I shall hereafter describe (the way to gain) liberation.

23b-30. The votary who remains steadfast at the feet of Lord Sadāśiva (always benevolent) and on the Sumeru should offer one thousand oblations for improper and proper acts composed. That yogin will not be stained by *dharma* (righteousness) and *adharma* (unrighteousness). He could attain the supreme place of liberation from which he would not return. Just as water poured into (larger quantity of) water becomes merged as water, so also the mortal becomes one with (Lord) Śiva. Consecration should be made with the pitchers. One would gain victory, kingdom and all the things (by such a worship). One should worship Kumārī and Brāhmaṇī (obviously the divine mothers). Fees should be paid to the preceptors and others. After having worshipped, one thousand oblations should be offered everyday with sesamum or clarified butter. The propitiated Goddess would confer the desired things, abundant riches and anything else that is desired. (A person) who repeats the *mantra* a lakh times would become the master of a treasure. (A person) would get the kingdom by repeating (the *mantra*) twice (that) and become a Yakṣiṇ˙ (a semi-divine being) by repeating thrice (that). (A person) would get the position of Brahmā (by the repetition) four times (that number) and then gain the place of Viṣṇu. (A person who repeats it) six times (that number) would gain great powers. (The person who repeats it) one lakh times would get rid of his sin. The repetition ten times would purify the body. (The repetition) a hundred times (would confer) the fruits of bathing in the sacred water.

31-36. (Goddess) Śīgrā (Tvaritā) should be worshipped on a cloth or in an image or on the altar. It is said that hundred, thousand or ten thousand are the counts for the repetition (of the *mantra*) or oblation (with that). After having repeated thus as laid down one should offer oblation one lakh (times) with the fat and flesh of a buffalo or goat or the body of a man. After having done the oblation with sesamum, barley, fried paddy, paddy, wheat, mango, *śrīphala* (*bilva*) together with clarified butter, one should practise austerities. Equipping him-

self with sword, bow, arrow and the like at midnight, (the votary) should dress himself with a single (piece of) cloth of varied colours or red or yellow or black or blue. He should worship the Goddess with the same (materials). Then the wise man should set out in the southern direction and offer the victim at the entrance with (the repetition of) the *dūtimantrà*. (It should be done) at the entrances or a single tree or in the cremation ground. If it is done so a king would enjoy all pleasures and the entire earth.

THE

AGNI PURĀNA

PART IV

TRANSLATED AND ANNOTATED BY

N. GANGADHARAN

MOTILAL BANARSIDASS • DELHI

CONTENTS

CHAPTERS

CHAPTER THREE HUNDRED AND TWELVE

The occasions for the use of the Tvaritā-mantra and the benefits

Fire-god said:

1-3. I shall describe the application of the (Tvaritā) Vidyā that would bring about success in matters pertaining to *dharma* and fulfil worldly desires. One who knows the *mantra* divided and spread over nine squares in the regular and reverse order as a whole and divided in combination with *karṇā-vikarṇa*(?) and then by their parts combined in the different triangular forms together with the image of the Goddess would know the *mantras* that confer success as well as the manifold external applications.

4-10. The mantras are manifold in different scriptures. It is difficult to find (the description of) their application therein. The first would be long. It is not described in the early hours of the morning. (The *mantras*) having a single letter, two letters and three letters would be applied. (The mystic diagram) should be divided by four lines each drawn horizontally and vertically. Thus there would be nine chambers. These (letters) should be established in the central region clockwise and then the order is split. One who finds the order by means of combination of the order that votary would have all the desired things in his folded hands. The three worlds would be at his feet. He would get the earth consisting of nine sections. The votary should write the principle of Śiva all around on the skull or on a rag (got) from the cremation ground after he has come out. The name should then be written on it at the centre or on the pericarp. It should then be fumigated with the burning charcoal of *khādira* (tree). Then a piece of birch-bark should be held under the feet. (By this process) one would be able to bring under his control the entire universe together with the movable and immovable things in seven days.

11-12. (Otherwise) the name (of the enemy) should be written inside a thunderbolt (shaped) diagram drawn inside (a circle

having) twelve spokes sanctified with (the principle of) Sadāśiva ('always auspicious'). (Alternatively) (the name should be written) on a wall, or a plank or a stone slab with turmeric. There would be paralysis of the face, the arrest of movement and the arrest (of the movement) of the army.

13-17. A wiseman should write (the name of the adversary) with poison and blood inside a diagram of a club in the middle of a hexagon on a skull in the cremation ground and add (the principle of) the Goddess. This would kill the enemy struck in the cremation ground in no time. It will also ruin the kingdom. The name of the enemy should be written on a disc. The Goddess should be invoked on the blades of the disc. The enemy would be destroyed by means of his name. A person should write the principal letter (of the *mantra*) of Tārkṣya in the middle part of the sword. Then the name of the enemy should be written with the ashes (collected) from the cremation ground. One would be able to win a country. One should strike with the ashes of a dead person. (The *mantra* of) Śiva should be used in creating dessension, division and death. The *Tāraka* and *Netra* (*mantras*) should be employed in propitiatory and nourishing (rites).

18-21. This is the application (known as) *dahanādi* (capable of) captivating even Śākinī (an attendant of Goddess Durgā). (The diagram) having the Vāruṇī (*mantra*) at the centre and endowed with Vakratuṇḍa (bent tusk) would no doubt destroy the diseases such as leprosy and the like. Repeating the Karālī (*mantra*) set up (as spreading) from the middle and ending with the northern direction would guard one's own amulet. The same should be coupled with the principle of Śiva and directed against the opponent. Then it should be located in (the directions) beginning with the west. This would destroy sufferings due to fever. (If the location is done) commencing with the north and ending with the middle, it would cause heaviness in the body. (If it is done) beginning with the east and ending with the middle, it would make (the body) light in a moment.

22-25. After having written this on the *bhūrja* leaf (with resin) endowed with the marks of thunderbolt, one should add the principal letters of the *mantra*. This would offer protection to the bodies etc. If it is encircled by engraved gold, this amulet

would annihilate death. The same worn (on the body) would (remove) obstacles, sins and subdue enemies. (It) would (also) confer good fortune and longevity. No doubt, it would give victory in gambling and battle even if the army of Indra (is to be fought against). This amulet is one like the (gem) *cintāmaṇi* and would confer progeny on barren women. One would be able to conquer other kingdoms, (recover one's own) kingdom and gain sovereignty over the earth. By repeating (the syllables) *phaṭ, strīṁ, kṣe, hūṁ* a lakh (number of times), one would gain control over the *yakṣas* (semi-divine beings) and others.

CHAPTER THREE HUNDRED AND THIRTEEN

The mantras relating to the worship of different gods

Fire-god said:

1-2. I shall describe the mode of worshipping (lord) Vināyaka (the lord of obstacles). One should first worship the energy of the pedestal. One should worship the eight (things) such as the virtue and the like on the stem. The pericarp, filaments etc. (of a lotus) and a lotus representing the three qualities (should be worshipped). Then (the Goddesses) Jvālinī, Nandā, Suyaśā, Ugrā, Tejovatī and Vindhyavāsinī should be worshipped.

3-6. (The different) forms of Gaṇapati should then be worshipped (as follows): "Victory to *gaṇa*" would be for the heart. (Obeisance) to one having single tusk that is strong (is) for the head. (Obeisance) to the one having immovable ears (is) for the tuft. (Obeisance) to the elephant-faced (is) for the armour. The assignment should end with '*hūṁ phaṭ*'. (Then the following) eight (forms of Gaṇapati should be worshipped): Mahodara (big-bellied), Daṇḍahasta (one that holds the club in the hand), Jaya (victorious), Gaṇādhipa (lord of the Gaṇas), Gaṇanāyaka (leader of the Gaṇas), Gaṇeśvara (lord of the Gaṇas), Vakratuṇḍa (one having bent trunk) and Ekadanta (one having single tusk) should be worshipped in the east (and other directions); one that is fierce, Lambodara (big-bellied), Gajavaktra (having

elephant face), Vikaṭanāmā (known as dreadful) and Vighnanāśana (the destroyer of obstacles) should be worshipped in the east (adding the syllable) *hūṁ*. Dhūmravarṇa (grey-coloured), Mahendra and others (should be worshipped) outside (the diagram). This is the mode of worshipping the lord of obstacles.

7-12. I shall describe the mode of worshipping (Goddess) Tripurā. (One should worship first) Asitāṅga (black-coloured one), Ruru, Caṇḍa (wrathful), Krodha (angry one), Unmatta (intoxicated), Kapālī (one wielding the human skull), Bhīṣaṇa (the dreadful one), Saṁhāra (the destroyer) and Bhairava (the terrible one) in order. (The Goddesses) Brāhmī, Hrasvā, Bhairavā, Brahmāṇī, Ṣaṇmukhā and Dīrghā (should be worshipped). The four celebates—Samayaputra, Yoginīputra, Siddhaputra and Kulaputra should be worshipped in (the angular points such as) the south-east and others. Hetuka, Kṣetrapāla, Tripurānta, Dvitīyaka, Agnivetāla, Agnijihva, Karālī, Kāmalocana, Ekapāda and Bhīmākṣa should be meditated as the seat of the pretas and worshipped with (the (*mantras*) *aiṁ* and *kṣeṁ*. Goddess Tripurā, seated on a lotus seat, holding a book and offering protection (with the right hand) and a garland and conferring boons with the left hand (should be worshipped with) the two (*mantras*) *aiṁ*, and *oṁ*. The location in the heart etc. is also done with the principal (*mantra*). It is a perfect net (that yields) the desired (result).

13-16. The name (of the enemy) should be written at the centre of (a diagram of) an eight-petalled (lotus drawn) on the ground. (Or it should be written) on a piece of cloth at the cremation ground with a charcoal from the cremation ground. Or an image (of the enemy) should be made with charcoal of the funeral pyre ground well. After contemplation (the incantation) should be placed inside the stomach (of the image) and it should be bound with blue thread. Then there would be the magic incantation. *Oṁ*, obeisance ! O Fortunate One ! Jvālāmālinī (one having the flames as a garland) ! One surrounded by flocks of eagles ! Oblations. A person who goes to the battle after repeating (this) *mantra* would become victorious. *Oṁ*, *śrīṁ hrīṁ*, *klīṁ* obeisance to Śrī. One has to worship Goddess Ghṛṇinī belonging to the sun on a square (drawn) in (the directions)

commencing with the north. (Goddesses) Ādityā, Prabhāvatī, Hemādri, Madhurā and Śrī (should be propitiated). *Oṁ, hrīṁ* obeisance to Gaurī. This *mantra* of (Goddess) Gaurī would yield all things when (it is used) for doing oblation, meditation, repetition and worship.

17-20. A person who prays to the Goddess of red complexion, having four arms and holding a noose and conferring boons with the right hand and holding a goad and offering protection (with the left hand), after contemplation of Her form, would live for a hundred years. He would be a wiseman. There would not be fear due to thieves and enemies. An angry person would become graceful by drinking the water charmed with the *mantra* in the battle. A collyrium or mark (made with the same) would make one get poesy at the tip of his tongue. The repetition of that (*mantra*) at the time of coition would captivate (the concerned person). (One would captivate a person) by looking at the genital organ after the repetition of the (*mantra*). (A person would be captivated) by the touch (after the repetition of the same). One would accomplish all things by doing oblation with sesamum. A person who eats food that has been charmed seven times (with the above) would always (get) fortune.

21-22. This (*mantra*) is a form of Ardhanārīśa (hermaphrodite form of lord Śiva), as well as (Goddess) Lakṣmī, (lord) Viṣṇu and others. One has to repeat (the *mantras* of Goddesses) Anaṅgarūpā, Madanāturā, Pavanavegā, Bhuvanapālā, Sarvasiddhidā, Anaṅgamadanā and Anaṅgamekhalā for (gaining) fortune.

23-24. (The syllable) *hrīṁ*, the vowels and (the letters) *ka* etc. should be written at the centre and on the petals of a lotus or on a hexagon or on a pot. (A person that looks at women after doing thus) would captivate the women. *Oṁ, hrīṁ, chūṁ,* O Nityaklinnā (ever moist)! O Madadravā (one who exudes intoxicating fluid)! *Oṁ, Oṁ.* This principal *mantra* after location on the six limbs (the two shanks, two arms, head and middle) (and then written) on red-coloured triangle (and worn on the body) would have great power to melt (the heart), make happy and agitate.

25-26. (Goddess) Nityā (should be worshipped) at the centre as well as (the angular points such as) the north-east to-

gether with the noose, goad, skull, the wish-yielding tree, lute and red-coloured (?). (Goddesses) Nityā, Abhayā, Maṅgalā, Navavīrā, Maṅgalā (?), Durbhagā, Manonmanī and Drāvā should be worshipped in the (directions) commencing with the east.

27-28. *Oṁ, hrīṁ* obeisance to Anaṅga[1] (without a body). *Oṁ, hrīṁ, hrīṁ,* obeisance to Smara (one that makes one to remember), (obeisance) to Manmatha (one that agitates the mind), to Māra and to Kāma. The five (forms of God of love) should be contemplated as holding a noose, goad, bow and arrows and as in the union of Rati (Goddess of love) (and her companions) Virati (non-attachment), Prīti (pleasure), Viprīti (displeasure), Mati (thought), Dhṛti (firmness), Vidhṛti (fickle-mindedness), and Puṣṭi (nourishment). *Oṁ, chaṁ,* O Nityaklinnā (ever moist)! Madadravā (exuding intoxicating liquid)! *Oṁ, Oṁ, a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, ḹ, e, ai, o, au, aṁ, aḥ, ka, kha, ga, gha, ṅa, ca, cha, ja, jha, ña, ṭa, ṭha, ḍ, ḍha, ṇa, ta, tha, da, dha, na, pa, pha, ba, bha, ma, ya, ra, la, va, śa, ṣa, sa, ha, kṣa. Oṁ, chaṁ* oblations to Nityaklinnā and Madadravā, The energy of support and the lotus (should be worshipped) on the lion and the Goddess in the heart and other (limbs). *Oṁ, hrīṁ,* Gaurī (white coloured)! The consort of Rudra (Śiva)! Yogeśvarī (mistress of faculties)! *Hūṁ, phaṭ* oblations.

CHAPTER THREE HUNDRED AND FOURTEEN

Mantras relating to the worship of Goddess Tvaritā

Fire-god said :

1-3. *Oṁ, hrīṁ, hrūṁ, khe, che, kṣaḥ, strīm, hrūṁ, kṣe, hrīṁ, phaṭ* obeisance to (Goddess) Tvaritā. After doing the *nyāsa* (location of the *mantra*) (Goddess) Tvaritā possessing two or eight arms should be worshipped. The energy of support and lotus (should be worshipped) in (a diagram of) a lion and the Goddess and the heart etc. (should also be worshipped). Gāyatrī (per-

1. This and the following four names denote the God of love.

sonification of the *mantra*) should be worshipped in a circle in the east (and other directions) (showing) the *praṇitā* (*mudrā*). (The Goddesses) Huṁkārā, Khecarī, Caṇḍā, Chedanī and Kṣepaṇī (should also be worshipped). Hūṁkārā, Kṣemakārī and Phaṭkārī should be worshipped at the centre. Jayā and Vijayā (should be worshipped) at the entrance. The servant (should be worshipped) in front of them.

4-10. (One should do) oblations with sesamum with (the repetition of) the *vyāhṛtis* in order to get all things. Obeisance to Ananta[1] ! Oblations. Obeisance to Kalikā ! Svadhā. Oblations to King Vāsuki. Vauṣaṭ to Śaṅkhapāla. Vaṣaṭ to Takṣaka always. Obeisance to Mahāpadma. Oblations to Karkoṭanāga *phaṭ*. Obeisance to Padma. (The diagram of) *nigrahacakra* (the magic circle that causes obstruction) should be drawn on one's clothes, or a piece of cloth or on the body, or the birch-bark (leaf) or on a slab or on staffs. The name of the *sādhya* (the object to be accomplished, namely, the enemy) (should be written) in the middle chamber and (the syllables) *oṁ*, *hrīṁ*, *kṣūṁ* on the chambers on the east and other (directions). The thorns and Kālarātrikā (should be written) in the north-east, west etc. and (lord) Yama (the lord of death) outside. (The following mystic couplet should be written on the other chambers):

> Kālīnāravamālī kālīnāmākṣamālinī
> māmodetat tadomomā rakṣata sva sva bhakṣa vā
> yamapāṭaṭayāmaya maṭamo ṭaṭamo ṭamā
> vāmo bhūrivabhūmeyā ṭaṭarīśvaśvarī ṭaṭa.

(The syllable) *vaṁ* (should be located) outside the chamber of lord Yama and (the syllable) *taṁ* that has the potency to kill.

11-12. (The above verse should be written) with crow's quill at the cremation ground or the junction of four roads with a mixture of lamp soot, the resin of neem, marrow, blood, poison, charcoal, and piṅgaladhārā (?) and placed under a pitcher. Otherwise it should be placed in an ant-hill. The spell (placed) under a *bibhītaka* tree is capable of destroying all the enemies.

13-16. The *anugrahacakra* (a circular figure that confers

---

1. This and the following are the names of different serpents.

grace) should be written on a white leaf or on the *bhūrja* (bark) with shellac or saffron or red sandal. The name (of the enemy) should be written in the central chamber on the earth and the wall. (The *mantra*) *Oṁ haṁsa* and the *paṭṭiśa* (a kind of spear) should be written in the region of the west. The charm of (Goddess) Lakṣmī and Śiva and others should be written in the north-west etc. in order. (The mystic verse is) :

śrīḥ sāmamomā sā śrīḥ sānau yājñe jñeyā nausā
māthā līlā lālī vāmā yājñe jñeyā nausā māyā

Śīghrā (should be worshipped) outside where the six '*līlā*' (is placed). The pitcher is also (placed) outside. Śīghrā is outside where *jñeyā* is placed. (The syllable) *raṁ* is in the different direction. The pitcher would be outside.

17. The wheel of lotus on a lotus (figure) would conquer death, convey (a person) to heaven and (give) firmness. It is the foremost appeasing rite among such rites. It confers fortune etc.

18-22. (In the wheel known as) Rudra, there should be chambers of the number of Rudras (i.e. eleven). That (*mantra*) should be written therein beginning with the syllable *oṁ* and ending with *hrūṁ phaṭ*, the first letters of the *vidyā* being written at the end. This is known as the *pratyaṅgirā* which accomplishes all the desired objects. In (a circle having) eighty-one chambers, the first letters (of the *vidyā*) (should be located) such that they would be from the beginning to the end and the name (of the enemy should be added) ending with *vaṣaṭ*. This is (known as) a different *pratyaṅgirā* (*vidyā*) which would accomplish all tasks. The *nigraha* and *anugraha* (obstruction and grace) circles should be drawn to have sixty-four chambers. This is (known as) *amṛti vidyā* (reviving). (The syllables) *krīṁ saḥ hūṁ* with the name (of the enemy) at the centre and the syllable *phaṭ* at the beginning (written) on a leaf should be encircled by three syllables of *hrīṁ*. This (charm) worn with (a mark of) a pitcher will kill all enemies and yield all things. If (this *mantra*) is repeated in the ear letter by letter or as a *daṇḍaka* (a group of letters), it would destroy poison.

CHAPTER THREE HUNDRED AND FIFTEEN

Narration of mantras relating to paralysing, captivating etc.

Fire-god said :

1. I shall describe to you (the *mantras* and acts) relating to paralysing, stupefying, captivating, ruining the enemy, neutralising the (effects of) poison and diseases and causing the death (of an enemy).

2-4. A twice-born should draw (the figure of) a tortoise of six inches (length) on a birch-bark by (the act of) *tāḍana* and then locate the *mantra* on the face and four feet. The syllable *krīṁ* should be written on the four feet, the syllable *hrīṁ* at the centre of the face, the *vidyā* (*mantras*) on the belly and (the name of) the person concerned on the back. After having encircled it with the *mālāmantras* (garland of letters), it should be placed over a brick. It should then be covered with the back of a tortoise and then charmed with the *karāla* (*mantra*).

5-8. After having worshipped the great tortoise (manifestation of Viṣṇu), (the votary) should sprinkle water on the feet (of that form). After having thought of the enemy, (the votary) should kick seven times (on the ground) with the left foot (of the toroise). It would cause paralysis to the enemy. One should assume a terrible form by having change in the complexion of the face and write the garland of *mantras*. *Oṁ* ! One who paralyses the face of the enemy ! An embodiment of desire ! One that stands with arm discharging an arrow ! *Hrīṁ pheṁ*, Phetkariṇī ! Paralyse (2[1]) the face of my enemies given by the gods ! Paralyse (2) the face of all my enemies ! *Oṁ*, *hūṁ*, *pheṁ*, Phetkāriṇī ! Oblations ! *Phaṭ* ! After having written the *mantra*, one would gain great strength at the end of its repetition. One should draw (the figure of) a tree and the trident on the right hand with the left hand. The *mantra* of lord Aghora (a form of Śiva) should then be written. One would paralyse the enemies in the battle. *Oṁ*, obeisance to the Fortunate One ! O Bhagamālinī ! Agitate (2) ! Throb ! O Nityaklinnā ! melt (2), *huṁ saḥ* ! Embodiment of the syllable *krīṁ* ! Oblations. One who wears a mask with the resin with (the repetition of) this (*mantra*) would stupefy the world.

1. The figure indicates repetition of the preceding word.

9-13a. *Oṁ, pheṁ, hūṁ, phaṭ Phetkāriṇi* ! *Hrīṁ*, burn (2), stupefy (2) the three worlds. O Guhyakālikā ! Oblations. One would captivate the king and others by making a (forehead) mark with this (*mantra*). The dust (under the feet) of a donkey mixed with the *sūtaka*[1] fluid and the menstrual blood of a woman should be thrown on the bed (of a person) in the night. This would cause enmity. The hoof and horn of a cow, the hoof of a horse and the head of a serpent (charmed as before and) thrown into the house (of a person) would cause the ruin of the enemy. The root of the yellow *karavīra* together with mustard (would be potent) to cause death. The blood of a serpent and a musk-rat together with *karavīra* would also produce similar result. A lizard, bee, crab and scorpion are ground well and thrown into oil. One who anoints with that (oil) would get leprosy. *Oṁ* (obeisance) to the nine planets. Conquer (2) my enemies. Kill (2) (them). *Āṁ, soṁ, maṁ, buṁ, cuṁ, oṁ, śaṁ, vāṁ, keṁ, oṁ* oblations.

13b-14. After having worshipped (the planets) with hundreds of *arka* (flowers), this should be placed in a cremation ground. The planets should be drawn on a birch-bark or in an image for the ruin of the enemies. *Oṁ* Kuñjarī, Brahmāṇī! *Oṁ* Mañjarī, Māheśvarī ! *Oṁ* Vetālī, Kaumārī! *Oṁ* Kālī, Vaiṣṇavī ! *Oṁ* Aghorā, Vārāhī! *Oṁ* Vetālī, Indrāṇī, Urvaśī! *Oṁ* Vetālī, Caṇḍikā! *Oṁ* Jayānī, Yakṣiṇī! O Nine Mothers ! eh ! Seize (2) my foe. After having written the name of the enemy on a birch-bark, if it is worshipped in the cremation ground, (the foe) would die.

CHAPTER THREE HUNDRED AND SIXTEEN

Narration of different kinds of mantras

Fire-god said:

1-5. The syllable *hūṁ* is at the beginning. Then the letters *khe*, *ca*, *che*, and the *visarga* that is outside the group of conson-

1. The discharge at the time of the birth of a child.

ants (are added). It ends with *strīṁ*, *hūṁ*, *kṣepa* and *phaṭ*. This *vidyā* is known as subduing all things. It also destroys the poisons of serpents. *Oṁ*, *khe*, *che* should be practised to revive a person bitten by a deadly serpent. *Oṁ*, *hūṁ*, *ke*, *kṣaḥ* should be used to destroy poison and enemies. *Strīṁ*, *hūṁ*, *phaṭ* is (the *mantra*) to be used for conquering sins and diseases etc. *Khe*, *cha* is the application for removing evil obstacles. The application of *hūṁ*, *strīṁ*, *oṁ* would captivate women. The application of *khe*, *strīṁ*, *khe*, *cha* should be used for captivating and conquest. *Aiṁ*, *hrīṁ*, *śrīṁ*, *spheṁ*, *kaiṁ*, *kṣauṁ*, Bhagavatī! Ambikā! Kubjikā! *spheṁ*, *oṁ*, *bhaṁ*, *taṁ* subjugate. Obeisance to Aghora on the face! *Brāṁ*, *brāṁ*, *kili*, *kili*, *viccā*, *sphauṁ*, *heṁ*, *sphūṁ*, *śrauṁ*, *hrīṁ*, *aiṁ*, *śrīṁ*. This *vidyā* of Kubjikā is known to accomplish all the things. I shall describe to you again the *mantras* narrated by (lord) Īśa (Śiva) to (lord) Skanda.

CHAPTER THREE HUNDRED AND SEVENTEEN

The different kinds of mantras of Śiva

The Lord said:

1. (The *mantras*) of Śiva are divided into eight kinds, such as *sakala* (endowed with parts), *niṣkala* (without parts), *śūnya* (void), *kalāḍhya* (abounding in parts), *khamalaṅkṛta* (adorning the sky), *kṣapaṇa* (suppressing), *kṣaya* (destroying) and *śiva* (benevolent). The letters which lay inside and belong to (the regions of) the throat and lips (should be present in them).

2. O Guha (name of Kumāra, son of Śiva and Pārvatī)! There are eight kinds of the benevolent (*mantra*) known as *para* (supreme). The form of the word Sadāśiva is efficacious for accomplishing all things.

3-8a. (The forms) of the vowels are Amṛta, Aṁśumat, Indu, Īśvara, Ugra, Ūhaka, Ekapāda, Oja and Auṣadha. Aṁśumat (among these) is capable of subjugating. (The forms) of the letters *ka* to *kṣa* are: Kāmadeva, Śikhaṇḍī, Gaṇeśa, Kāla, Śaṅkara, Ekanetra, Dvinetra, Triśikha, Dīrghabāhuka, Ekapād, Arddha-

candra, Balapa, Yoginīpriya, Śaktīśvara, Mahāgranthi, Tarpaka, Sthāṇu, Dantura, Nidhīśa, Nandī, Padma, Śākinīpriya, Mukhabimba, Bhīṣaṇa, Kṛtānta, Prāṇa, Tejasvī, Śakra, Udadhi, Śrīkaṇṭha, Siṁha, Śaśāṁka, Viśvarūpa and Narasiṁha (representing) *kṣa*.

8b-11a. (The syllable of) Viśvarūpa should be made to be pervaded by the syllables of Sūrya (Sun). After having coupled the syllable of Śaśi (Moon) with Aṁśumat, (the syllable of) Īśāna pervaded by (the syllable of) Ojas should first be raised up. (Among the above names), the third should be known as (Tat)Puruṣa, the fifth as Dakṣiṇa, the seventh as Vāmadeva, the next one as Sadyojāta and the ninth as coupled with the *rasa* (*bīja*). This is known as the *brahmapañcaka* (the five brahmans).

11b-14. All the mantras begin with the syllable *oṁ* and end with (the name in) the fourth case and obeisance. (The first one is presided over by) Sadyojāta. The second one is the heart together with the subordinate one. The fourth should be known as the head known by the name Īśvara. Ūhaka should be known as the tuft endowed with Viśvarūpa. Its *mantra* is known to be the eighth. The eye is considered as the tenth. O Śikhidhvaja (Kumāra, having peacock as the banner)! The weapon is said to be the Moon known as Śiva. Obeisance, oblation, *vauṣaṭ*, *hūṁ* and *phaṭka* is the order.

15-17. I shall describe the *prāsāda mantra* (the benevolent one) relating to the heart etc. belonging to *phaṭka*. One should raise the (syllable) known as Rudra from Īśāna adorned with Aṁśu that remains above the group in the region of head pervaded by Auṣadha. It has half-crescent *nāda* (nasal sound) upwards having two dots in the middle. Viśvarūpa is at the end bent thrice. This is the *prāsāda mantra* capable of accomplishing all the things.

18-21a. After having raised the syllables of the tuft ending with the syllable *phaṭ* placed on the half crescent, it is known as Kāmadeva that flows (and is verily) the great Pāśupata weapon that destroys all evils. I have described the *prāśāda* (*mantra*) endowed with parts. I will describe (the *mantra*) without parts now. (This consists of) Auṣadha, Viśvarūpa, Rudra, orb of Sun, coupled with *nāda* of the form of half-moon, without designa-

tion and bent. The *niṣkala* (*mantra*) confers enjoyment and emancipation. It is always benevolent because it is endowed with five parts.

21b-31. (The *mantras*) that are void (consist of) Aṁśumat, Viśvarūpa and divested of Brahmāṅga (class of letters). Its form is the essence. It destroys obstacles when worshipped by boys and ignorant men. Aṁśumat coupled with Viśvarūpa and situated over the Ūhaka is the *mantra* known as *kalāḍhya* (fully endowed with parts). It is always used in the worship in the same way as the *mantra* with parts. The *khamalaṅkṛta* consists of Narasiṁha (*mantras*) situated in Kṛtānta pervading above the radiant life force, coupled with Aṁśumat and pervaded by Ūhaka above and below. It is composed of half-moon *nāda* adorned by Brahmā and Viṣṇu. The Udadhi (*mantras*) and Narasiṁha should be divided with the vowels of Sūrya. The other subsidiary rites should be done as before. The first letter is that which is known as Ojas, coupled with Aṁśumat that is to be raised. The foremost among the second letter is the Aṁśumat pervaded by Aṁśu. Similarly the Aṁśumat (pervading) the Īśvara is capable of conferring emancipation. The Ūhakas are pervaded by Aṁśu and (followed by) Varuṇa, Prāṇa and Taijasa (syllables). It is known as the fifth one. The next one is the Kṛtānta. The Aṁśumat (coupled with) Udaka and Prāṇa is raised as the seventh one. The Padma is pervaded by Indu. The Nandīśa is coupled with Ekapāda. The first one is added at the end. (That is known) as Kṣapaṇaka consisting of ten syllables. The third, fifth and seventh would number half of it. The Sadyojāta would be the ninth, the *hṛd* and other (*mantras*) (taken) from the second. The *mantras* consisting of the (above said) ten syllables should end with *phaṭ*. This *astra* (*mantra*) should be raised.

32-34. The subordinate *mantras* (in the above) should be coupled with obeisance. It is not done in any other way. From the second to the eighth are considered as the Vidyeśvaras (the lords of the *mantras*)—Ananteśa, Sūkṣma, Śivottama the third, Ekamūrti, Ekarūpa, Trimūrti the next one, Śrīkaṇṭha and Śikhaṇḍī are known to be the eight Vidyeśvaras. The ends of the *mantras* from that of Śikhaṇḍī to the end of Ananta are said to be the embodied form.

CHAPTER THREE HUNDRED AND EIGHTEEN

The mode of worshipping Gaṇapati, accomplishing all things

The Lord said :

1-2. The Viśvarūpa (syllable) should be raised and placed above the Tejas. Then the Narasiṁha and Kṛtānta are placed below one below the other. The *pranava* (*oṁ*) should be placed below that and the Udaka below that. The Aṁśumat that remains in the Viśvamūrti, the letter of the throat and lip region and the *praṇava* (*oṁ*) (should be below that).

3. The first four letters should end with obeisance. It should then be coupled as before with the *aṅgamantras* adding also the syllables of Sūrya and Viśvarūpa, the cause.

4. The syllable *oṁ* should be raised first and the luminous form without a second one should be repeated. The Ghora-ghoratara (terrible one) (should be repeated). That form should then be remembered.

5-6. After having made the *caṭa* sound twice, the (syllable) *oṁ* should be repeated. Then one has to repeat twice 'burn' and then twice '*vama*'. After having stated 'kill' twice, one should repeat *hūṁ phaṭ* at the end. This would be the *mantra* of the weapon for (lord) Aghora. I shall describe the *gāyatri* (*mantra*) (sacred to the same deity) now—"We know the true self of (lord) Maheśa. We meditate on the supreme god. May that auspicious god kindle our (mind) to that." This *gāyatri* (*mantra*) is capable of accomplishing all things.

7-14. One has to worship (lord) Gaṇa (Gaṇapati) when one sets on a journey or in battle etc. for prosperity. One has to draw (the figure of a lotus having three petals inside a triangle on a fourth part of a square place divided into twelve chambers. On its back (back of the lotus) steps and pathway (should be drawn) having (the mark of) a horse on (each) petal. There should be silken cloth for footrest together with eight lotuses having three petals. The platform should be made above that measuring a fourth part. (The figure) should have a door containing (a figure of) a lotus. The side door from the chamber should be made pale. The circle drawn with doors and side-doors would destroy obstacles. The central lotus should

be red. The lotuses outside that should (also be red). The pathway should be made white. The doors (should be coloured) as one wishes. The pericarp as well as the filaments would be yellow in colour. This circle is known as destroying obstacles. (Lord) Gaṇapati should be worshipped. The first name would be that of (lord) Śiva together with Indra and others. The head is struck with Tatpuruṣa. *Oṁ* is the first (syllable) with obeisance at the end.

15. (The gods) Gaja (elephant), Gajaśīrṣa (elephant-headed), Gāṅgeya (son of Gaṅgā), Gaṇanāyaka (lord of the Gaṇas), Trirāvartta (turned round thrice), Gaganaga (one who travels in the sky), Gopati (a leader) (should be worshipped) in the first row.

16-22. Vicitrāṁśa (one possessing strange characteristics), Mahākāya (one having a big body), Lamboṣṭa (having a hanging lip), Lambakarṇaka (one having drooping ears), Lambodara (big-bellied), Mahābhāga (very fortunate one), Vikṛta (having strange appearance), Pārvatī-priya (one who is dear to Pārvatī), Bhayāvaha (frightening), Bhadra (auspicious), Bhagaṇa (the cluster of asterisms), Bhayasūdana (one that destroys fear) are the twelve (to be worshipped) on the ten rows. Devatrāsa (frightening the celestials) (should be worshipped) on the west. Mahānāda (one having a great sound), Bhāsvara (one having lustre), Vighnarāja (lord of obstacles), Gaṇādhipa (lord of the Gaṇas), Udbhaṭa (the pre-eminent one), Svanābha (self-originating), Caṇḍa (wrathful), Mahāśuṇḍa (one having a big trunk), Bhīmaka (the terrible), Manmatha (captivating the mind), Madhusūda (the destroyer of Madhu), Sundara (beautiful one), and Bhāvapuṣṭaka (one that nourishes one's thoughts) (should be worshipped). (Lord) Brahmeśvara (lord of Brahmā), Brāhma, Manovṛtti (mental attitude), Saṁlaya (well-absorbed), Laya (absorption), Dūtyapriya (fond of being a messenger), Laulya (extremely desirous), Vikarṇa (having a strange ear), Vatsala (affectionate), Kṛtānta (the destroyer) and Kāladaṇḍa (death) (should be worshipped) on the north. A sacrificial pitcher should be worshipped as before. The *mantra* should be repeated ten thousand times. Oblation should be done one tenth of that number. When the other (*mantras*) are repeated oblations should be made ten times.

After having performed the final oblation, one should do the consecration. One would accomplish everything. A person should honour the preceptor by (giving) land, cows, horse, elephant, clothes and other articles.

CHAPTER THREE HUNDRED AND NINETEEN

Mode of worshipping Vāgīśvarī (Goddess of speech)

The Lord said:

1. I shall describe the worship of (Goddess) Vāgīśvarī (Goddess of speech) in a circle. The *mantra* (made up of syllable of) Ūhaka together with (that of) Kāla added with the letters (would be the *mantra* for the Goddess).

2-4. O Niṣāda (hunter) (denotes Kumāra) ! The *mantra* (for Goddess Vāgīśvarī) should be used like that of the Moon and Sun. No letter need be assigned. One should contemplate (the Goddess) as having the complexion of jasmine and moon, embodying the fifty letters[1] (of the alphabet), adorned with garlands of pearls and flowers, (holding the postures of hand) offering boons and protection and holding books and possessing three eyes. One should repeat the garland of letters from 'a' to 'kṣa' remembering as pervading (the body of the Goddess) upto the tip of the head and the ends of the shoulders.

5-10. The preceptor should make a circle for the sake of initiating (the disciple) in a *mantra.* A lotus (figure) that is good (for the worship of the Goddess) should have twelve tips divided into two parts. One should make ready the pathway and steps. There should be eight lotuses on the cross-road. The pathway and steps should be provided outside also. There should be doors in two squares. Similarly the side-doors, the construction of angular points and two strips of cloth should be done. The nine lotuses (should be) white. The pericarp of the lotus (should have) the hue of gold. The filaments should be variegat-

1. The letters *a* to *kṣa* of the Sanskrit language.

ed. The angular points should be filled with red (-coloured substance). The inner space between the lines of the sky (should be painted) black. The doors should be of the measure of the elephant of Indra. (Goddess) Sarasvatī (should be contemplated) at the centre of the (above) lotus. (Goddess) Vāgīśī (should be contemplated) on the eastern lotus. (Goddesses) Hṛllekhā, Citravāgīśī, Gāyatrī, Viśvarūpā, Śāṅkarī, Rati and Dhṛti (should also be worshipped). (The syllable) *hrīṁ* and the respective syllables (should be worshipped) in the east and other (directions). (The Goddess) should be contemplated as (Goddess) Sarasvatī. Oblations (should be done) with clarified butter from the milk of a tawny cow. One would then become a Saṁskṛta and Prākṛta poet and one who is well-versed in the science of poesy and other things.

CHAPTER THREE HUNDRED AND TWENTY

The different mystic diagrams

The Lord said :

1-5a. O Guha[1] ! I shall describe to you the Sarvatobhadraka[2] (that which confers good from all sides). A wiseman should worship the favourite Goddess of energy on the east at (the time of) the equinox. Then he should hold the thread east-west having the middle point between (the asterisms) Citrā and Svāti and mark at its centre after causing it to move gently. Two points on the north and south should be marked from its middle point. The two points should be brought in line with the middle point after having moved (the string) gently north-south. The junctions of angular points should be marked such that one would have one hundred and fifty divisions. Thus a quadrangle would be formed by causing the four lines to move gently. The auspicious Bhadra diagram should be drawn in that.

1. denotes Kumāra, son of Śiva and Pārvatī.
2. a kind of mystical diagram.

5b-8a. (The quadrangle) should be divided into eight squares. The pathways and doorways should be made in two squares each. The cupola should be proportionate to the measure of the lotus. The excellent angular joints should be formed by turning round two squares. The lotus should be (painted) white, the pericarp yellow, the filaments variegated, the pathway red and the door having the hue of Lokeśa (Lord of the world). The angular point (should be) red. (This is the lotus to be drawn) in the case of a daily rite. Listen to me! (I shall describe the mode of drawing) a lotus for an occasional (rite).

8b-9. There are two varieties of lotus (diagrams), (the diagram) that does not touch and (the diagram) that touches, which confer enjoyment and emancipation. That which does not touch (is intended) for those who desire for release (from worldly existence). That which touches is of three (kinds)—young one, middle one and old. (These three) yield the fruits and perfection according to their respective names.

10-14. Lines should be drawn in the different directions as well as the directions in between in the place for the lotus. Five circles should be drawn (having dimensions) equal to that of the lotus. There should be nine lotuses around the pericarp in the first (circle). The second (circle) should have twentyfour pericarps. There should be a union of petals, the tip of the petal resembling the temple of an elephant. The fifth should be of the form of the sky. This is known as contiguous (type of) lotus. In the uncontinguous one, the tip of the petal should be divided into four from the bottom. After having discarded two parts, a petal should be set with one-eighth of the remaining. The petal should be anointed with the line at the union from the base. This would be *Vṛddha* class on the left and right.

15-17a. In the alternative one should whirl round from the middle of the union to form a semi-circle. The two unions and the foremost line (should be made into circles). This would form a young type of lotus. One should turn it from behind with half the measure of the union line. This lotus having pointed tip known as youthful class is capable of conferring enjoyment and emancipation. The *bāla* class of lotus is known as of two kinds—*mukta* and *vṛddha* useful in subjugating (one's enemy) etc.

17b-22. A ground measuring nine cubits should be made ready as having nine central points with parts possessing *mantras*. A lotus (should be drawn) at the centre having a banner at the centre and a door proportionate in size to that of the lotus. Leaving its neck portion and the adjacent parts, a pathway should be made outside. The pathway should have five parts. There should be ten parts around that. Lotuses (should be drawn) in the eight directions and the directions in between. The lotus at the entrance should have a pathway. A pathway of five foot (breadth) adorns outside that. The door and the neck (should measure) like that of the lotus. The frontal and neck (should measure) a foot. The cupola should be made a foot. There should be three doors in the (different) directions. The angular joints will have three chambers. Two chambers would bear the mark of a mace. The central lotus (should be) white (and other lotuses should be) yellow, red, blue, whitish yellow, smoky, red and yellow conferring emancipation.

23-24a. One should worship Śiva, Viṣṇu and others in the eight lotuses on the east etc. After having worshipped Indra and others at the centre of the edifice, the weapons in the lotuses and (lord) Viṣṇu and others in the external pathway, one would get (the fruits of performing) the *aśvamedha* (sacrifice).

24b-30a. One should draw a great circle in connection with the investiture of the sacred thread on the idol etc. A piece of ground (measuring) eight cubits should be divided into eight chambers. There should be a lotus in two chambers at the centre and the pathway in one chamber. Eight blue lotuses should be marked in the different directions and the spaces in between. Thirty blue lotuses without the union of petals (should be drawn) measuring the same size as the central lotus. There should be a pathway behind occupying a chamber. There should be (the figure of) *svastika-s* above that. As before the pathway outside should be in eight (chambers) divided into twenty parts having (the figure of) *svastikas* in two chambers. The doors and the boundaries should be proportionate to the lotus. The angular point, the pathway and the lotus in the circle should be red, yellow and blue respectively. O Guha! the *svastika* (figure) etc. of varied colour are capable of fulfilling all the desires.

30b-33. (The circle having) five lotuses should measure five cubits. It should be wholly divided into ten parts. The pathway (should occupy) two chambers of the lotus, and the tablet (in one chamber). There should be four lotuses at the cardinal points. There should be a pathway on the rear in one chamber or two chambers. The doors should be endowed with boundaries and adjacent spaces. There should be a lotus at the centre. In this circle consisting of five lotuses, (the lotus) in the east (is) white and yellow, the lotus in the south (is) of the hue of lapis lazuli, the lotus in the west (is) of the colour of jasmine, the lotus in the north (is) of the colour of a conch and all the rest of varied colour.

34-37. I shall describe a circle of ten cubits which yields all the desires. It should be a four-sided one divided into ten parts. The door would occupy two chambers. As (described) earlier (there should be) a lotus at the centre. I shall now describe (the circle known as) the destroyer of obstacles. After having made (ready) a place (measuring) four cubits, a circle measuring two arms length (should be drawn). The pathway (should measure) only a cubit. It should be made to contain many figures of *svastika*. The doors should measure a cubit. There should be circle containing lotus (figures) in the cardinal points. Five white coloured lotuses (should be drawn). God without any attributes should be worshipped at the centre. The heart (and other limbs) (should be worshipped) in the east and other directions. The weapons should be worshipped in the directions in between (these directions).

38-41. As before the five Brahmans (forms of Śiva › should be worshipped). I shall describe the support of intellect. A place should be divided into hundred parts and a lotus (should be drawn) in fifteen parts. (Figures) of eight *liṅgas* should be drawn in the (eight) directions. The girdle should occupy a part and the boundary would be in two chambers. The preceptor should provide decorative festoons etc. making use of his creative thinking.[1] There are one thousand four-hundred and forty circles for the gods Hari, Śambhu and Sun and the goddess.

1. Verse number 40 is cryptic and has not been translated.

42-48. Listen to me ! I shall describe the decorations and marks to be made in (a place) divided into seventy (parts). Fifteen, one, three and five (chambers) in the cardinal points should be erased. The temple of *liṅga* should be made above in two chambers on the sides. A lotus should be drawn in two chambers at the centre. A lotus should be drawn in one chamber on either side of the *liṅga*. By destroying the six lines of the decorations the remaining (would form lines) for (lord) Hari. After having erased the two squares above, it is said to form the auspicious *aṣṭaka* (having eight parts) of (lord) Hari. It is decorated by erasing four lines and possessing beam like (lines). Then the lotus for a seat is made in twentyfive (chambers). After having retained two chambers on each side, the eight secondary decorations (are made). The diagram sacred to the goddess is big at the centre and small above. There should be a lotus at the centre in nine chambers and four chambers in the cardinal points. The remaining thirteen chambers form a circle resting on one's intellect. That one having one hundred and sixty petals based on one's intellect (is intended) for Hara (Śiva) and others.

CHAPTER THREE HUNDRED AND TWENTYONE

The appeasing rites relating to Aghorāstra

The Lord said:

1. (The propitiatory) rite for the weapons has to be done first. It is capable of yielding the results in all actions. The weapons relating to (lord) Śiva and others should be worshipped at the centre. The thunderbolt and others (weapons) (should be worshipped) from the east onwards in order.

2. One would gain victory in battle etc. by worshipping five discs in (a place measuring) ten cubits. In the worship of the planets the Sun (has to be worshipped) at the centre and the Moon and others (planets) in the east and other directions.

3-4. All the planets (would be beneficial) as if they are in

the eleventh house, by their worship. I shall describe (the rite of) appeasing the weapons that would destroy all the portents, remedy the baneful influences of planets and crush the epidemics and enemies. One should repeat (the *mantra* sacred to) the weapon of Aghora[1] that would burn the impediments.

5-6. (The repetition of the *mantra*) a lakh times would destroy (the baneful influences of) the planets. (One should do) oblations with sesamum (to nullify) portents. (In the case of portents occurring) in the sky one should do (oblation or repetition) half a lakh times which would destroy the portents. It is beneficial to do oblation with ghee a lakh times in the case of portents relating to the earth. All types of portents are nullified by doing oblation with ghee and *guggulu* (fragrant gum-resin).

7. There is no doubt that diseases (get cured) by performing oblation with *dūrvā* (grass), unbroken rice and clarified butter and bad dreams get destroyed (by doing oblation) one thousand times.

8. The evil effects of the planets would get nullified (by doing oblation) with ghee mixed with *japā* (flower) ten thousand times. Oblation performed with ghee ten thousand times would appease the afflictions due to Vināyaka (an evil spirit).

9-10. The spirits and goblins would be appeased by (the oblation of) *guggulu* ten thousand times. (One would get good results) by offering oblations with *dūrvā* (grass), clarified butter and unbroken rice when a giant tree falls down or a serpent or a heron perches on the house or while one enters the forests etc. One would get good results by offering oblations with sesamum and clarified butter when a portent or earthquake occurs.

11-12a. (Oblations done) with *guggulu* ten thousand times would be beneficial if the trees ooze out blood. Oblations made with sesamum and clarified butter half a lakh times (would be beneficial) when (the trees) bear flowers and fruits in improper season, (when there is) unrest in the country, (when enemies) invade the country and epidemics affect the bipeds etc.

1. One of the five forms of Śiva.

12b-13a. It is said that rite of appeasement should be done ten thousand times in order to appease the epidemics in elephants, in order to strengthen the tusk of the female elephants and when the elephants are found rutting.

13b.-14a. When there is a miscarriage of the foetus at an improper time, or when the child perishes after birth, or when the children are born deformed or when one undertakes a journey, one should do oblations ten thousand times.

14b-15a. Oblations done with sesamum and clarified butter one lakh times would yield excellent results, half that number (would yield) medium results and a quarter of that number (would yield) poor results.

15b-c. Similar to the repetition (of the *mantra*) oblation done (with the *mantra*) would confer victory in battle. One should repeat (the *mantra* of) the weapon of Aghora after making the (mental) location (of the *mantra* on the limbs) and contemplating the excellent five-faced (lord).[1]

CHAPTER THREE HUNDRED AND TWENTYTWO

The appeasing rite employing the mantra of the weapon of Paśupati

The Lord said:

1. I shall describe first the appeasing rite and repetition with (the mantra) of the weapon of Paśupati. If it is repeated with *phaṭ* at the end it would remove one's misfortune. *Oṁ* ! Obeisance to the lord ! to great lord of the flock ! to one possessing matchless prowess and strength ! to one having fifteen eyes ! to the person having varied forms ! to one who is armed with different kinds of weapons ! to one having blood besmeared all over the body ! to one who is blended with a mass of collyrium ! to one who is fond of the cremation ground and goblins ! to one who removes all impediments ! to one who confers all perfec-

1. Aghora is one of the five faces of lord Śiva; the other faces are : Iśāna, Tatpuruṣa, Vāmadeva and Sadyojāta.

tions ! to one who is gracious to the devotees ! to one who has innumerable faces, arms and feet ! to the one who has attained perfection ! to one who frightens the goblins ! to one who causes commotion in Śākinī (female attendant on goddess Durgā) ! to the person who controls the diseases ! to one who destroys the sins ! to one who has the Sun, Moon and Fire as the (three) eyes ! to one who is the armour of (lord) Viṣṇu ! to one who (holds) the sword and thunderbolt in the hand ! to one who has the club of Yama and the noose of Varuṇa (the lord of the West and upholder of moral law) ! to the one holding the trident of Rudra ! to the person who has the burning tongue ! to the person who drives away all diseases ! to one who controls the plants ! to one who annihilates the malicious serpents ! *Oṁ phaṭ* to the black and brown ! *Phaṭ* to the person having the sound *hūṁ* as the weapon ! *Phaṭ* to one holding the thunderbolt in the hand ! *Phaṭ* to the spear ! *Phaṭ* to the club ! *Phaṭ* to Yama ! *Phaṭ* to the sword ! *Phaṭ* to lord of north-west ! *Phaṭ* to Varuṇa ! *Phaṭ* to the noose ! *Phaṭ* to the banner ! *Phaṭ* to the goad ! *Phaṭ* to the mace! *Phaṭ* to Kubera (lord of wealth)! *Phaṭ* to the trident ! *Phaṭ* to the hammer! *Phaṭ* to the disc ! *Phaṭ* to the lotus ! *Phaṭ* to the serpent weapon ! *Phaṭ* to Īśāna ! *Phaṭ* to the club weapon (called *kheṭaka*) ! *Phaṭ* to the headless trunk! *Phaṭ* to the weapon, the headless trunk! *Phaṭ* to the weapon, the skeleton ! *Phaṭ* to the weapon, the feather of a peacock ! *Phaṭ* to the weapon, the sharp knife ! *Phaṭ* to the weapon Brahmāstra! *Phaṭ* to the weapon Śaktyastra! *Phat* to the weapon of the Gaṇa (attendant of lord Śiva) ! *Phaṭ* to the accomplished weapon! *Phaṭ* to the weapon *pilipiccha*! *Phaṭ* to the weapon of the Gandharva (semi-divine being)! *Phaṭ* to the weapon of *mūrvā* (a kind of grass from which strings and girdles of *kṣatriyas* are made)! *Phaṭ* to the weapon of the right! *Phaṭ* to the left! *Phaṭ* to the weapon of the west ! *Phaṭ* to the weapon of *mantra*! *Phaṭ* to the weapon of Śākinī (female attendant of Goddess Durgā) ! *Phaṭ* to the weapon of yoginī (another female attendant of Goddess Durgā)! *Phaṭ* to the weapon, the club! *Phaṭ* to the weapon, the great club! *Phaṭ* to the weapon, the serpent! *Phaṭ* to the weapon of Śiva! *Phaṭ* to the weapon of Īśāna! *Phaṭ* to the weapon of (Tat) puruṣa! *Phaṭ* to the weapon of Aghora! *Phaṭ* to the weapon of Vāmadeva!

Phaṭ to the weapon of Sadyojāta! *Phaṭ* to the weapon of the heart ! *Phaṭ* to the great weapon! *Phaṭ* to the weapon of Garuḍa (vulture vehicle of lord Viṣṇu)! *Phaṭ* to the weapon of the demons! *Phaṭ* to the weapon of the Dānavas (demons, progeny of Danu) ! *Phaṭ* to the weapon of the man-lion form (of Viṣṇu)! *Phaṭ* to the weapon of Tvaṣṭṛ (a celestial god)! *Phaṭ* to all the weapons! *naḥ phaṭ*! *vaḥ phaṭ*! *paḥ phaṭ* ! *phaḥ phaṭ* ! *maḥ phaṭ* ! *śrīḥ phaṭ*! *hrai phaṭ*! (region) *bhūḥ phaṭ*! (region) *bhuvaḥ phaṭ*! (region) *svaḥ phaṭ* ! (region) *mahaḥ phaṭ* ! (region) *janaḥ phaṭ* ! (region) *tapaḥ phaṭ* ! *Phaṭ* all worlds ! *Phaṭ* all nether worlds ! *Phaṭ* all principles ! *Phaṭ* all life forces ! *Phaṭ* all nerves ! *Phaṭ* all causes ! *Phaṭ* all the Gods ! *hrīṁ phaṭ*! *śrīṁ phaṭ* ! *hrūṁ phaṭ* ! *srūṁ phaṭ* ! *āṁ phaṭ* !*lāṁ phaṭ* !*Phaṭ* to indifference(for worldly pleasures) !*Phaṭ* to the weapon of illusion ! *Phaṭ* to the weapon of desire ! *Phaṭ* to the weapon of the guardian of the field ! *Phaṭ* to the weapon, the sound *hūṁ*! *Phaṭ* to the weapon of the Sun ! *Phaṭ* to the weapon of the Moon ! *Phaṭ* to the weapon of lord of obstacles ! *Gauṁ gauṁ phaṭ*! *Khroṁ Khrauṁ phaṭ*! *Hroṁ hrauṁ phaṭ*! Cause to roam about (2) *phaṭ*! Burn (2) *phaṭ*! Cover (2) *phaṭ*! Uproot (2) *phaṭ*! Threaten (2) *phaṭ*! Revive (2) *phaṭ*! Drive away (2) *phaṭ*! Destroy all misfortunes *phaṭ*!

2-3. The repetition (of the above) even once would destroy all the impediments. One would destroy all the portents by repeating hundred times and would be victorious in the battle etc. One would accomplish even that one could not accomplish by doing oblation with ghee and *guggulu* (fragrant gum-resin). One would have all (kinds of) peace by reading this weapon of (lord) Paśupati (lord of flock of beings).

CHAPTER THREE HUNDRED AND TWENTYTHREE

The mantra of the weapons of Aghora and the six constituents

The Lord said:

1-2. Death, diseases and other things are controlled by (the repetition of) the *mantra* "*Oṁ hrūṁ haṁsa*". One has to bring

into effect appeasement and nourishment by doing a lakh of oblations with *dūrvā* (grass). O Six-faced one[1] ! Appeasement of portents, (un-natural flowering of) the trees and those relating to gods, sky and the earth (could be done) with (the repetition of) the *praṇava* (*oṁ*) or *māyā*[2] (*mantra*). "*Oṁ* ! obeisance ! O Ganges ! Kāli ! Kāli (one having dark complexion) ! Mahākāli ! Mahākāli (the great dark-complexioned one) ! One who eats flesh and blood ! One having red and black face ! Bring the men under control ! Oblation ! *Oṁ* !

3-5a. After having repeated (the mantra) one lakh times and offering oblations one-tenth (of that number) one would become the accomplisher of all tasks. One would subjugate Śakra (Indra, the chief of the celestials). One need not say about (its influence on) the mortals. This *mantra* is capable of making (the votary) invisible, captivating and paralysing (others). It brings the enemies under control and confuses the intellectual faculties of the enemies. This mystic learning is the Kāmadhenu (wish-yielding divine cow) when repeated seven times.

5b-6. I shall describe the foremost formula which would captivate enemies, thieves and others. One should remember (this formula) revered by (lord) Hara (Śiva) in the case of all kinds of great apprehensions. After having repeated one lakh times (one should do) oblation with sesamum which would accomplish (the task). Listen (to me) ! (I shall describe the formula of) deliverance: *Oṁ* ! The plough-bearer ! The trident-bearer ! Come ! Protect me with the truths of (gods) Brahmā, Viṣṇu and Rudra ! Oblations to Lord of speech !

7-9. (Goddess) Śivā (consort of Śiva) is known as Durgā because (She) saves (people) from adversity. *Oṁ* ! Fierce bearer of the skull ! Gnash the teeth ! Gnash ! Destroy (2) Mysterious one ! *Phaṭ Hrīṁ* ! The rice grains should be consecrated with this excellent formula after repeating thirty times and given to thieves. (It would establish their) innocence if the chewed cud ejected (by them) is white. *Oṁ* ! One having glowing eyes ! One shining with dark-brown matted hair ! One who drives away !

1. denotes Kumāra, son of lord Śiva and Pārvatī.
2. the letters ā, i, ī, u, ṛ, ḷ, ḹ, kha, ma, ya, kṣa, hrūṁ, klīṁ

One who frightens the three worlds! Cut (2)! Roam about (2)! Attract (2)! Break (2)! Twist (2)! Burn (2)! Cook (2)! Thus Rudra, who accomplishes, makes known! I shall bring back the person possessed by spirit even if he has gone to the heaven, region of the gods or sporting in the summit! Accept (2) the offering I am giving! Oblations! After having offered the victim to the guardian of the ground and (the performance of the rite) of locating the planets, (the enemy) would be subjugated. The enemies would get destroyed. The enemy forces would be routed in the battle.

10-13. One would nullify three kinds of poisons by the location of the *haṁsabīja*.[1] After having made equal proportion of *aguru*, sandal, *kuṣṭha*, saffron, *nāgakeśara*, *nakha* and *devadāru* and mixing with honey, one should fumigate the clothes etc. of an idol. This would bring good result in discussion, charms, adorning women and quarrels. (The same fumigation) is consecrated with *māyāmantra*[2] in the case of selection of a bride and for fortune. A person who looks at a person after wearing a mark on the forehead with the yellow pigment (got from a cow), *nāgapuṣpa*, saffron and arsenic (and uttering the syllable) *hrīṁ* would subjugate him.

14-17. Pulverised *śatāvari* drunk with milk would help (a man) to get a male child. Pulverised *nāgakeśara* boiled with ghee would also help (a man) to get a male child. Similarly one would get a male child by drinking the seeds of *palāśa*. *Oṁ*! O Cāmuṇḍā! Rise up! Make (this person) yawn (2)! Charm (2)! Subjugate this person (2)! Oblation! This is the twentysixth formula that is accomplished. After having (made an image) of the lady (to be subjugated) with the earth (got) from the banks of a river and writing the name on an *arka* leaf with the juice of the *unmatta* (plant) and having urinated, (the formula) should be repeated. Then the lady would be subjugated.

Oṁ, kṣuṁ, saḥ, vaṣaṭ. This formula (known as) the great conqueror of death gives nourishment when repeated and used for doing the oblation.

1. The letters *ma, ya, ra, sa* and *ha*
2. containing the letter *hrīṁ* etc.

Oṁ, haṁsaḥ, hrūṁ, hrūṁ, sa, hraḥ, sauṁ, skaiḥ consisting of eight syllables (is known as) a formula that revives the dead and brings victory in battle.

18-21. The formulae beginning with *Īśāna* and others confer virtues, pleasures etc. (Lord) Īśāna (Śiva) is the lord of all formulae, lord of all beings. He is the lord of Brahmā. May that Brahman, (lord) Śiva always be benevolent to me! *Oṁ* I know (the lord) Tatpuruṣa. I meditate on (lord) Mahādeva (the great god). Hence that Rudra incite us. *Oṁ* obeisance to those who are not fierce, to those who are fierce, to those who are most fierce and to all the manifestations of Rudras. *Oṁ* obeisance to Vāmadeva ! Obeisance to the seniormost ! Obeisance to the most excellent! Obeisance to Rudra ! Obeisance to Kāla (time) ! Obeisance to Kalavikaraṇa ! Obeisance to Balavikaraṇa! Obeisance to the strong one ! Obeisance to one who controls strength ! Obeisance to one who controls all the beings ! Obeisance to one who disturbs the mind ! *Oṁ* I resort to (lord) Sadyojāta! Obeisance to Sadyojāta !

On the lord of the beings (2)! On the lord of eternal being ! Be manifest in me. Obeisance to the god proceeded from the eternal being.

I shall describe the six formulae which are accessories to the five Brahman (formulae). *Oṁ* ! Obeisance to the Supreme ! to the grantor of desires ! to the Supreme lord ! to the lord of communion ! to the lord produced out of communion ! to the doer of all things ! Do (2) ! True (2) ! Lord of beings (2) ! One manifest from the eternal beings ! Vāmadeva ! Doer of all things ! Destroyer of sins ! Always benevolent ! One who is pleased ! Obeisance to you ! Oblations.

(The formula of) the heart, which yields all things, consists of seventy letters. *Oṁ* ! Śiva ! Obeisance to Śiva ! Śiva ! *Oṁ* ! Oblations to the glowing (energy) in the heart is (the formula for) the tuft. *Oṁ* ! One who is verily of the nature of benevolence ! One possessing great splendour ! Omniscient ! O Lord ! Turn round ! One who is most fierce! One having a dark armour ! Obeisance! One having a great armour! Bind (2) the heart by the command of Śiva! Whirl round (2) ! Pulverise ! One who holds the subtle thunderbolt ! One who has the strong

noose! One whose strong body bears the bow and thunderbolt! You enter my body and paralyse all the evil forces (2)! *Hūṁ*!

The armour consists of one hundred and five letters. *Oṁ*! To the Vigour (of the lord)! *Oṁ*! Make the eyes quiver (2)! One having subtle form(2)! Pierce (2)! Pierce intensely (2)! Cover (2)! Vomit (2)! Kill (2)! *Hūṁ, phaṭ* (is the) weapon of Aghora.

CHAPTER THREE HUNDRED AND TWENTYFOUR

Appeasing rite for lord Śiva

The Lord said:

1-3. I shall describe the appreasing rite for Śiva which is preceded by the collection of formulae of Aghora. It is the lord of seven crores (of formulae). It is fierce. It is capable of destroying sins such as killing a brahmin etc. It is the abode of both excellent as well as ordinary achievements. It destroys portents pertaining to the celestial region, sky and earth. It devours poisons, spirits and goblins. It confers all the desires. It is an expiation destroying a host of sins. It destroys misfortune and difficulties.

4-7. After having located Ekavīra, the five faces should always be contemplated. (The face should be contemplated as) white in (the rites of) appeasement and nourishment, red in (the rites of) subjugation, yellow in (the rites of) paralysing, smoky in (the rites of) *uccāṭana* (a kind of charm for expulsion) and black in (the rites of) attracting (a person). One should worship the thirty-two letters for confounding (an enemy). The formula should be repeated thirty lakh times and the oblation should be done one-tenth (of that number). Gum resin mixed with *amṛtā* would accomplish all things. There is no other formula superior to the Aghora formula that would give enjoyment and emancipation. (By this repetition) one who is not a religious student would become a religious student and one who has not had his ablution after completing studies would have that.

8. The weapon of Aghora and Aghora are the two excellent formulae. One who repeats (the formulae) or does oblation (with them) or worships would rout the army of the enemy in the battle.

9-13. I shall describe (the rite of) appeasement of Rudra which is beneficial and which accomplishes all the desires. For the sake of progeny, for removing the malignant influences of the planets, for removing poison and curing diseases, for controlling famine and epidemics, for removing (the effect of) bad dreams, for gaining army and kingdom, for the destruction of enemies (it should be performed). When trees bear flowers untimely and for controlling all spirits (the formula should be used). (The word) obeisance should be used for worship, ending with oblation for making the oblation, the syllable *vaṣaṭ* for strengthening and *vauṣaṭ* for nourishment. In the place of '*ca*' letter two times, the union of that class (of names) is made.

Oṁ ! Obeisance to Rudra and to you and to the bull. (Obeisance) to one who does not leave, to unborn one, to the prime entity, to the worshipful, to Īśāna and to one possessing valour. (The following) five (are worshipped) in the north. (Obeisance) to the omnipresent, to the dreadful one, to one having distorted features, one who does not have any change in the form.

(Worship is made) for the sake of removal in (the principle of) *kāla* and water in the south-western direction.

Obeisance to Ekapiṅgala, to Śvetapiṅgala (and) to Kṛṣṇapiṅgala. Obeisance to Madhupingala. (Obeisance) to Madhupiṅgala in self-restraint. (Obeisance) to Ananta, to Ārdra, to Śuṣka (dry) and to Payogaṇa in the principle of *kāla* (time). To the dreadful one, to the most dreadful one in the two principles of *māyā* (illusion). To the thousand-headed one, to the thousand-mouthed one, to the thousand-handed and footed one and to the thousand *liṅga* in the principle of learning. One should locate on the right petal from thousand-eyed. To Ekajaṭā, Dvijaṭā, Vijaṭā, to the form of *Svāhā*, to the form of *Svadhā*, to the form of *vaṣaṭ*, to the six Rudras. O Guha ! these are situated in the leaf of fire in the principle of Īśa. To the lord of goblins, to the lord of beings, to the lord of Umā and to the lord of

time. The six are to be worshipped in the eastern petals in the principle called Sadāśiva. To Umā, bearing a dreadful form, *Oṁ* ! do (2), Ruhiṇi (2) ! You are Rudra, God of the celestials, Viśākha ! Kill (2), burn (2), cook (2), churn (2), *turu* (2), *aru* (2), and *suru* (2). Remember the appeasement of Rudra. O Kṛṣṇapiṅgala ! Obeisance to the lord of the universe, the lord of the untimely goblins. (Goddess) Umā and (god) Maheśvara should be worshipped in the pericarp in the principle of Śiva. *Oṁ* to one pervading the sky, to the form of the sky, to omnipresent Śiva, to the endless, to one without anyone to govern, one who is not resorted, to Śiva. These nine terms are said to pervade the sky in the principle of Śiva. Obeisance to the eternal one ! to the one seated on the yogic altar ! to the eternal *yogin* ! to the person having contemplation as food ! *Oṁ* obeisance to Śiva ! Lord of all (beings) ! One having Īśāna as the head ! One having Tatpuruṣa and others as the five faces ! O Guha ! The five chambers on the eastern petal in the principle of *sat* should be worhipped ! To one having Aghora as the heart ! To one having Vāmadeva as the secret organ ! To one embodied as Sadyojāta ! *Oṁ* obeisance ! To one extremely secret ! To one who conceals ! To one who does not have death ! To one who presides over death ! To one of the form of radiance ! in the leaf (presided over) by Fire, in the principle of oblation ! in the principle of knowledge ! in the south ! To the supreme lord ! To the sentient and insentient ! To the sky-pervading one ! The splendour of the prime splendour ! in the principle of illusion in the south-west ! in the principle of time in the west! *Oṁ, dhṛ, dhṛ, nānā, vāṁ, vaṁ* ! Deathless one ! Born of death ! Benevolent one ! The supreme soul ! Great god ! Master of good feelings ! Great splendour ! Presiding deity of *yoga* ! Release, release, churn, churn ! *Oṁ* ! O Sarva (everything) (2) ! *Oṁ* Bhava (The source) (2) ! One who bestows happiness on all beings ! In the son of Wind (god) and in the man of restraint in the north ! One who is manifest in the presence of all ! One who is above Brahmā, Viṣṇu and Rudra ! One who is not worshipped ! One who is not worshipped ! One who is not extolled ! The witness (2) ! Come ! Come ! O Sun ! O Fire (2) ! O Knowledge (2) ! Sound ! Subtle one (2) ! Benevolent one (2) ! Giver of

all things (2) ! *Oṁ* ! Obeisance to Śiva. *Oṁ* obeisance to Śiva. *Oṁ* ! Obeisance. One should worship, offer oblation and repeat (the above formula) in the *prākṛta* principle in the north-east. It would remedy all afflictions due to planets, diseases and incantations and accomplish all things.

CHAPTER THREE HUNDRED AND TWENTYFIVE

The benefits of wearing the rosary beads and the counting of the formulae with them

The Lord said :

1-3. One should wear a garland of rosary beads even or uneven (in number) and firm. One may wear beads having single face, three or five faces or as available. Beads having two, four or six faces, unbroken and having sharp thorns are commendable. One should wear the four-faced (bead) on the right hand and the tuft etc. (By this) one not observing celibacy would become a celibate, and a person not observing religious ablution would get the vow fulfilled. Otherwise one should wear a golden ring after having worshipped with the formula of Śiva.

4-7a (They are divided into four) classes (*gocaras*) : *Śiva*, *Śikhā*, *Jyoti* and *Sāvitra*. *Gocara* means the family. A person who has been initiated is to be known from that. The *Prājāpatya*, *Mahīpāla*, *Kapota* and *Granthika* (belong) to the *Śiva* (class of beads). The *Kuṭilas*, *Vetālas*, *Padmas* and *Haṁsas* (belong) to the *Śikhā* class (of beads). The *Dhṛtarāṣṭras*, *Bakas*, *Kākas* and *Gopālas* belong to (the class of beads) known as *Jyoti*. The *Kuṭikas*, *Sāraṭhas*, *Guṭikās* and *Daṇḍins* (belong) to the family of *Sāvitri*. Thus there are four varieties in each one of these (classes).

7b-13. I shall describe the constituents of the formulae by which the formula would yield perfection. The formula should be written on the ground omitting the *kūṭa* and *ṣaṇḍa* (class of letters). The component letters of the formula should be separa-

ted (one by one) and the nasal sound should be added separately. (The letters) in the name of the votary should be separated. The letters (in the name) of the votary should be added at the beginning and end of the formula. (These letters) from the name (of the votary) should be reckoned as *siddha* (successful), *sādhya* (capable of being accomplished), *susiddha* (successful easily) and *ari* (hostile). A formula having the *siddha* (letters) at the beginning and end would give hundred percent results immediately. (A formula having) *susiddha* (letters) at the beginning and end should be deemed (to have the same result) as the *siddha* (letters). (A votary) should avoid at a distance the *ari* (letters) at the beginning and end. The *siddha* and *susiddha* (formulae) should be used for (rites of) same nature and the *ari* and *sādhya* (should also be used) similarly. The presence of thousands of hostile (letters) in the middle would not be a defect in a formula having *siddha* (letters) at the beginning and end.

14-17a. In the well-known formulae such as *māyā*[1], *prasāda*[2] and *praṇava*[3], there are no divisions. The formula presided over by Brahmā (is known) as Brahmavidyā. Those known as *vaiṣṇava* (pertaining to Viṣṇu) are sacred to Viṣṇu. The formulae of Rudra are called Vīras. Those pertaining to Indra are dear to Īśvara. Those presided over by the serpents would make the serpents motionless. Those relating to the Yakṣas (a kind of semi-divine beings) are fond of ornaments. Those sacred to the Gandharvas are excessively (fond of) music etc. Those relating to the demons are dreadful. (The formulae) of the goblins are covered by filth. One should examine a formula and then impart (it).

17b-20a. (There are) formulae beginning with one letter and ending with *phaṭ* upto those having fifty letters. The formula (known as) *bālā* consists of twenty letters. That (known as) Rudra consists of twentytwo (letters). The formulae having more than that number upto three hundred (letters) are known as *vṛddha* (expanded). The letters beginning with *a* and ending

1. See p. 888 fn. 2.
2. the syllables *haṁ*, *hauṁ*.
3. the syllable *oṁ*.

with *ha* represent the white and dark fortnights. Among the ten vowels omitting the *anusvāra* (nasal sound) and *visarga* (aspirated sound) the shorter (vowels) represent the phases of the white fortnight and the longer ones those of the dark fortnight.

20b-21. (The incantations) for peace etc. (should be practised) when (the Sun) has risen. Those for subjugation (should be done) when (the Sun) is on the move. The incantation for creating dissension (should be practised) when (the Sun) has completed the revolution at the twilight periods and those for stupefaction (done) at sunset. The spells for peace (should be practised) when (the wind) flows through the Iḍā (one of the arteries) and those for attracting (a person) (should be done) when (the wind flows) through the *piṅgalā* (one of the arteries).

22-23. (Charms) for destruction and driving away (and such other results) (should be practised) at the time of the equinox. The incantations are thus of five kinds. The principle of earth (remains) on the lower part of the lip, lustre above, water in between, ether on the sides, wind outside and the great lord pervading everywhere. One has to practise the spell for paralysing in the earth (principle), appeasement in water, subjugation etc. in (the principle of) light, (spell) for driving away (a man) in (the principle of) wind and the auspicious moment in (the principle of) ether.

CHAPTER THREE HUNDRED AND TWETYSIX

Description of the mode of worshipping Goddess Gaurī for gaining enjoyment, emancipation etc.

The Lord said:

1. I shall describe the (mode of) worship of Umā (consort of Śiva) for fortune and conferring enjoyment and emancipation. (I shall also describe) the meditation of the formula, the

mystic diagram, the *mudrā*[1] and the oblation which are the means (for the same).

2-6a. After having drawn Citrabhānu (Bhairava form of Śiva), Śiva and Kāla together with Great Energy, Iḍā (one of the arteries) is drawn together with the lord and the modification. The second (circle) should have the door and words which please (goddess) Gaurī (synonym of Umā). The principal formula of (goddess) Gaurī should be made to end with fourth case (dative). *Oṁ, hrīṁ, saḥ, sauṁ* obeisance to Gaurī (is the formula). Six inches should be endowed with the three letters appropriate to the group. The seat (should be spread out) with *praṇava* (syllable *oṁ*) and the image (of the goddess) with (the formula of) the heart. The syllables of water, time and Śiva in the formula should be raised. The life (syllable) should be endowed with long vowels and (location on) the six parts of the body (should be made). (The consecration of) the seat should be made with the *praṇava* and the consecration of the image with the formula of the heart.

6b-7. O Child! Thus I have described to you (according to) the Yāmala. I shall explaing to you (according to) the Ekavīra now. The basic syllable consisting of those of (lord) Śiva and the goddess devoid (of the syllables) of heart are spread out endowed with the order of creation with (the syllables of) *vahni*,[2] *māyā*[3] and *kṛśānu*.[4]

8-10a. (The goddess) *Gaurī* should be worshipped in (an image made of) gold, silver, wood or stone. In the alternative (the goddess may be worshipped) in Her unmanifest form in five balls at the centre and the (four) angular points. (The goddesses) Lalitā, Subhagā, Gaurī and Kṣobhaṇī (should be worshipped) in order beginning with the south-east. (The goddesses) Vāmā, Jyeṣṭhā, Kriyā and Jñānā should be worshipped in the circle beginning with the east. The unmanifest form of (lord) Śiva (should be worshipped) on the left side together with the pedestal.

---

1. Holding the fingers interlocked in a particular position representing different things.
2. the syllable *ṛ*.
3. See p. 888 fn 2.
4. the syllables *ṇa*, *ra* and *raṁ*.

10b-13. (In the worship of the manifest form of the goddess) (the goddess should be worshipped) as manifest with two eyes, the syllable *oṁ* (containing the three letters), pure and being present with (lord) Śaṅkara (Śiva). Two lotus seats (should be provided). (She may be endowed) with two arms or four arms. She may be riding a lion or wolf or have eight or eighteen hands. (She may be wearing) a garland and rosary beads. (She may wear) a bunch of lotuses on the neck. She may be holding an arrow or bow with the right hand and a book, betel-leaf, club, offering protection and a *kamaṇḍalu* (waterpot) with the left hand. One should place in each one of these (hands) Gaṇeśa, mirror and an arrow.

14-19. In the alternative (the goddess) should be made in Her manifest and unmanifest form. The deity is invoked on the pedestal by (showing) the *padma mudrā* (posture of the hands formed as a lotus). It is said that *liṅga mudrā* (posture representing the *liṅga* shape) is for (invoking) (lord) Śiva. For (invoking) both, the *āvāhanī mudrā* (invocation posture) (is to be used). The posture for invoking the goddess is *yoni* (female generative organ). The mystic diagram (for the worship should be) a square. A lotus having three petals occupying the central four chambers should be made within that square. A triangle in two squares in the middle and a half crescent in double that space (should be made) in order. The entrance should be double that as well as double that of the approach to the door. (There should be) three doors in each one of the three directions. In the alternative (the goddess) may be worshipped on a *bhadraka* (lotus diagram) or on the ground after having established (the goddess) and worshipped Her with the five things got from a cow and the five sweet things. (A votary) should offer red flowers and offer hundred oblations with the five sweet things and clarified butter facing the north. Then the final oblation (should be made). (The votary) would accomplish all the desired things. After having offered a victim, three or eight girls should be fed. The offering made to the goddess should be given to the devotees of Śiva and should not be taken by oneself.

20-22a. (By this worship) one desirous of getting a daughter would get a daughter, a person not having a son would get a son, an unfortunate woman (would get) fortune and the king

(would get) a kingdom and victory in battle. By (repeating the formula of the goddess) eight lakh times, a votary (would get) efficacy of speech and the gods would come under his control. (The votary) should not eat without offering (to the goddess). One should worship with the left hand especially on the eighth, fourteenth and the third (lunar days).

22b-26. I shall describe the worship of (lord) Mṛtyuñjaya (the conqueror of death; a synonym of Śiva). (The god) should be worshipped inside a pitcher. The *praṇava* (the syllable *oṁ*) should be used for the oblation. The lustre of the god would be had by this (method). The basic formula (should be) ending with *vauṣaṭ*. (The votary) should show the *kumbhamudrā* (posture of the fingers representing a pitcher). Oblations should be made with milk, *dūrvā* (grass), clarified butter, *amṛtā*, *punarnavā*, sweet porridge and cake. The formula should be repeated ten thousand times. (The god should be contemplated as) having four faces and four arms, holding pitchers in two hands and offering boons and protection by two (others). (The god) should be (mentally) bathed with the *kumbhamudrā*. One who partakes the auspicious herb sanctified with the formula would have healthy life, fortune and long life. When contemplated, He would destroy untimely death and when worshipped (would confer) wonderful results.

CHAPTER THREE HUNDRED AND TWENTYSEVEN

The greatness of establishing a liṅga and worship with the accessories

The Lord said:

1-5. The austerities are completed after having worshipped Satya and others, the presiding deities of austere observances. Ariṣṭa, the lord of the thread (of a rosary) is capable of nullifying misfortune. (A string) having golden and gem (beads) (confers) fortune. (A string) (containing beads made of) great conches is for causing death. (A rosary) (containing) conch-shells is for a charm (while) that one (having) pearl beads increases

progeny. (A rosary having) crystal (beads) confers fortune. (A rosary having) *rudrākṣa* confers emancipation. A *rudrākṣa* of the size of a *dhātrī* fruit is excellent. The mental repetition (may be done) with the central bead or without the central bead in the string. The repetition should be done using the ring finger and the thumb. While doing so one should not cross the central bead. When the rosary has fallen down by mistake, one should repeat (the formula) two hundred times.

6-7a. A bell possesses (the sounds of) all the instruments. Hence sounding it confers wealth. The *liṅga* (the emblem denoting lord Śiva) and the abode (of the deity) should be cleansed with cow-dung, cow's urine, earth from the ant-hill, ashes and water.

7b-10a. O Skanda! The formula 'Obeisance to (lord) Śiva' is capable of accomplishing all things. These five syllables are commended in the *Vedas*. The six syllables[1] are commended in the world. Lord Śambhu (Śiva) is present at the end of '*Oṁ*' like the seed of a (holy) fig tree as a seal. It is known that 'Obeisance to Śiva' is the designation of Īśāna and others in order. One would acquire the collection of formulae by repeating the six syllables. '*Oṁ* obeisance to Śiva' is the excellent formula.

10b-12. (The votary) should worship the *liṅga* with this (formula) since (lord) Śiva dwells in the *liṅga* for the sake of conferring His favour on the people and since He is the conferer of virtues, desires, wealth and emancipation. A person who does not worship the *liṅga* does not become a fit person to get virtues etc. One would get enjoyment and emancipation by worshipping the *liṅga*. Hence one should worship (Him) so long as he lives. One should never eat without worshipping Him. It is better to discard one's life (than not to worship Him).

13. (One would become) Rudra by worshipping Rudra, Viṣṇu by worshipping Viṣṇu, Sūrya by worshipping Sūrya and the goddess etc. by worshipping the goddess.

14. One would acquire a crore times more benefits by establishing the *liṅga* than what one would acquire by doing sacrificial rites, penances and offering gifts, visiting sacred places and reading the *Vedas*.

1. The five syllables with the syllable *oṁ*.

15. One who worships the earthen *liṅga* during the three twilights with *bilva*, would redeem one hundred and eleven generations of his family and would attain heaven.

16. A person should build a temple according to his capacity. The small or big (temple) (built) by a poor or a rich person would have equal benefit.

17. On account of the transitory nature of one's life one should set apart two parts (of his wealth) for the sake of virtuous deeds and one part of the wealth for maintaining his life.

18. A person who builds a temple would redeem twentyone generations of his family and gain wealth. One would get manifold benefits (by building a temple) with earth, wood, brick and stone etc.

19. A person who builds a temple of God with eight bricks, would reach heaven. Even one who builds a temple with dust in sport would acquire wealth.

CHAPTER THREE HUNDRED AND TWENTYEIGHT

The rules of prosody

Fire-god said :

1-3. I shall describe[1] (the rules of) prosody in order as laid down by Piṅgala making use of the basic letters. There are eight *gaṇas* (classes), viz. *magaṇa, nagaṇa, bhagaṇa, yagaṇa, jagaṇa, ragaṇa, sagaṇa* and *tagaṇa* made up of the letters *ma, na, bha, ya, ja, ra, sa* and *ta*. Each one of these *gaṇas* is formed by three syllabic instances. All the three syllables may be long or short or the first or middle or final syllable may be long or short. A syllable is long or short according as the vowel at the end is long or short. A short vowel becomes long when it is followed by a nasal sound or *visarga* (aspirated sound) or a conjunct

1. The *Purāṇa* summaries very briefly and does not give a clear definition. Hence the translation has been rendered in such a way as to make it clear.

consonant or a *jihvāmūlīya*[1] or a *upadhmānīya*[2]. Thus the gaṇas are eight according to tradition.

CHAPTER THREE HUNDRED AND TWENTYNINE*

An abridgement of rules of prosody relating to the Vedic metres

Fire-god said :

1. The Gāyatrī and the Goddess are of equal (number of) letters in the section on metres. It would have fifteen letters. (The metre called) Prajāpati (consists of) eight letters.

2. (The metre) Gāyatrī (used) in the *Yajurveda* (consists of) six letters and that in the *Sāmaveda* would have twelve letters. It would have eighteen letters in the *Ṛgveda*. Two more letters are added in the *Sāmaveda*.

3. The fourth quarter in the *Ṛgveda* and all the quarters in the Prajāpati would get lengthened. There would be increase of one syllable each in the rest. The Āsurī would drop one (letter).

4. (The metres) Uṣṇik, Anuṣṭubh, Bṛhatī, Paṅkti, Triṣṭubh and Jagatī should be known as gradually (increasing). All these Gāyatrīs (are known as) Brahma.

5. If groups of three (of the above) are added each one would be the name (of the metres) of the *Ṛgveda* and *Yajurveda*. They should be written in a square of sixty-four chambers.

CHAPTER THREE HUNDRED AND THIRTY**

An abridgement of the rules of metres

Fire-god said :

1. When a quarter does not have the sufficient letters it has to be filled with *iya* etc. The Gāyatrīs are known to have

1. A term applied to the *visarga* before *k* and *kh* and also to *ṛ*, *ḷ* and the gutturals.

2. The *visarga* before the letters *p* and *ph*.

*This chapter sums up second chapter of Piṅgala.

**This chapter sums up the third chapter of Piṅgala.

eight in a quarter. The Jagatī (would have) twelve in a quarter. Virāṭ is said to have ten.

2-5a. The Triṣṭubh has eleven letters in a quarter. There are also others having Ekapāda[1] (one foot) etc. (Gāyatra metre) consists of four feet, six letters in each foot. In some places it has seven letters. The *Pratiṣṭhā* (gāyatrī) has three feet (having eight, seven and six letters respectively). *Vardhamāna* consists of three feet having six, eight and eight letters respectively. (The Pratiṣṭhā gāyatrī) has three feet having six, eight and seven letters. The Nāgīgāyatrī (consists of) three feet having nine, nine and six (syllables) respectively. Vārāhī (would have) six, nine and nine (letters). The third one (Virāṭ gāyatrī) having two feet (would have) twelve and eight (syllables) and that having three feet (would have) same syllables as Triṣṭubh (ie., eleven syllables each).

5b. The Uṣṇik metre is described in the Vedas (as having) eight syllables in two feet (and twelve syllables in the third foot).

6-7a. (The variety of) Uṣṇik (known as) Kakub (would have) three feet (consisting of) eight, twelve and eight letters. Pura-uṣṇik would have three feet having twelve, eight and eight letters. the Paro-uṣṇik would be the next (having eight, eight and twelve syllables). A metre with four feet (having seven syllables is also Uṣṇik).

7b-8a. (The metre) with eight letters in each one of the four feet would be Anuṣṭup. It may have three feet also sometimes. It may have eight, twelve and twelve letters. If the middle and end (of a Jagatī is a Gāyatra it is also Anuṣṭup).

8b-11. Bṛhatī would be one foot Jagatī and three feet Gāyatrī. (If the first Jāgata foot is) third (and others Gāyatrī) it is Pathyā (Bṛhatī). (If the first Jāgata foot is) second (and others Gāyatrī) it is Nyaṅkusāriṇī (Bṛhatī). The same is known as Skandho-grīvī according to Krauṣṭuki. The same is known as Urobṛhatī according to Yāska. (If the Jāgatī foot is) at the end (and the rest are Gāyatra) it is Upariṣṭād-bṛhatī. (If the same Jāgatī foot is) at the beginning (and the rest are Gāyatra) it is Purastād-bṛhatī. In some (texts) there would be four feet

1. one foot, two feet etc.

with nine syllables each (also known as Bṛhatī). In some places (it would have eight letters. Mahābṛhatī is constituted of three Jāgatī feet. The same is Satobṛhatī according to Bhaṇḍila[1].

12. If the first two of the four feet (are Jagatī and the other two Gāyatrī) it is Paṅkti. (Another variety of Paṅkti) is Sataḥpaṅkti.[2] Even if it is in reverse order (it is Sataḥpaṅkti)[3]. (If the first two feet are Jagatī) it is Prastāra-paṅkti. (If the Jagatī occurs) in the last two feet it is Āstāra-paṅkti.

13. The Akṣarapaṅkti consists of four feet having five letters in each half of each foot. Padapaṅkti consists of five feet (having five letters in each). (If the first foot has) four letters, (the second) six letters and the last three (five letters) (it is also Padapaṅkti).

14. It would be Jagatī-paṅkti if i t has six (Gāyatrī) feet (and Pathyā-paṅkti) if it has five feet. It is said to be Jyotiṣmatī Jagatī if it has one foot (Gāyatrī and the other three) Triṣṭubh.

15. The Purastād-Jyotiḥ (triṣṭup) consists of (Gāyatrī) in the first (the remaining three being Triṣṭup). The Madhya-Jyotiḥ consists of (Gāyatrī) in the middle (and Triṣṭup preceding and succeeding). Upariṣṭājjyotiḥ (consists of three Triṣṭups and a Gāyatrī) at the end.

16. It is known as Śaṅkumatī (gāyatrī) (if it has one foot having five letters and three having six letters). Kakudmatī (consists of) six (letters in one foot and the usual number in other feet). (The metre) would be (known as) Pipīlikamadhyamā if it has (eight letters in the first and third and three in the middle) in the three feet.

17. If the case is otherwise (i.e. it has few letters in the first and the third and many in the middle) it is (known as) Yavamadhyā. It is known as Nicṛt if (a Gāyatrī having twenty-four letters) has one letter less. If the same (Gāyatrī) has two letters less it would be Virāṭ.

18-22. If (the Gāyatrī) has two additional letters it would be Svarāṭ. In case of doubt (in the case of metre having twenty-

1. The Chandaḥ Sūtra III. 36 reads as Tāṇḍin.
2. having first and third as Jagatī.
3. i.e., having first and third feet Gāyatrī and the rest Jagatī.

six letters whether it is Gâyatrī Svarâṭ or Uṣṇik Svarâṭ), it should be decided on the basis of the first foot. The deities of the metres are : Fire-god, Sun, Soma, Bṛhaspati (preceptor of the celestials), Varuṇa (lord of ocean and morality), Moon, and Viśvedevas. The musical notes *ṣaḍja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata*, *niṣāda* (should duly be associated with the metres). (The metres beginning with Gāyatrī are) duly white, variegated, tawny, black, blue, red and white. The compositions are of the colour of *gorocanā* (yellow pigment got from a cow). The metre called Jyotiḥ is black (coloured). The *gotras* (of the metres beginning with the Gāyatrī) are said to be Agniveśya, Kāśyapa, Gautama, Āṅgirasa, Bhārgava, Kauśika and Vāsiṣṭha.

CHAPTER THREE HUNDRED AND THIRTYONE

*Metres of different kinds**

Fire-god said :

1. (The metre) Utkṛti consists of one hundred and four letters. One should drop four letters (step by step) (and get other metres). They would respectively be metres *abhi*, *saṁ*, *vi*, *āṅi* and *pra* etc. (prefixed) to Kṛti separately.

2. Then (there would be metres) such as Kṛti, Atidhṛti, Dhṛti, Atyaṣṭi, Aṣṭi, Atiśakvarī, Śakvarī, Atijagatī and Jagatī.

3-4. The metres described hereafter are classical. The Vedic metres beginning with Triṣṭup (in the Vedas) (would be noticed in the same way in the classical). Triṣṭup, Paṅkti, Bṛhatī, Anuṣṭup, Uṣṇik and Gāyatrī are said (to be the metres). Supratiṣṭhā (twenty letters), Pratiṣṭhā (sixteen letters), Madhyā (twelve letters), Atyuktā (eight letters) and Uktā (four letters): thus each one has lesser (number of) letters.

5. The fourth part (of a Gāyatrī having twentyfour letters) would be a foot. The Gaṇacchandas[1] is described now.

*This chapter sums up the fourth chapter of Piṅgala.

1. See ch. 328. vv. 1-3.

The *gaṇas* are made up of four syllables. They may be a *guru* (long syllable) at the beginning, middle or end or two long syllables (or four short syllables).

6. Four syllabic instants and five *gaṇas* (groups) are said to be the characteristics of the Āryā (metre). When there are seven and a half *gaṇas* in one half (of a verse) it is Āryā. The other half also (would be similar). (In the Āryā the odd) are not *jagaṇa* (having long syllable in the middle).

7. The sixth (*gaṇa*) would be a *jagaṇa*. (The sixth) may be having all short syllables. When it has all short syllables the foot begins with the second word. (When it is long syllable in the middle or all short syllables) and the seventh (is all short) (the foot begins with) the first (letter). If in the second (half), the fifth (*gaṇa* be all short) (the foot begins with the first letter of the first half).

8. If in the second half the sixth (*gaṇa*) (be either long in the middle or all short), the short vowel (is introduced). The variety of Āryā is known as Pathyā if it has three *gaṇas* (in a foot) in the last half and first.

9. Vipulā (is the next variety) (having no pause in the three *gaṇas* in the last or first half or both). Capalā is that where the second and the fourth (*gaṇas*) are long in the middle, (the first is long at the end, the third is two long syllables, the fifth long at the beginning and the rest as usual). Mukhapūrvikā has the characteristics of Capalā in the first half.

10. In the Jaghanacapalā, (there are the characteristics of Capalā) in the second half. Mahācapalā (has the characteristics of Capalā) in both (the halves). Gīti is that where the first half is similar.

11. Upagīti is that where the second half is similar. Udgīti is said to have the order reversed. Āryāgīti (has) eight *gaṇas* in the (first) half. The metres regulated by prosodial instants (are described) now.

12. Vaitālīya (metre) has seven (syllabic instants) in the first and the second quarter and sixteen *lakāras* (one *mātrā* syllables) in the second and fourth and there should be *ra*, *la* and

ga at the end of both the foot. (If the Vaitālīya) has an additional long syllable (it is known as) Aupacchandasaka[1].

13-15. The Pāṭalikā[2] has *bhagaṇa* (and two long syllables) at the end in addition to the above (characteristics). (The *lakāra*) that has not been described so far (in the above should not be mixed) with the next. The second and third foot in the above should not be employed separately. Prācyavṛtti is shown (now). When in the second and fourth feet, the first *lakāra* gets mixed up, it is (Prācyavṛtti). If the first *lakāra* gets mixed up with the third in the first and the third feet, it is Udīcyavṛtti. If the above characteristics are found together in the same it is Pravṛttaka. When all the feet (in the Vaitālīya) have the characteristics of the first and third (letters), it would be Cāruhāsinī. When all the four feet possess the characteristics of the second and fourth (letters), it would be Aparāntikā.

16. It is said to be Mātrāsamaka when there are sixteen *lakāras* (one *mātrā* syllable) ending in *guru*. (At the end one of the two is made *guru* and the ninth is a *lakāra*).[3] When there are twelve *lakāras* and the ninth (retains its own form in a quarter) (it is called) Vānavāsikā.

17. (Where in all the four quarters) the fifth and the eighth (are *lakāras* and the rest as laid down) (it is) Viśloka. Where the ninth *lakāra* remains as also the fifth and eighth it is Citrā. If it gets mixed with the next (i.e. the tenth) it is Upacitrā. Pādākulaka is the next (metre).

18-19. (Where there are sixteen *lakāras* in a quarter it is known as) Gītyāryā. (When the two halves of Gītyāryā) are reversed (i.e. one half is all short and the other half is all long) it is Śikhā. When the first half is all short (and second half is all long) it is Jyoti. When the first half is all long (and the second half is all short) it is Saumyā. Cūlikā is said to be having (twentynine *lakāras* in the first half and) thirty one (in the second half) and a long syllable at the end. The number of syllables should be deducted from the number of *mātrās* so that the remainder would be *gurus* (long). The number of *gurus*

1. The Purāṇa reading *Gopuccham* is obviously incorrect.
2. The Chandassūtra reads Āpātalikā.
3. The text in the Purāṇa is corrupt.

(long) should be subtracted from the total number of *mātrās* so that the remaining would be *laghu* (short).[1]

CHAPTER THREE HUNDRED AND THIRTYTWO*

The metres of un-equal characteristics in the four quarters

Fire-god said :

1. I shall describe the equal, half equal and unequal (metres), the three (divisions) of the classical metres. (The equal metres have the same characteristics in all the four quarters, the half-equal in two quarters and the unequal have different characteristics in all the four). The number of half-equal metres are arrived at by multiplying the number of equal metres with the same number.

2. (The number of) unequal metres (is got by multiplying the number of half-equal metres with the same number). (The number of pure half-equal metres is got by) deducting (the number of the equal metres) from the number (of half equal metres). (The metre is known as) Samānī where it ends with a long and short syllable. The Pramāṇī (metre) ends with a short and long syllable. The Vitānaka is different from the above (two).

3. It would be Vaktra metre (by adding four syllables) at the beginning of a quarter (of an Anuṣṭup). (In it after) the first (syllable) there should not be *sagaṇa* and *nagaṇa*[2] (and *repha* in the second and fourth quarters). (One may use) some other *gaṇas* except the above. The *yagaṇa* should come after the fourth (syllable of a quarter). In the Pathyāvaktra (metre), *jagaṇa* (comes after the fourth syllable) in the second and fourth quarters.

4. According to others, it is Pathyā metre when it has the

1. The Purāṇa reading is corrupt here.

*This chapter corresponds to Piṅgala ch. V. Sūtras 1-31.

2. See ch. 328. vv 1-3 for the *gaṇas*.

characteristics contrary to the above. It is Capalā, if there is *nagaṇa* after the fourth letter in the first and third quarters. It is Vipulā, when *yagaṇa* is everywhere in the second and fourth quarters and the seventh syllable is short. According to Saitava (ācārya)[1], the seventh syllable should be short in all the quarters.

5. If there is *bhagaṇa* or *nagaṇa* or *tagaṇa* (instead of *yagaṇa* in the first and third quarters after the fourth syllable), it is Vipulā. Many varieties of the Cakra class have been described. When four letters are added to each one of the quarters, the metre is Padacaturūrdhvam.

6. The metre is Āpīḍa, if there are two long syllables at the end (of each one of the quarters). If two long syllables occur at the beginning (of each one of the quarters), it is Pratyāpīḍa.[2]

7-8. In the Āpīḍa, when the first (*pāda*) is interchanged (with the second) it is Mañjarī, (when interchanged with the third) it is Lavalī[3] and (when interchanged with the fourth) it is Amṛtadhārā. Udgatā is described now.[4] It has (ten syllables)—*sa* (*gaṇa*), *ja*(*gaṇa*),*sa* (*gaṇa*) and *la* (*ghu*) (in the first quarter) (ten (syllables)—*na*(*gaṇa*), *sa* (*gaṇa*), *ja*(*gaṇa*) and *ga* (long syllable) (in the second quarter) (eleven syllables)—*bha* (*gaṇa*), *na* (*gaṇa*), *ja* (*gaṇa*) and *la* (short syllable) (in the third quarter) (thirteen syllables)—*sa* (*gaṇa*), *ja* (*gaṇa*), *sa* (*gaṇa*), *ja* (*gaṇa*) and *ga* (long syllable). When (in Udgatā), the third (quarter) has (ten syllables)—*ra* (*gaṇa*), *na* (*gaṇa*), *bha* (*gaṇa*) and *ga* (long syllable) it is Saurabha. Lalita (consists of) two *na* (*gaṇas*) and two *sa* (*gaṇas*) (in the third quarter) (in Udgatā).

9. Upasthitapracupita[5] has *ma*, *sa*, *ja* and *bha* (*gaṇas*) and two *gas* (in the first quarter), *sa*, *na*, *ja* and *ra* (*gaṇas*) and *ga* (in the second quarter), two *na*, *sa* (*gaṇas*) (in the third) and three *nas*, *ja* and two *ya* (*gaṇas*) (in the fourth).

---

1. The Purāṇic reading is corrupt.
2. The text wrongly reads *gaṇādika* instead of *gavādau*.
3. The text wrongly reads Lavaṇī.
4. The text reads wrong.
5. The text is corrupt.

10. In Upasthitapracupita, when there are two *nas*, *sa*, two *nas*, *na* again and two *sas* in the third quarter, it is Vardhamāna. Śuddhavirāḍārṣabha[1] is said to have *ta*, *ja*, and *ra* (*gaṇas*) (in the third quarter) (in the Upasthitapracupita). Then I shall describe the half-equal metres.

CHAPTER THREE HUNDRED AND THIRTYTHREE*

Description of metres having equal characteristics in the alternate quarters

Fire-god said:

1. The metre Upacitraka (consists of) three *sas*, *la*, and two *gas* (in the first quarter), three *bhas* and two *gas* (in the second) (and the third and the fourth like the first and second). Drutamadhyā is said to have three *bhas* and two *gas* (in the first quarter), *na*, two *jas* and *ya* (in the second quarter) (and the third and fourth like the first and second quarters).

2. Vegavatī has three *sas* and *ga* (in the first quarter), three *bhas* and two *gas* (in the second). Bhadravirāṭ has *ta*, *jas*, *ra* and *gas* (in the first quarter), and *ma*, *sa*, *ja* and two *gas* (in the second quarter).

3. (When the first quarter) has *sa*, *ja*, *sa* and *ga* and (the second quarter) has *bha*, *ra*, *na* and two *gas* it is Ketumatī. Ākhyānikī has two *tas*, *ja* and two *gas* (in the first quarter) and *ja*, *ta*, *ja* and two *gas* (in the second quarter).

4. Viparītākhyānikī has *ja*, *ta*, *ja* and two *gas* (in the first quarter) and *ta*, *ta*, *ja* and two *gas* (in the second quarter). Hariṇaplutā[2] has three *sas*, *la* and *ga* (in the first quarter), *na*, *bha*, *bha* and *ra* (in the second quarter).

5-6. Aparavaktra[3] consists of two *nas*, *ra*, *la* and *ga* (in the

1. The text is corrupt.

*This chapter corresponds to Piṅgala ch. V, sūtras 32-45.

2. The Purāṇa wrongly gives Hariṇavallabhā.

3. The Purāṇa reads Aparākramam.

first quarter) and *na, ja, ja* and *ra* (in the second quarter). (Puṣpitāgrā[1] has two *nas, ra* and *ya* (in the first quarter) and *na, ja, ja, ra* and *ga* (in the second quarter). Yavamatī[2] has *ra, ja, ra* and *ja* (in the first quarter) and *ja, ra, ja* and *ra* (in the second quarter). Śikhā consists of twentyeight (short letters) and a long syllable at the end (in the first quarter) and thirty letters and a long syllable at the end in the second quarter. (The third and fourth quarters are also similar.) (The metre) Khañja has got the characteristics reversed. Metres of similar characteristics (in the four quarters) are described now.

CHAPTER THREE HUNDRED AND THIRTYFOUR*

Description of metres having similar characteristics in all the four quarters:

Fire-god said:

1. Yati (caesura) is said to be the break or pause (at the end of a quarter). (The metre) Tanumadhyā (has) *ta* and *ya* (in a quarter). Kumāralalitā[3] has *ja*, two *sas* and *ga* (in a quarter) (the pause occurring at the end of every three and four syllables). Citrapadā is known to have two *bhas* and two *gas* (in a quarter).

2. Vidyunmālā has two *mas* and two *gas* (in a quarter). (The pause occurs after every four syllables.) Māṇavakakrīḍitaka would be had with *pha, ta, la* and *ga*. (The pause occurs after every four syllables.) Halamukhī has *ra, na* and *sa* (in a quarter). (The pause occurs after three and six syllables.)

3. Bhujaṅgaśiśusuta has two *nas* and *ma* (in a quarter). (The pause occurs after seventh and second syllables.) Haṁsaruta[4] consists of *ma, na* and two *gas* (in a quarter). Śuddhavirāṭ

1. The Purāṇa reads Puṣpitā.
2. The Purāṇa reads Panamatī.

*This corresponds to Piṅgala chs. VI, VII and VIII, Sūtras 1-19.

3. The Purāṇa is corrupt.
4. The text is very corrupt.

has *ma*, *sa*, *ja* and ga in every quarter. (The pause occurs at the end of a quarter.)

4. Paṇava has *ma*, *na*, *ya* and *ga* (in every quarter). (The pause occurs after every five syllables.) Mayūrasāriṇī has *ra*, *ja*, *ra* and *ga* (in every quarter). (The pause occurs at the end of a quarter.) Mattā has *ma*, *bha*, *sa* and *ga* (in a quarter). (The pause occurs after fourth and sixth syllables.) Upasthitā[1] has *ta*, *ja*, *ja* and *ga* (in a quarter). (The pause occurs after every second and eighth syllables.)

5. Rukmavatī has *bha*, *ma*, *sa* and *ga* (in a quarter). (The pause occurs at the end of a quarter.) Indravajrā has two *tas*, *ja* and two *gas* (in a quarter). (The pause comes at the end of a quarter.) Upendravajrā consists of *ja*, *ta*, *ja* and two *gas*. (The pause occurs at the end of a quarter.) Mixed varieties are formed by (Indravajrā and Upendravajrā) coming alternatively at the beginning and end.

6-7. Dodhaka has three *bhas* and two *gas*. Śālinī consists of *ma*, *ta*, *ta* and two *gas*. The pause occurs after every four and seven syllables. Vātormī consists of *ma*, *bha*, *ta* and two *gas*. (The pause occurs after) every fourth and seventh syllables. Bhramaravilasitā has *ma*, *bha*, *na*, *la* and *ga*. (The pause occurs) after fourth and seventh syllables. Rathoddhatā has *ra*, *na*, *ra*, *la* and *ga*.

8. Svāgatā has *ra*, *na*, *bha* and two *gas*. Vṛntā has two *nas*, *sa* and two *gas*. Śyenī consists of *ra*, *ja*, *ra*, *la* and *ga*. Ramyā[2] has *ja*, *ra*, *ja* and two *gas*.

9. (The metres belonging to) the Jagatī[3] (class are now described). Vaṁśasthā consists of *ja*, *ta*, *ja*, and *ra*. Indravaṁśā has two *tas*, *ja* and *ra*. Toṭaka is said to have four *sas*.

10-11. Drutavilambita would be with *na*, *bha*, *bha*, and *ra*. Puṭa has two *nas*, *ma* and *ya*. (The pause occurs after) the eighth and fourth syllables. Jaloddhatagati consists of *ja*, *sa*, *ja* and *sa*. (The pause occurs) after every sixth syllable. (The metre) Tata is said to have two *nas*, *ma* and *ra*. Kusumavicitra has *na*, *ya*, *na* and *ya*. Cañcalākṣikā[4] would have *na*, *na ra* and *ra*.

1. The reading in the text is wrong.
2. Piṅgalacchandas VI. 32 reads Vilāsinī.
3. having twelve syllables in a quarter.
4. The Purāṇa reads Calāmbikā.

12. Bhujaṅgaprayāta has four *ya* (*gaṇas*). Sragviṇī has four *ra* (*gaṇas*). Pramitākṣarā has *sa*, *ja* and two *sas*. Kāntotpīḍā has *bha*, *ma*, *sa* and *ma*.

13. Vaiśvadevī consists of two *mas* and two *yas*. (The pause occurs after the fifth and seventh[1] syllables.) Navamālinī consists of *na*, *ja*, *bha* and *ya* in each quarter. The Atijagatī (metres) are described now.

14. Praharṣiṇī[2] has *ma*, *na*, *ja*, *ra* and *ga*. The pause is after the third and tenth (syllables). Rucirā has *ja*, *bha*, *sa*, *ja* and *ga*. It has pause after the fourth and ninth (syllables).

15-16. Mattamayūra consists of *ma*, *ta*, *ya*, *sa* and *ga*. The pause is after the fourth and ninth (syllables). Gaurī has three *nas*, *sa* and *ga*. Asambādha has *ma*, *ta*, *na*, *sa* and *ga*. It has pause after the fifth and ninth syllables. Aparājitā would have two *nas*, *ra*, *sa*, *la* and *ga*. (It has pause after every seven syllables.)

17. Praharaṇakalitā[3] (has two *nas*, *bha*, *na*, *la* and *ga*). Vasantatilakā contains *ta*, *bha*, two *jas* and two *gas*. It is Siṁhonnatā (according to) the sage (Kaśyapa). It is Uddharṣiṇī according to Saitava.

18-20. Candrāvartā has four *nas* and *sa*. The same is (known as) Mālā, if it has the pause after sixth and ninth letters. The same would be Maṇiguṇanikarā (if it has pause after the eighth and seventh syllables). Mālinī has two *nas*, *ma* and two *yas*. The pause is after the eighth and seventh (syllables). Ṛṣabhagajavilasita[4] has *bha*, *ra*, three *nas* and *ga*. The pause is after seventh and ninth (syllables). Śikhariṇī (has *ya*, *ma*, *na*, *sa*, *bha*, *la* and *ga*). Pṛthvī consists of *ja*, *sa*, *ja*, *sa*, *ya*, *la* and *ga*. It has pause after the eighth and ninth syllables. Thus they have been described by Piṅgala before.

21. It would be Vaṁśapatrapatita, (if a quarter has) *bha*, *ra*, *na*, *bha*, *na*, *la* and *ga*. The pause occurs after the tenth (and seventh syllables). Hariṇī has *na*, *sa*, *ma*, *ra*, *sa*, *la* and *ga*. It has pause after every sixth, fourth and seventh (syllables).

22-23. Mandākrāntā has *ma*, *bha*, *na*, *ta*, *ta* and two *gas*. It

---

1. The Purāṇa wongly reads *aṅga* denoting six.
2. The Purāṇic text is corrupt.
3. The Purāṇa has not defined this metre.
4. The text is corrupt.

has pause after the fourth, sixth and seventh (syllables). Kusumitalatāvellitā (has) *ma, ta, na* and three *yas*. It has pause after the fifth, sixth and seventh syllables. (The following is based on the Vedic metre) Atidhṛti. Śārdūlavikrīḍita consists of *ma, sa, ja, sa,* two *tas* and *ga*. The pause comes after the twelfth and seventh (syllables).

24. (The following metres are based on the Vedic metre) Kṛti. Suvadanā has *ma, ra, bha, na, ya, bha, la* and *ga*. The pause comes after the seventh, seventh and sixth (syllables). (The metre) Vṛtta has *ga* and *la* in order.

25. (The following metre is based on the Vedic metre Prakṛtī.) Sragdharā consists of *ma, ra, bha, na* and three *yas*. The pause comes after seven, seven, seven syllables. Bhadraka[1] has *bha, ra, na, ra, na, ra, na* and *ga*. (The pause occurs after) the tenth and twelfth (syllables).

26. (The following are based on the Vedic metre Vikṛtī.) Aśvalalita consists of *na, ja, bha, ja, bha, ja, bha, la* and *ga*. (The pause occurs after) the eleventh (and twelfth syllables). Mattākrīḍā has two *mas, ta,* four *nas, la* and *ga*. (The pause comes after) the eighth and fifteenth (syllables).

27. (The following is based on the Vedic metre Saṅkṛtī.) Tanvī has *bha, ta, na, ma,* two *bhas, na* and *yā*. (The pause comes after) the fifth, seventh and twelfth (syllables). (The following is based on the Vedic metre Abhikṛtī.) Krauñcapadā consists of *bha, ma, sa, bha,* four *nas* and *ga*. (The pause comes after) the fifth, fifth, eighth (and seventh syllables).

28-30. (The following metres are based on the Vedic metre Utkṛtī.) Bhujaṅgavijṛmbhita[2] has two *mas, ta, na, ra, sa, la* and *ga*. The pause comes after the eighth, twelfth and seventh syllables. (The metre) called Apavāhaka[3] similarly has *ma,* six *nas, sa* and two *gas*. The pause occurs after the ninth, sixth, sixth (and fifth syllables). (The Daṇḍakas are now described.) Daṇḍaka has two *nas* and seven *ras* (in a quarter). (The first variety of Daṇḍaka) is Caṇḍavṛṣṭiprapātaka[4]. (It has twentyseven syllables in

1. The Purāṇa reads Samudraka.
2. The text is corrupt here.
3. The text reads Upahāra.
4. The text reads Caṇḍavṛṣṭipraghātaka.

a quarter). Other varieties (of Daṇḍaka) such as Vyāla, Jīmūta etc., would be had by adding one *ra* (each time) (to the original Daṇḍaka).

The remaining varieties are known as Pracitā. The tabular representation (of long and short vowels) of Gāthā (etc.) are described (now).

CHAPTER THREE HUNDRED AND THIRTYFIVE*

The tabular representation of long and short vowels of different metres

Fire-god said :

1. That which has not been described in the treatises on metrics is known as Gāthā. All syllables in a quarter would be long. The next one is made one (*mātrā*) less and the rest the same as the previous.

2. If the mark in the middle of (the metre) to be known is equal, the first letter would be short. If it is unequal it is long. If should then be made as half unequal. If it is the reverse the first letter would be short. When two are desired one will be reduced.

CHAPTER THREE HUNDRED AND THIRTYSIX

Description of phonetics

Fire-god said :

1. I shall describe the phonetics. The letters are either sixtythree or sixtyfour. The vowels are twentyone. The consonants are twentyfive.

*The Purāṇa summarises the first sūtra and the concluding sūtras 24-34 of Piṅgala ch. VIII. The verses are very cryptic. Verses 3 and 4 have not been translated.

2-3. (The letters) *ya* and others (the semi-vowels and sibilants) are known to be eight. The twin sounds are four in number—such as the nasal sound, *visarga, ka, pa*. The letter *i* is known as (produced) by touching light. It is a protracted sound.

4. (The origin of the letters is described now.) The soul together with the internal organs and those in the abdomen and throat contacts the intellect and joins the mind with a desire to speak.

5. The mind impels the bodily fire, which urges the air to move. The air moving with the chest produces the sound (called) *mandra*.

6. The Gāyatra metre at the time of morning ablution is recited in that (sound). (The air) moving in the throat gives rise to the (sound) *madhyama* that which is associated with Triṣṭubh for the midday ablution.

7-8. The air that reaches the head produces the (sound) *tārā* fit for reciting Jagatī for the third (evening) ablution. The same wind moving upwards strikes against the head, reaches the mouth and produces the letters. These are divided into five (groups) on the basis of the articulation, period (of utterance), place (of articulation), efforts (to utter) and the sense conveyed.

9. Chest, throat, head, root of the tongue, teeth, nose, upper lip and palate are the eight places (of articulation) of the letters.

10. The articulation of the sibilants (*ś, ṣ, s* and *h*) are of eight kinds such as innate nature, expansion, *śa, ṣa, ra, jihvāmūla* (the *visarga* before *k* and *kh*) and *upadhmānīya* (the *visarga* before *p* and *ph*).

11. The letters *u* and the like are excellent for combining compositions of metrical nature. The vowels at the end should be known to be of similar nature. Whatever else remain are the explicit sibilants.

12-13. A man incurs sin by pronouncing (letters) from wrong places (of articulation), by inauspicious and defective articulation. Similarly a person incurs merits. A person who employs good sounds, well articulated, according to the treatises and acquired from auspicious sources with a clean mouth shines in the (world of) Brahmā.

14. A person should not use harsh and indistinct letters, nasals, labials excessively with stammering and split tongue.

15. The letters should be uttered in such a way that they are not indistinct and are not mutilated. A person rejoices in the world of Brahmā by employing the letters properly.

16. The sounds are (divided into) three classes (such as) *udātta* (accentuated), *anudātta* (grave accent) and *svarita* (intermediate). They are distinguished as short, long and protracted on the basis of the period (of their pronunciation).

17-18. The letters *a* and *ku*[1] are from the throat, *i* and *cu* are from the palate, *u* and *pu* are the labials, the letters *ṛ*, *ṭu*, *ra* and *ṣa* are the cerebrals, and *ḷ*, *tu*, *la* and *sa* are the dentals. The sound *hvaḥ* is said to be from the root of the tongue. Learned men remember *vaḥ* as labio-dental. (The sounds) *e* and *ai* are gutturo-palatials. *O* and *au* are remembered to belong to the gutturo-labials.

19. The gutturals *a*, *ā*, *i*, *e* etc. would have half a *mātrā* value. (The letters) which share the places of articulation are known to be not capable of being combined.

20. The vowels (are known to be) produced not by touch and the letters *ya* etc. by partial touch. These are known to be consonants not produced by touch. The other consonants are produced by touch. I shall explain the important among them. (The letters) *aṁ* and *aḥ* are nasals. (The letters) *ha*, *jha* and *ṣa* are known to have the bellowing sound.

21. The letters *ya* etc. possess partial sound. *Kha*, *pha* etc. are aspirated. The *cara* is known to have little aspiration. This is said to be long.

---

1. The letters *ku*, *cu*, *ṭu*, *tu*, *pu* stand for the four letters in the respective group.

CHAPTER THREE HUNDRED AND THIRTYSEVEN

Description of the characteristics of a kāvya

Fire-god said:

1. I shall describe the embellishments of poetry and drama and the like. The constituents of speech are sound, word, letters and sentence.

2. Whereas the three are obtained in the sentences of the treatises (śāstra) and epics, word is predominant in the treatises and the meaning is dominant in the epics.

3-5a. *Kāvya* is different from these two because the power of denotation is dominant (there). It is difficult to be born as a man in this world and (acquiring) knowledge is more difficult. Being a poet is still difficult. Poetic genius, originality of ideas and power of discrimination are still more difficult. The entire *Śāstra* sought by people who are not learned does not materialise.

5b-6. The collection of letters falls into groups such as primary letters, secondary, the aspirated and the fourth. Words (are divided into two) on the basis of distinction as nouns and verbs. Sentence in brief is a series of words possessing a delightful sense.

7. *Kāvya* is that where literary embellishments are displayed and which possesses literary merits and is free from blemishes. The sources of (poetry) are the *Vedas* and the world. A *kāvya* not originated from the above sources could be understood from the import of the words.

8. Saṁskṛta (language) is for the gods and others. There are three varieties of Prākṛta for men. Kāvya etc. are known to be of three kinds—prose, poetry and mixed.

9. Prose is (defined as) unmetrical combination of words. It is divided into three: Cūrṇaka, Utkalikā and Gandhivṛtta.

10. What is known as Cūrṇaka has short compounds and does not have very soft words. (The same) with long compounds would be Utkalikā.

11. Gandhivṛtta would have medium arrangement of words and absence of very difficult compounds. (It possesses) semblance of metrical form.

12. The prose *kāvya* is said to be divided into five—Ākhyāyikā, Kathā, Khaṇḍakathā, Parikathā and Kathānikā.

13-15a. It is known to be Ākhyāyikā where there is an eulogistic account of the ancestors of the author, a detailed description of the abduction of maidens, fight, separation and other calamities. It should be replete with *rīti* (diction), *vṛtti* (style) and *pravṛtti* (power of words). Its story is divided into Ucchvāsas (chapters). It should contain Cūrṇaka type of prose at the end. It may (employ) Vaktra or Aparavaktra (metre).

15b-17. It is designated as Kathā where the poet briefly praises his ancestors in metrical composition, where there is another episode while introducing the main theme. There would not be any division. Sometimes there would be (divisions called) *lambakas*. Khaṇḍakathā is contained in Kathā in *catuṣpadi* (verses in four lines). Parikathā (is a combination of the characteristics of the two (Kathā and Ākhyāyikā).

18-19. The hero is known to be a minister, merchant or a brahmin. Pathos should be known (to be the sentiment) of the two. Love in separation is of four kinds. The first one is not obtained (here). It follows the story. Parikathā is known so because of its mixed characteristics of Kathā and Ākhyāyikā.

20. Kathānikā (is defined as beginning with) the (sentiment of) terror embodying sentiment of love and (sentiment of) wonder at the end. It is accomplished with good sense and is free from bombastic (expressions).

21-23a. Padya is (a metrical composition) of four lines. It is divided into two—Vṛtta and Jāti. Vṛtta beginning with Ukthā and ending with Utkṛti is regulated by the number of letters. Jāti is that where the syllabic instants are counted according to Kāśyapa. According to Piṅgala Vṛttas (are divided) into three—equal (quarters), half-equal and unequal. It is the ship of knowledge for those desirous of crossing the deep ocean of *Kāvya*.

23b-27. The family of poetry (consists of) Mahākāvya, Kalāpa, Paryābandha, Viśeṣaka, Kulaka, Muktaka, and Kośa. A Mahākāvya is divided into *sargas* (cantos) and is begun with Sanskrit and those of similar nature are not avoided. The equivalent (Prākṛta) does not become a blemish. The theme has its

origin from historical incidents or other real incidents. It may describe council of states, sending of emissaries and marching (of soldiers) in battle-array. It should not be very elaborate. It should be composed in equal (*sama*) (metres) such as Śakvarī, Atijagatī, Atiśakvarī, Triṣṭubh, Puṣpitāgrā and Vaktra. Muktā describes different incidents not having short cantos.

28-29a. (One canto may be composed) in the Atiśakvarī and Aṣṭi (metres), another in mixed metres, whereas some other canto (may be composed) in the Mātrā. The last canto (may be employed) for praiseworthy (matter). This optional rule is very much condemned. Hence good people do not respect it especially.

29b-32. (Poetry) should be adorned with description of cities, seas, mountains, seasons, (the rise of) the moon and sun, hermitages, trees, gardens, sports in the water, drinking bouts and amorous dalliances, sending of female emissaries, the accounts of unchaste women, darkness, pleasant breeze and delineation of other *vibhāvas* (condition that produces a state of mind). It should contain all styles, power of words, *bhāvas* (states of mind), dictions, sentiments, qualities and embellishments. That is why (it is called) a Mahākāvya and its composer a great poet.

33. The sentiment is its very life even though verbal ingenuity may be predominant here. (It gains) a body from the sentiments in the eloquent expressions being accomplished with special efforts.

34-36. The fruit of the all-pervading fourfold object of human existence has been explained through the medium of the hero. Kalāpa is composed in the same metre throughout and is soft on account of the Kaiśikī vṛtti (style). Here the sentiment is incipient love and sojourn abroad. It is Viśeṣaka when it contains (mention of) attainment etc. and (is composed) in Sanskrit or any other (language). Kulaka would have many couplets. It (is also known as) chained. Muktaka consists of single verses and is capable of gaining the admiration of good people.

37-38. Kośa is full of elegant verses of great poets. It is

divided into (sections called) Vrajyās[1] pleasing to the learned men. Where there is power comparable to splendour and in which there is a difference of the metre in a canto, (it is known as) the mixed. It is known to be (divided into) two—Vapu and Prakīrṇaka. Prakīrṇaka can be heard (read) and represented on the stage by all kinds of expressions.

CHAPTER THREE HUNDRED AND THIRTYEIGHT

Description of the different types of drama

Fire-god said:

1-4a. (Drama consists of) twentyseven types—Nāṭaka, Prakaraṇa, Ḍima, Īhāmṛga, Samavakāra, Prahasana, Vyāyoga, Bhāṇa, Vīthi, Aṅka, Troṭaka, Nāṭikā, Saṭṭaka, Śilpaka, Karṇa, Durmallikā, Prasthāna, Bhāṇikā, Bhāṇī, Goṣṭhī, Hallīśaka, Kāvya, Śrīgadita, Nāṭyarāsaka, Rāsaka, Ullāpyaka and Preṅkhana.

4b-7a. The general and particular (are) the two courses for the characteristics (of a drama). The general (relates) to all topics. The other one exists in certain (topics). After the preliminary function (relating to the drama) is finished, the two (come into operation). The general (relates) to both place and time, sentiments, emotions, excitants and ensuants, gesticulations, act and position because they pervade all through. The particular is to be employed as the occasion (arises) and the general is described first.

7b-10a. Drama is said to be the means of attaining the threefold ends of life. The preliminary function is its instrument and course of action in the proper way. There are thirtytwo components beginning with benediction. Salutation to gods, praise of preceptors, and the blessings etc. of cow, brahmins, kings and others are sung. The stage-director (is introduced) after the benediction. This is set in (all) the dramas.

1. The text wrongly reads Brahmā.

10b-11a. (The poet) should indicate the following five—the successive order of the teachers, the praise of the lineage, the power of the poet, the relation and the purpose of the *kāvya.*

11b-17a. It should be known by learned men as the Prologue (Āmukha) in which an actress or a jester or an attendant converses with the stage-director using charming expressions befitting the purpose with mutual objections or doubts relating to the subject matter. It is also (known as) Prastāvanā. Pravṛttaka, Kathodghāta and Prayogātiśaya are the three divisions of Āmukha arising in the elements of the germ (of the plot). It is known as Pravṛttaka where the stage-director describes the timely entrance of a character with reference to the time that has commenced. It is said to be Kathodghāta (opening of the story) in which the characters enter taking up the remark or the sense of a remark of the stage-director. It is said to be Prayogātiśaya (superseding of a performance) in which the stage-director describes a particular contrivance in the midst of the proceedings and a character enters thereafter.

17b-18. The incident is said to be the body of the dramas and others. 'Established' and 'Fancied' are known to be its two kinds. The 'Established' is found in the scriptures and the 'Fancied' is the creation of the poet.

19-20. The Arthaprakṛtis (the leading sources in a drama) are five—the germ, drop, episode, an intervening episode and denouement. The endeavour is also of five kinds—the beginning, effort, prospect of attainment, certainty of attainment and attainment of fruit in order.

21. The opening, progression, development, pause and conclusion are also the five junctures in order.

22. That which is described only a little spreads in many ways and which ends with the fruit is said to be the germ.

23. That is said to be the opening in which there is the germination of the germ giving rise to various matters and sentiments conforming to the body of the poetic composition.

24-25. The composition of the desired theme, continuity of the narrative, interest in the representation, concealment of that which should be concealed, narration as a wonderful thing and making explicit the thing that is to be made explicit—(These are the objects of the components of the juncture). The

poetic composition (bereft of the divisions of the juncture) is not excellent in the same way as a crippled person.

26-27. Even a little incident does not occur without (reference to) the place and time. Hence the place is described (now) because of the employment of these two (in a drama). Bhārata is among the countries and the three *yugas* beginning with the Kṛtayuga with reference to time. There is no rise of happiness or grief without these two for beings anywhere. And contextual narration of creation and others while (describing) creation does not become a defect.

CHAPTER THREE HUNDRED AND THIRTYNINE

Description of the sentiments, emotions, hero etc.

Fire-god said :

1-2. The Supreme Brahman, who is imperishable, eternal, unborn and mighty is said to be the single consciousness, effulgence and Supreme Being in philosophy. Bliss is natural to him. Sometimes it is manifested. The manifestation of this is called consciousness, charm and sentiment.

3. Its first modification is known as self-consciousness. Conceit (is produced) then and the three worlds get exhausted in that.

4. Pleasure (proceeds) from conceit and this attains gratification on account of (contact with) the transitory (feelings) etc. in general and is declared as the (sentiment of) love.

5-9a. Comic (sentiment) and others which are verily its other varieties, whose characteristics are exhibited by their respective special permanent moods by being expanded by the qualities such as goodness, have their origin from the Supreme Soul. The erotic (sentiment) is produced from attachment. The (sentiment of) wrath is born from fierceness. The heroic (sentiment) is born from haughtiness. (The sentiment of) disgust is said to be originated from revulsion. The comic (sentiment) is

produced from the erotic (sentiment). The sentiment of pathos (is) from fury. (The sentiment of) wonder arises from heroism. (The sentiment of) fright would be from disgust. Among the sentiments of love, humour, pathos, fury, heroism, fright, disgust, wonder and tranquility, four sentiments are self-developed (as described above).

9b-11. The goddess of speech does not shine without sentiment like the goddess of wealth without renunciation. The poet alone is the creator in the boundless course of poetry. The universe changes in the way (he) likes. If the poet is impassioned in his poetry, the world becomes verily full of sentiment. If the poet is detached, indeed it becomes manifested as devoid of sentiment.

12-13a. There is no (poetic) sentiment devoid of emotion. There is no emotion devoid of sentiment. (The poets) bring into being the sentiments and the sentiments are being produced by these (emotions), (namely), the eight permanent emotions beginning with love, stupor and the like and the transient emotions.

13b-15. Love is said to be the feeling of happiness in respect of (the object) agreeable to the mind. Laughter is said to be the expansion of the mind through mirth etc. (People) describe fear as mental affliction (arising) from seeing a picture etc. Disgust is censure of things which bring misfortune. Wonder is the expansion of the mind (arising) from seeing things pre-eminent.

16-22. The eight (transient emotions) such as stupor (are) from goodness, passion and ignorance. Stupor is a resistance of effort (paralysed state) brought about by excessive fear or love. Perspiration is water from the body originating from internal agitation accompanied by fatigue and attachment. The internal horripilation (is) the heaving of the body (caused) by joy etc. Broken speech originates from joy etc. and hoarse voice (is caused) by fear etc. Grief is said to be the distress of the mind (caused) by the destruction of the desired (thing) etc. Anger is the awakening of fierceness resembling contradiction. Enthusiasm is said to be the sense of gaining the desired goal. Trembling is declared as the stupefaction arising from the agitation of the mind. Change of colour is the reverse of splendour arising

from grief etc. Tear is known as the water from the eyes produced by sorrow, happiness etc. Loss of consciousness is the cessation of (the working) of the sense-organs due to fasting etc. The depression of the mind arising from indifference (to worldly things) is said to be despair. Debility (is) physical langour from mental suffering and the like from the body.

23. Indifference arises from dependence on doubt. Envy is jealousy. Intoxication (is) the infatuation of the mind arising from the use of wine etc.

24. Weariness (is) exhaustion arising from the inner body caused by excess of work. Aversion of the mind towards acts such as love etc. is said to be indolence.

25. Miserable state is due to deviation from goodness. Thought is contemplation of objects. Perplexion is said to be not finding the mode of doing (a thing).

26. Recollection would be the reflection of an enjoyed thing. Opinion (is) ascertainment of purpose brought about by knowledge of reality.

27. Bashfulness (is) certain shrinking of the mind arising from passion and the like. Fickleness would be unsteadiness. Joy is the pleasure of the mind.

28. Excitement is the distress of the soul caused by the hope of remedy. The loss of intellect in those to be done is said to be stupidity.

29. Equanimity is the elevation in wealth on the attainment of the desired end. Pride is contempt for others and attitude of supremacy of the self.

30. Impediment caused by fate and the like in respect of the desired object is despondency. An unsteady condition caused by desire when the desired end has not been gained is longing.

31. Absent-mindedness (is) immobile condition causing benumbing of the senses and the mind. Terror (is) repeated surprise in the mind (caused) by opposition and the like in war.

32. Intolerance (is) non-pacification of anger. Awakening (is) the rise of consciousness. Dissimulation is the concealment coming under the range of gesture and appearance.

33. Harshness of vehement verbal attack arising from anger is known to be fierceness. Conjecture is examination

and determination. Disease (is) the impediment of the mind and body.

34. Madness (is) incoherent utterances and the like caused by passion and the like. Tranquility (is) the cessation of passion of the mind by means of the knowledge of reality and the like.

35-38. The emotions and sentiments should be employed by poets in poetry and the like in which (the emotions of) love and the like are developed. (The means) by which they are developed is known as excitant. It is of two kinds—supporting and enhancing. The supportive excitant is that on which the group of emotions such as love subsists. It is produced through (the medium of) the hero and the like. The hero is known to be of four types—brave and noble-minded, brave and haughty, brave and sportive and brave and tranquil. (The hero is also classified as) faithful, gallant, sly and saucy (on the basis of his relationship with one heroine or more).

39-40. Comrade (Pīṭhamarda), Companion (Viṭa) and Jester (Vidūṣaka) are the three minor heroes who help the hero in love as pleasure companions. The comrade is without resource. The companion is beautiful and belongs to the same country. The jester is the provider of mirth. The heroes and heroines (are of) eight (types) (as described in verse 37).

41. According to Kauśika, (the heroine may be) one's own or belonging to another or remarried, and general but not remarried. Thus there are many types.

42. The enhancing excitants are those which excite the feelings in the subsisting excitants by (means of) different kinds of refinement.

43. The sixtyfour (fine) arts are divided into two according as they begin with action or music. Jugglery, memory, and perhaps jester and the aids to jester (are included) in these.

44-45. The ensuant is known to be only the exertion of the mind, speech, intellect and the body arising from recollection, desire, hatred and effort of the learned and caused by the excited and accomplished emotions of the supportive excitant. Moreover this is experienced and certainly arises (after love etc.) and hence defined here.

46. The exertion of mind is said to be characterised by the occupation of the mind. This is also known to be twofold as relating to men or women.

47. Those relating to men are eight—beauty, vivacity, grace, steadiness, equanimity, gallantry, magnanimity and dignity.

48. Beauty (prevails) in contempt for inferiors and emulation of superiors. (It is) heroism. (It is) the cause of dexterity and the like. Beauty occurs in mental virtue in the same way as a house becomes beautiful.

49-50. The excitants of women are said to be (of) twelve (kinds)—(primary indication of) emotion, its manifestation (a little), its decided manifestation, brilliance, loveliness, lustre, sweetness, heroism, boldness, generosity, firmness and gravity. The primary indication of emotion arises from a little of joy and the little manifestation is the sportive indication of emotion.

51-54. The exertion of speech would be the appropriateness of speech. It is indeed (of) twelve (kinds): conversation, excessive utterance, sorrowful speech, repeated speech, question and answer, evasion, sending a message, expounding, pointing out truth, description of something else, instruction and dissimulating (speech). This process is for the understanding. It is said to be the exertion of good intellect. It has three divisions, namely, diction, mode, and perseverence.

CHAPTER THREE HUNDRED AND FORTY

Description of diction and mode

Fire-god said:

1. Diction (is essential) for a good knowledge of speech. It is of four kinds—Pāñcālī, Gauḍadeśīyā, Vaidarbhī and Lāṭaja (respectively belonging to the regions Pāñcāla, Gauḍa, Vidarbha and Lāṭa).

2-4. The Pāñcālī is endowed with metaphorical expression. (It is) soft (and has) shorter compounds. The Gauḍīyā is a loose composition having long compounds and not having many metaphorical expressions. The Vaidarbhī is not a very soft composition. It is devoid of metaphorical expressions and is free from compounds. The Lāṭīyā (is) a clear composition not having too many compounds. This is also devoid of much metaphorical expressions.

5. The mode is uneven in the actions (of a drama). It has been established as fourfold—Bhāratī, Ārabhaṭī, Kauśikī and Sātvatī.

6. The diction Bhāratī is said to be known so because it was formulated by Bharata. It is predominantly verbal, (consists) generally (of actions) of men but also of women and has expressions in Prākṛta.

7-9. Bhāratī has four components: Vīthī, Prahasana and Prastāvanā of the drama and the like. The sub-divisions of Vīthī are thirteen:Udghātaka, Lapita[1], the second, Asatpralāpa, Vākśreṇī[2], Nālikā, Vipaṇa, Vyāhāra, Trimata, Chala, Avaskandita[3], Gaṇḍa, Mṛdava and Añcita[4], the thirteenth.

10. Prahasana is the speech ridiculing the ascetics and the like. Ārabhaṭī is known to be abounding in trickery, witchcraft, war and the like. (It is of the varieties) Saṅkṣiptaka, Avapāta and Vastūtthāpana.

CHAPTER THREE HUNDRED AND FORTYONE

Description of the actions and movements of the limbs

Fire-god said:

1. The exertion of the body is regarded as the particular gesture relating to the limbs and subordinate limbs and as their action. The former generally relates to women.

---

1. The amended reading is Avalagita.
2. The amended reading is Vāgvcṇī.
3. The amended reading is Avasyandita.
4. The printed text wrongly reads ucita.

2-5a. It is (divided) into twelve[1]—sportiveness, playful gesture, cessation (of care in dress etc.), amorous play or movement, amorous agitation consisting of laughter, weeping, etc., involuntary expression of affection towards the lover, repulse of lover's caresses, indifference towards a beloved object (*bibboka*), that which arises from tenderness (*lalita*), affected by passion or emotion, pleasure-giving pastime and amorous sport. Sportiveness (is) the imitation of the gesture of the beloved person in a hidden abode. Playful gesture is said by good people as exhibiting some peculiarities a little. *Kilakiñcita* is the combination of laughter, weeping and the like. *Bibboka* is some kind of perturbation. *Lalita* arises from tenderness.

5b-6a. The head, hand, chest, side, loin and foot (are) successively (known) as the limbs and the creeper-like (tender) eyebrows and the like as the minor limbs.

6b-7a. (There cannot be) the use of the limbs and minor limbs without the exertion born of effort. It is straight and indirect sometimes.

7b-9a. The head is known (to move) in thirteen ways—trembling, shaking, gentle shaking (*dhūta*), violent shaking (*vidhūta*), excessive movement (*parivāhita*), agitated, tossed, graceful, contracted, turned round, raised upwards, bent downwards and rolling.

9b. The movement of the eyebrow should be known as sevenfold (such as) lowering, knitting etc.

10. The glance (is said) to be threefold as being related to the sentiment, the permanent (feeling) and the transitory (feeling). It is divided into thirtysix kinds, among which eight arise from sentiments.

11. The function of the pupil is ninefold—moving, rolling and the like. (The actions of) the nose are known to be six. (Those of) respiration are said to be nine.

12. The actions of the lower lip are of six kinds. The actions of the chin are of seven kinds. Those of the face beginning with perturbation are of six kinds. (The actions of) the neck are known as of nine kinds.

1. The text explains only five among these.

13-19a. The hand is employed as unfolded and folded by the character. One banner, three banners, scissor-edge, half-moon, opening up, parrot-beak, fist, pinnacle, wood-apple, club-edged (?), needle-pointed, lotus bud, snake-hood, deer-head, *kāṅgulaka, alapadma*, round pillow, bee, swan-mouth, swan-wing, pincers, blossom, spider and cock are the twentyfour of the unfolded hands. Those of the folded hands are thirteen—slightly folded or open pigeon, crab, *svastika. kaṭakavardhamāna*[1], *asaṅga*[2], *niṣadha*, swing, flower-casket, crocodile, elephant tusk, *bahistambha*[3] and *vardhamāna.*

19b-20. The chest may be of five kinds, such as a little curved and straight[4] etc. The belly is threefold—not very slender, slender[5] and full. The actions of the sides are five. The actions of the shank are also five. The action of the feet in dance and the like in a drama is known to be manifold.

CHAPTER THREE HUNDRED AND FORTYTWO

Definition of dramatic representation

Fire-god said:

1-2. Dramatic representation should be known by learned men as carrying forward the sense (of the drama). It arises in four ways resting on internal feeling, speech, limbs and bringing out (the feeling). Stupor and the like are the internal (feeling). The speech is the beginning of speech. That relating to the limbs is the exertion of the body. The internal feeling is the operation of the exertion of the intellect.

3. The employment of sentiment and the like arising from

---

1. The text reads *kaṭaka* and *vardhamāna. Cf. NS* IX. 8-10 reading these two as one.
2. *utsaṅga* (lap). *Cf. NS* IX.
3. *Cf. NS* IX. given as *avahittha* (dissemination of internal feeling).
4. The text wrongly reads *nartana. Cf. NS* IX.
5. The text reads *khaṇḍa* for *khalla* in *NS* X.

conceit are being described now. Independence of all kinds (of gesticulation) is meaningless without this.

4. The erotic (sentiment) is said to be twofold, namely, love in union and love in separation. Both these are again twofold, namely, concealed and manifest.

5. The erotic (sentiment) known as love in separation is fourfold—incipient love, jealous anger, sojourn abroad and pathos.

6. The other kind is different from these in four ways and has the characteristic of increased enjoyment. But it does not surpass the former.

7. It arises in men and women. Love accomplishes it. All internal emotions except the change of colour and loss of consciousness (are) in it.

8-9a. The erotic (sentiment) thrives (aided) by piety, wealth, pleasure and emancipation on particular supportive (excitants) and (becomes) uninterrupted by their peculiarities. The erotic (sentiment) should be known as twofold consisting (of the mode) of speech and the act of decoration.

9b-11a. The comic (sentiment) is said to be fourfold[1]—*smita*, smile in which the teeth are not visible, *hasita*, in which the tips of the teeth are slightly visible and the eyes are dilated, *vihasita*, that is sonorous, *upahasita*, that is crooked[2], *apahasita*[3], that is with sound and *atihasita*, that is without sound.

11b-12. The sentiment known as pathos is of three kinds—arising from violation of virtue and originating from loss of wealth. While sorrow is the permanent (emotion), pleasure is considered the dominant (emotion) of the former two (sentiments of erotic and comic).

13. The sentiment of wrath is threefold—by means of limbs, dress and speech. Its accomplishing factors are anger, perspiration, horripilation and trembling.

14. The heroic (sentiment) is threefold—heroic in libera-

1. The *purāṇa* mentions only four divisions but defines six as in *NS* VI. 51-52.

2. The *purāṇa* wrongly reads *jihva* instead of *jihma*.

3. Wrongly printed as *pāpahasita*.

lity, heroic in virtue and heroic in battle. Enthusiasm is said to be the cause of its accomplishment.

15. The sentiment called terror which arises at the commencement (of an action), follows the heroic (sentiment) only. Fear is its accomplishing factor.

16-17a. (The sentiment of) disgust is said to be twofold—agitating and distressing. The agitating (type) would arise on account of stink[1] and the like and the distressing (type) by means of blood and the like. Aversion gives rise to it and the *sāttvika* element recedes in it.

17b-19a. The elements which add beauty to poetic compositions are said to be the embellishments. These embellishments are threefold—(tending to embellish) word, meaning and both. Rhetoricians declare those which are capable of embellishing word by means of proficiency and the like as embellisments of word.

19b-21. The nine, namely, *chāyā, mudrā, ukti, yukti, gumphanā, vākovākya, anuprāsa, citra* and *duṣkara* should be known as the embellishments of words because of the absence of commixture. There, *chāyā* (reflection) is the imitation of the utterance of others. It is again fourfold—imitation of popular saying, clever speech, childish utterance and intoxicated raving[2] (*matta*).

22. The proverb (*ābhāṇaka*) is a popular saying and they are common to all. That which follows the proverb is said to be the *lokokticchāyā* by the wisemen.

23. The clever are the cultured. Expert knowledge of fine arts is culture. That which delineates it is said to be the *Chekoktichāyā* by poets.

24. All understand childish speech as the utterance of the ignorant. The imitation of the childish speech hence merely imitates this kind of speech.

25. The vulgar speech of the intoxicated is similarly (composed of) confused letters. That which is similar to this is called *mattoktichāyā* which even surpasses the intoxicated speech.

26. That which exhibits the power of the poet in its particular purpose (is called) *mudrā* because it affords pleasure. This is also (known as) repose in our opinion.

1. Text wrongly reads *pluti* instead of *pūti*.
2. The textual reading is wrong.

27. That is said to be *ukti* (expression) in which some reasonable sense pleases the heart of good people because of some precept relating to the affairs of the world.

28. *Ukti* (expression) is sixfold—injunction and prohibition, restricted and unrestricted, and alternative and exclusive.

29-30. Combination is termed so by the wisemen because of its being made for connecting the two, word and sense, which are mutually unconnected. It is sixfold—inflected word, meaning of inflected word, sentence, meaning of sentence, context and amplification.

31. Stringing is the practice of composition within the scope of a word, meaning and their order. It is threefold based on imitation of word, succession of meaning and regular arrangement.

32-33. *Vākovākya* is a sentence containing question and answer. It is twofold on the basis of the classification as straight speech and crooked speech. The first of these is natural speech. It would be of two kinds according as it is preceded by a question or not. But, crooked speech is intonation or occurs by indirect speech. Hence it is twofold.

CHAPTER THREE HUNDRED AND FORTYTHREE

Definition of the embellishment of words

Fire-god said:

1-2. Alliteration is the repetition of letters in (inflected) word and sentence. The class of letters of repetition is twofold—single letter and many letters. Five kinds of mode are produced from the repetition of a single letter—sweet, soft, mature, graceful and harsh.

3-4. The consonant letters of the sweet (*madhurāvṛtti*) should occur below the last letters of the (respective) consonant classes: the letters *ra* and *ṇa* should be separated by short vowels, coupled with letter *na* and should be joined with hard aspirates and sibilants. The varga-varṇas (letters *ka, ca, ṭa, ta* and *pa*) should

not be repeated in more than five ways. They are not to be followed by short syllables.

5. The soft one abounds in (the use of) *ra*[1] and *la*. In the mature one, (the letters) *pa*, *ṇa* and (other) consonants are joined with (the letter) *ra* at the head. But neither the cerebral nor the fifth (letters of the consonants are joined).

6-10a. The remaining (letters) would be present in the graceful onc. The harsh one is said to be that in which the sibilants are joined with the very same letters. There is abundant repetition of vowels excepting the letter *a*. The *anusvāra* and *vissarga* are also constant in harshness. The sibilants are combined with *ra*. (The letters) *a* and *ha* are also abundantly joined for harshness. (They are also joined with) the semi-vowels, *na* and *ma*[2]. Otherwise, if the conjunct is a hindrance, a hard consonant (is used) as the first letter for harshness. But the fifth one is not favoured. The harsh one is employed in censure and imitation of words.

10b-11a. *Karṇāṭi*, *Kauntali*, *Kaunti*, *Vāmanāsikā*[3], *Drāvaṇi*[4] and *Mādhavī*[5] (are) respectively (characterised) by the semivowels and sibilants.

11b-17. That which has repetition of many letters conveying differenτ meanings is *yamaka*. It is of two kinds—contiguous and non-contiguous. The contiguous one (has the letters) in close succession. The non-continguous one (has the letters repeated) with intervals. These two become fourfold on account of two kinds of differences in the position (of the letters) and the (metrical) foot. (The first kind is) of seven varieties according (as *yamaka* occurs) in one, two and three at the beginning, beginning of the foot, in the middle and at the end (of the metrical feet). The other kind occurs in six ways when the commencement of one, two or three metrical feet is similar in each successive foot with reference to each preceding one. The third (variety)

1. The printed text reads *va*.
2. The reading *antasthābhinnamābhyāñca* in the printed text has been changed to *antasthābhirnamābhyāñca*.
3. The correct reading seems to be *Vānavāsikā*.
4. Obviously wrong reading for *Drāviḍī*.
5. Obviously wrong reading for *Māthurī*.

is threefold (according as *yamaka*) occurs at the beginning, in the middle and at the end of (the metrical) foot. Other *yamakas* are many. The prominent ten are : *pādāntayamaka, kāñciyamaka, saṁsargayamaka*[1], *vikrāntayamaka, pādādiyamaka, āmreḍita, caturvyavasita* and *mālāyamaka*.

18. The repetition of a word is twofold according as it is independent or dependent on others. Thus men know the repetition of words which have different purposes.

19. The compounded (repetition) arises from the compounding of two repeated words. The uncompounded (repetition) arises from the absence of compounding between the two words from dissolving the compounds in one part of the metrical foot.

20. The repetition of a sentence is said to be possible in this way. Alliteration is thus the foremost among the embellishments by virtue of its fitness though being short in the middle.

21. That alliteration, where the similarity of sound is enjoyed by means of any *vṛtti* (mode), having uninterrupted sequence of words, is charming.

22-23a. *Citra* (picturesque *Kāvya*) is said to be a composition of words exciting curiosity in a learned assembly. It is of seven different varieties--*Praśna, Prahelikā, Gupta, Cyuta, Datta, Cyuta* and *Datta* combined and *Samasyā* arising from union of different meanings.

23b-24. That is *Praśna* (query) in which a reply is given having similar arrangement of letters. It is twofold according to the difference of reply to the question asked by one or two. The query asked by one, again, is indeed twofold according as it is compounded or uncompounded.

25-26a. *Prahelikā* (riddle) consists of words having even two meanings concealed. It has two kinds—verbal and meaningful. The meaningful arises from the comprehension of meaning and the verbal from the knowledge of word. *Prahelikā* is said to be of six kinds.

26b-27a. That is *Gupta* (concealed) in which even a part of a sentence remains concealed and the resultant meaning for which there is expectancy by that part is not wholly true. It (is) also (called) *Gūḍha* (covert).

1. Obviously wrong reading for *samudgayamaka*.

27b-28. Where there is the appearance of a different sense by means of dropping a part of a sentence etc. and there is expectancy raised by that part, it is known as *Cyuta* (dropped). It is fourfold arising from the dropping of the vowel, consonant, *bindu* (*anusvāra*) and *visarga*.

29. That is said to be *Datta* (added) in which a second sense is suggested, even though a part of the sentence is given. Its varieties are considered to be the same as in the previous by means of vowels and the like.

30. It is said to be *Cyutadatta* (dropped and added) in which there arises a different sense even when another letter is inserted in the place of the removed syllable.

31. That is *Samasyā* (union) in which one verse involves good puns and is composed of various verse fragments. (It arises) from the blending of the composition of others and of one's own.

32-33a. *Duṣkara* (difficult) is that (which is) constructed with very great difficulty, indicating poet's ability and producing great delight in clever persons in spite of tastelessness. It is threefold from *niyama* (restraint), *vidarbha*[1] (variation) and *bandha* (structure).

33b-34a. *Niyama* (restraint) is considered to be the fulfilment of promise of the poet, who is delighted for his composition. It is threefold according as it (is regulated) by position, vowel and consonant.

34b-35a. *Vikalpa* (variation) is so called from the reverse and natural order (of letters). The reverse and natural order arises from word as well as sense.

35b-37a. The skillful composition (of different kinds) of the forms of various well-known objects by means of arrangement of letters repeated in many ways is said to be *bandha* (structure). It is (divided into) eight (varieties)—*Gomūtrikā*, *Ardhabhramaṇa*, *Sarvatobhadra*, *Ambuja*, *Cakra*, *Cakrābjaka*, *Daṇḍa* and *Muraja*.

37b-39a. (*Gomūtrikā*) would have similar alternate syllables in each metrical foot in each half (of a verse). *Gomū-*

1. Obviously *vikalpa*. See verse 34b.

trikā (zigzagging like the cow's urine) is twofold—the first kind is said to be *Aśvapada* (horse foot) by others. The last kind of *Gomūtrikā* is also called *Dhenu* (cow) and *Jālabandha* (net structure). An arrangement of these is made by two halves and by half metrical feet.

39b-47. That is indeed *Sarvatobhadra* (good in every direction) where (i) the letters (are arranged) one below the other in successive order, (ii) the letters are arranged one below the other up to the fourth feet, and (iii) (the letters are arranged) from the fourth foot onwards the half foot in the reverse order. It is threefold—*Sarasiruha* (lotus), *Catuṣpatra* (four-petalled) and *Vighna*, both of which are four-petalled. The uppermost (letters) of the first foot are the letters of the three feet. They occur indeed at the end of all feet. The last two letters of the preceding foot are at the beginning of the succeeding foot in the reverse order. The last two letters of the last foot (are in the same order) at the beginning of the first foot. This would be in (the lotus of) four petals. But there would be three letters in the lotus of eight petals. On the other hand, it is alternate, if it is a single letter, in (the lotus of) sixteen petals. A series of letters in the form of the petals should be drawn above the pericarp in the lotus of four petals and then made to enter the pericarp. One letter should be written in the pericarp and letters two at a time in the cardinal and intermediate (points) in the lotus of eight petals. The entrance and exit (of letters) should be made in the cardinal (points). The insertion of similar syllables (is done) in the middle of dissimilar letters occurring in the rows of petals on all sides in the lotus of sixteen petals.

48-52. *Cakra* (wheel) is twofold—consisting of four spokes and six spokes. The first one among these has the first and fifth letters in the quarter of the first half as similar. The fourth and eighth letters of the odd and even foot are in order in its northern, eastern, southern and western[1] spokes. The four halves of the (two) feet should be in the nave. Its first letter should be taken as far as the last spoke, the remaining two feet (being)

---

1. The text is wrong. It has been corrected as *tasyodakprāgavākpratyagareṣu*

in the circumference. It is said to be the *Bṛhat-cakra* (big wheel), if the third letter at the end of the fourth foot and the first two letters are similar, if the tenth letters of the three feet are similar, if there are six letters at its beginning and end and if (a letter) is separated by two letters in the last foot.

53-54. (The two) feet are written one by one gradually in the two front spokes. But the tenth letter should be drawn in the nave and the fourth foot in the circumference. The first, last and tenth letters of the verse are similar. The first and the last (letters) of the two even feet (are also similar). The first, fourth and fifth letters of the first and fourth feet are similar.

55-58. If the third (foot) is produced by reversing the second and the petals are arranged, it is the *Daṇḍa* (staff). (It is known as) *Cakrābjaka* (lotus-wheel), if the second and seventh (letters) are similar in the first petal of a composition, (if) the succeeding two petals are similar by the two second (letters in each), (if) the second, sixth, fourth and fifth letters are similar in the two halves, (if) the first and the last feet, the seventh letters of the extreme halves are also similar. Then one should arrange the fourth and fifth similar (letters) in order. Similarly the two fourth (similar letters) of the *krama* feet at the end of the petals should be arranged.[1]

59-61. The first and the last of the two halves are similar in *Muraja* (drum). The letter occurs in the half-foot according to the natural or reverse (order). *Muraja* (drum) shape is obtained thus. The last is set in such a way that the fourth becomes the first*

62. The second (variety of) *Cakra* (circle) is accomplished with *Śārdūlavikrīḍita*.[2] The *Gomūtrikā* (*bandha*) (is composed) in all the metres. But other *bandhas* (are set) in *Anuṣṭubh*[3].

63. If the names of the poet and the poetic composition are not found in these, friends become delighted and enemies also do not feel depressed.

64-65. The arrow, bow, sky, sword, club, lance, meeting

---

1. This line is not intelligible.

*Verses 60-61 are cryptic and the idea conveyed is not clear.

2. Metre consisting of *ma, sa, ja, sa, ta, ta* (*gaṇas*) and *ga*.

3. Consisting of eight syllables.

place of two, three or four[1] roads, thunderbolt, mace, goad, chariotwheel, food of the elephant, pond and knife are (the different) *bandhas* (patterns in which verses are composed). Others (*bandhas*) should be known by the wisemen similarly.

CHAPTER THREE HUNDRED AND FORTYFOUR

Description of the embellishment of sense

Fire-god said :

1-2a. The embellishment of sense is said to be the beautifying of senses. Even the beauty of words is not charming without that. The goddess of speech is just like a widow without the embellishment of sense.

2b-3a. It is of eight kinds—*svarūpam* (natural form), *sādṛśyam* (similarity), *utprekṣā* (fancy), *atiśaya* (exaggeration), *vibhāvanā* (imagination), *virodha* (contradiction), *hetu* (cause) and *samam* (evenness).

3b-4. The very nature of things is said to be the natural form. It is said to be twofold such as, innate and adventitious. The innate (is) natural and the adventitious is occasional.

5. Similarity is (the presence of) common attributes. It is indeed fourfold : *Upamā* (simile), *Rūpakam* (metaphor), S*ahokti* (description of the common action of two different objects as coexisting) and *Arthāntaranyāsa* (corroboration).

6-9a. It is named as *Upamā* (simile), in which, there exists a standard of comparison and a subject of comparison. The course of affairs proceeds by taking even a slight identity and the separate entity exists although possessing internal similitude. It is of two kinds—by compounding or not compounding the counter-parts (of comparison). The compounded (arises) from the compounding of the correlated expression and the latter is otherwise. The compounded is threefold—by (the compound

1. The reading *dvicatuṣka* seems to have sense instead of *dvicaturtha* in the text.

ing of) the word indicative of simile, (of) the word (expressive) of the subject of comparison and (of) both of these. The last one is of three kinds.

9b. Eighteen kinds of simile are distinguished.

10. The *Dharma* (attribute) and *Vastu* (object)*-upamā* is that where the common attribute is expressed or implied, (depending) on the prominence of *dharma* (attribute) or *vastu* (object).

11-12. Where the two (objects) having the (common) attribute are compared reciprocally, it would be *Parasparopamā* (mutual simile). When their (comparison) is reversal of what is well known, it would be *Viparītopamā* (reversed simile). *Niyamopamā* (restrictive simile) is that in which (the resemblance) is restricted (to one excluding others). *Aniyamopamā* (unrestrictive simile) would be from (the resemblance found) in others as well.

13-14. *Samuccayopamā* (cumulative simile) consists of the mention of multitude of other attributes. When difference is indicated in spite of similarity of many attributes, it is (known as) *Vyatirekopamā* (simile of contrast), because distinction is spoken of. It is the *Bahūpamā* (multiple simile) in which there is comparison with many similar (objects).

15. When the attributes are different for each standard of comparison it is indeed *Mālopamā* (garland of simile). If comparison is made by modifying the standard of comparison, (it is known as) *Vikriyopamā* (simile of modification).

16. That is well known as the *Adbhutopamā* (hypothetical simile) in which comparison is made by the poet by superimposing something non-existent in all the three worlds on the standard of comparison.

17. It is *Mohopamā* (illusive simile) in which, the subject of comparison is declared as identical with the standard of comparison, after imposing the standard of comparison on the subject of comparison. (It has) a mistaken statement.

18. *Saṁśayopamā* (simile by doubt) (arises) from the uncertainty of the real nature of both the entities having common attributes. *Niścayopamā* (determinative simile) (arises) from determining the subject of comparison after having doubted it.

19. *Vākyārthopamā* (simile of the sense of the sentence) arises from a comparison of verily the meaning of the sentences. *Asādhāraṇopamā* (absolute simile), (which is) extraordinary, (occurs) when there is a comparison of a thing with itself.

20. When a subject of comparison is (a standard of comparison) of another it is considered as *Anyasyopamā* (simile of another). It is (known as) *Gamanopamā*[1] (simile of succession) when the subject of comparison of a thing becomes the standard of comparison of another in regular succession.

21. *Upamā* (simile) is again known to be of five kinds : praise, censure, fancied, similar and little similar.

22-23a. It is known by the name *Rūpaka* (metaphor), in which the subject of comparison is identified with the standard of comparison after the perception of the similarity of attributes. Or, *Rūpaka* is indeed *Upamā* itself in which the difference (between the standard and subject of comparison) is concealed.

23b. *Sahokti* (connected description) (arises) from the description (of objects) having similar attributes as being simultaneous.

24a. *Arthāntaranyāsa* (corroboration) arises when there is a posterior similarity (of a preceding statement to the succeeding one).

24b-25a. It is said to be *Utprekṣā* (poetic fancy) where the condition of a sentient being or otherwise, which occurs in one way, is conceived (as occurring) differently.

25b-26a. It is named as *Atiśayokti* (hyperbole) wherein the attribute of an object, that has passed beyond ordinary limits, is described. It is twofold on the basis of possibility and impossibility.

26b-27a. That is said to be *Viseṣokti* (special utterance) where the imperfection in the quality, genus, action and the like (of an object) are perceived just for the purpose of showing (its) speciality.

27b-28a. That is *Vibhāvanā* (presumption) where a different cause or naturalness is presumed excluding a well known cause.

1. The printed text wrongly reads *Gaganopamā*.

28b-29a. It is said to be *Virodha* (contradiction) where there is realisation, by adjustment, of congruity between two incongruous things, with a previous contradiction.

29b-32. *Hetu* (cause) is that which accomplishes the object desired to be accomplished. It is produced in two (ways) such as *kāraka* (efficient) and *jñāpaka* (indicative). The efficient cause occurs before and (the other) after the production of an effect. These two kinds known as the precedent and antecedent arise from the controlling relation of cause and effect or identity. There is difference in the indicative one such as the perception of a flooding river. The rule of inseparable connection arises from the perception of inseparable connection.

CHAPTER THREE HUNDRED AND FORTYFIVE

The embellishments of sound and sense

Fire-god said :

1. An embellishment of both sound and sense adorns the two simultaneously just as a necklace laid in one place (adorns both) the breast and neck of a woman.

2. Six varieties of it are explicitly in existence, namely, *Praśasti*, *Kānti*, *Aucitya*, *Saṅkṣepa*, *Yāvadarthatā* and *Abhivyakti*.

3-4a. *Praśasti* (eulogy) (is) skillful speech (employed) for the act of melting the subtle (heart) as if it is subservient. It is of two kinds on account of the distinction as *Premokti* and *Stuti*. A friendly speech and a panegyric are the synonyms of *Premokti* and *Stuti* (respectively).

4b-5a. *Kānti* (loveliness) (is) the fitness of the expressed (sense) and the expressive (word) agreeable to all the minds. (In that) the diction is befitting the theme and the mode to the sentiment.

5b. The propriety arises from strong and soft compositions.

6. *Saṅkṣepa* (brevity) (is) the comprehension of many meanings by means of few expressive words. *Yāvadarthatā*

(correspondence) is neither deficiency nor excess of the word and the theme respectively.

7-9a. *Abhivyakti* (manifestation) (is) explicitness. It has also two (sub) divisions, *Śruti* and *Ākṣepa*. *Śruti* (direct hearing) is the word that gives up its own meaning. It is of two kinds—*Naimittiki* (occasional) and *Pāribhāṣiki* (technical). Technicality is convention. Hence arises the Technical. (The two) are again each divided as *Mukhyā* (primary) and *Aupacāriki* (metaphorical).

9b-10a. That is Metaphorical by which a word whose function deviates from its own primary sense expresses, for certain reason, a sense which is not primary.

10b-12a. It is Indicatory and Qualitative by association with indication and qualities (respectively). Indication is said to be the apprehension (of a secondary sense) always associated with the expressed sense. Indication is regarded as fivefold arising from connection with the primary sense, proximity, cohesion, contrariety and association through action.

12b-13. The Qualitative (is) endless in view of the endlessness of qualities in accordance with the desire of the speaker. It is known here as *Samādhi* (transference) in which the attribute of one object is transferred to another by a person complying with worldly limits.

14-16. That is *Ākṣepa* (interdiction), on account of which the vital essence not available from direct hearing (of the word) becomes manifest. It is also (known as) *Dhvani* (suggestion), since it is implied by suggestion by means of word and sense, where the (suggested) sense (appears) by subordinating[1] its own (expressed sense). That is said to be *Ākṣepa* (interdiction) where there is an apparent denial of the desired sense in order to convey something special.[2] Again, this (is known as) *Aprastutastotra*[3] (indirect praise) where there is a praise of another object deviating from the object on hand.

17. Because of brevity of expression that is termed by the wise as *Samāsokti* (brevity of speech), where another object

1. The reading is taken as *upasarjanam* instead of *upārjanam*.
2. The reading should be *viśeṣa* instead of *viśeṣo*.
3. The textual reading *atra stutam stotram* is obviously incorrect.

having common characteristics is suggested, when one object is described.

18. *Apahnuti* (concealment) (consists of) conveying another sense by concealing something. That is *Paryāyokta* (periphrasis) which is stated in a different way. Hence *Dhvani* (suggestion) is, indeed, *the name* of any one of these.

CHAPTER THREE HUNDRED AND FORTYSIX

Investigation into poetic excellences

Fire-god said :

1. Peotry, even though embellished, does not produce pleasure, if it is devoid of *guṇas* (excellences). A necklace would only be burdensome to women, if their bodies are not beautiful.

2. It cannot be 'said that excellence would only be the absence of defect.[1] Excellences such as *Śleṣa* (coalescence) and the like and defects scuh as *Gūḍhārtha* (obscurity of sense) and the like have been distinguished from one another.

3. An excellence is that which confers great charm to poetry. It exists in two forms such as general and particular.

4. That which is common to all[2] is considered to be the general. The general (excellence) is threefold relating to word, sense and both.

5-6a. The excellence (of word) is that which relates to the word, the body of the poetry[3]. The excellences of the word are sevenfold, namely, *Śleṣa* (coalescence), *Lālitya* (smoothness), *Gāmbhīrya* (depth), *Saukumārya* (softness), *Udāratā* (richness of expression), *Sati* (purity) and *Yaugiki* (derivative).

6b. That is said to be Coalescence in which there is a closely coalesced arrangement of words.

1. The reading *doṣo bhāva* has been corrected as *doṣābhāva*.
2. Probably the Ritis.
3. The reading *kāvyaśarīram* is better than *kāvyaṁ śarīraṁ*.

7. Smoothness is declared as that in which a letter that is already combined in the words by means of (substitution such as) *guṇa*, *ādeśa* and the like is never euphonically combined.

8. The wise name it as Depth which is a composition chiselled by special characteristics and which contains elevated words; others (name) the same as *Suśabdatā* (grammatical correctness).

9. Softness consists of words mostly of unharsh letters. Elevatedness consists of elevated words and is endowed with praiseworthy epithets.

10. Splendidness (*Ojas*) (is) abundance of compounds. It is the life of prose etc.[1] From the Highest Being to a clump of grass, manliness (comes) by *ojas* alone.

11-12. That is said to be the Excellence of Sense[2] which brings out the excellence of a described object by whichsoever word. There are six varieties of it, viz., *Mādhurya* (tranquility), *Saṁvidhāna* (contrivance), *Komalatvaṁ* (softness), *Udāratā* (elegance), *Prauḍhi* (maturity) and *Sāmayikatva* (being conventional).

13. The gravity of appearance even in anger (and) deep state of composure is Tranquility. Contrivance (consists of) the effort for the accomplishment of an expected object.

14. An arrangement of words free from rigidity appearing after setting aside laxity (of structure) is (known as) Softness.

15. The excessive gracefulness of intention which indicates the characteristic of the disposition of being aimed at explicitly is the Elegance of *Guṇa*.

16. That is declared Maturity in which there are mature reasonings impregnated with logical reasonings bringing about accomplishment of what is intended.

17. The apprehension of the sense in the demonstrated conclusion[3] of something independent or dependent (is known as) 'Being Conventional'.

1. The text wrongly reads as *padya*.
2. *arthaguṇa* seems to be better than the reading *artho guṇa*.
3. The reading *rāddhāntaḥ samayo mataḥ* seems to be better than *bāhyāntaḥ samayogataḥ* of the printed text.

18-19a. That which embellishes both word and sense is known by the name 'the Excellence of Both'. *Prasāda* (lucidity), *Saubhāgya* (loveliness), *Yathāsaṅkhya* (relative enumeration), *Praśastatā* (praiseworthiness), *Pāka* (ripeness) and *Rāga* (tint) are its six (varieties) divulged in their manifoldness by the wise.

19b-20. Lucidity is glorified as consisting of words possessing very well-known sense. That which, when expressed, suggests some eminent attribute, is declared by the wise as *Saubhāgya* (loveliness) or *Udāratva* (elegance).

21-22a. *Yathāsaṅkhya* (is) Relative Enumeration extended to similar things. Praiseworthiness is the description of even a terrible object by means of a word not terrible, when there is an occasion.

22b-23. A certain high maturity is said to be Ripeness. It is of four kinds, viz., as the ripeness of grape and that of coconut water etc. That is indeed the ripeness of grape in which there is sweetness both at the beginning and the end.

24-25. It is glorified as Tint which is a special characteristic for the purpose of poetic composition. It excels even the natural grace (when) put to constant practice. It is again of three varieties : yellow, saffron and indigo. That which is within the range of its own characteristics is to be recognised as the particular (Excellence).

CHAPTER THREE HUNDRED AND FORTYSEVEN

Investigation into poetic blemishes

Fire-god said:

1. Blemish causes distaste in the refined men. It is sevenfold as applied to one, two and three of the speaker, the denoter and the denoted.

2-3. The speaker is certainly the poet therein. He is also known to be fourfold: suspicious, insolent, ignorant and learned. The denoter is that which affects the meaning on the ground

(for employment) and technicality. Its subdivisions are two: word and sentence. The characteristics of both have been stated.

4. Grammatical incorrectness and reconditeness are the only two defects of word. Wisemen know grammatical incorrectness as repugnance to the science of word.

5-6a. Reconditeness is said to be the non-employment by the well-versed. It is fivefold: *Chāndasatva* (Vedic usage), *Avispaṣṭatva* (lack of clarity), *Kaṣṭatva* (unpleasantness), *Asāmayikatva* (not being conventional) and *Grāmyatva* (vulgarity).

6b-9. *Chāndasatva* is that which is not found in the spoken language. Lack of clarity arises from lack of understanding. Obscurity of meaning, Perversion of meaning and Ambiguity are varieties of Lack of clarity. It is known as obscurity of meaning in which the sense is understood with difficulty. Perversion of meaning again is wrong perception of the meaning of a word other than that intended. Non-conformity to established meaning and Incapability (of expressing the intended meaning) approach this only. Ambiguity is said to be the doubtful nature of the expressed (meaning).

10-11a. Without causing distress to good people, faultiness attaches to unpleasantness which comprises difficult pronunciation. Not being conventional consists of deviation from convention. The sages named it *Neyā*.

11b-12. Vulgarity is the damaging apprehension of a low meaning. It is threefold: arising from the expression of an intended vulgar sense, recollection (of the same) and from close resemblance (of an expression) with the word expressive (of that sense).

13. Defect of meaning is twofold: general and particular. The blemish that relates to many is said to be the general.

14. The general (impurities) are five, namely, *Kriyābhraṁśa* (dropping of the verb), *Kārakabhraṁśa* (dropping of the case-endings), *Visandhi* (lack of euphonic combination), *Punaruktatā* (tautology) and *Vyastasambandhatā* (confused connection).

15. The dropping of the verb is the absence of the verb. Dropping of the case-endings again is the absence of cases begin-

ning with the subject. Lack of euphonic combination is the deficiency of the same.

16. It is twofold: deficient euphonic combination or repugnant. The repugnance of euphonic combination (arises) from difficulty in reading or from the appearance of a different sense.

17-18. The continued repetition of an expression is Tautology. It is also twofold: repetition of sense and repetition of word. The repetition of sense is also twofold: by making use of a chosen word and by means of a different word. In the repetition of a word, a word is repeated and not the sense.

19-21. The confused connection (is) improper connection that arises from the intervention (of a word). It is, indeed, threefold—arising from the implication of a different connection, from the occurrence of a different connection and in the absence of both of them, from internal intervention. Each one of these is, again, twofold by means of the intervention of a word or a sentence. Of the word and the sentence, the meaning[1] is what is expressed, because it is intended to be conveyed. The expressed is divided into two, viz. already-developed or yet-to-be-developed.

22-23. The incapability of the cause is the state of causing obstacle to the intended. (It occurs in the following forms): inconclusiveness, contrariety, absence of invariable concomitance, being liable for a valid opposite argument, union of untimely reason, non-existence in the subject, non-existence in similar instance and existence in contrary instance.

24. The eleven kinds of meaninglessness do not become painful to those who are competent in poetry. They do not become defects in difficult compositions.

25. Obscurity of meaning does not make the knowers of defects in difficult compositions feel distress. Vulgarity does not annoy by being admitted by people (in general) and in technical works.

26. There is no blemish in the dropping of the verb because (the ellipsis) of the verb could be supplied. The dropping of

1. The correct reading is *vācyamartho*.

the case (becomes possible) when the case is supplied by means of implication.

27. Non-occurrence of euphonic combination does not affect in the (case of a) *pragṛhya*[1] (vowel). Absence of disagreeable euphonic combination that arises from difficulty in reading does not become unpleasant in harsh utterances and the like.

28-29a. The repetition of a word and confused connection are good in alliteration. It is not a defect in understanding the sense. It is also not tarnished by (the defects) such as the inversion of order and the like of the case ending, number and gender. There is no distress for the wise in these.

29b. There is difference in number between the standard of comparison and the object of comparison there.

30-33. The right practice of the poets is glorified as the (poetic) convention, where there is (comparison) of many with one and many with many, which is good. It is twofold: general and particular, similar to excellence. That which is well known from the absence of dispute among famous knowers of established truth is considered as the general convention of poets. According as all the knowers of truth or only a few agree faultlessly, the general is twofold. The other (namely, the particular), arises from defective doctrine, such as the error of some people.

34-35a. Some sage has the knowledge of reasoning. Some (has) transitory (consciousness) of the created beings. Some (has) self-manifestation[2] of knowledge. Similarly, there is grossness of known objects and uncertainty of words for the Arhats (Jains).

35b-36a. The Śaivas (devotees of Śiva), Vaiṣṇavas (devotees of Viṣṇu), Sauras (devotees of Sun god), who know the established truth, opine that Brahman is the cause of the world. (The cause is associated) with Pradhāna (Primordial) for the Sāṅkhyas.[3]

36b-40. It is said to be the particular, in this world of speech, that people moving together and perceiving mutually,

1. That which is not governed by the rules of *sandhi* or euphony and is permitted to be written and pronounced separately.

2. The reading *svaprakāśatā* seems to be better.

3. The followers of the Sāṅkhya philosophy, promulgated by Sage Kapila.

fasten upon. This being divided, is also known as twofold, according as being accepted as unreal and being non-accepted as real. That which gets affected by the means of knowledge such as perception and the like, is known as the unreal. That is to be accepted by the poet as the manifestation of knowledge. That alone which accomplishes an action with purpose, is (taken to be) the highest truth, out of ignorance. Brahman alone is the real, the highest truth, from knowledge. (Lord) Viṣṇu is the cause of creation and the like. He is embodied of words and embellishments. Knowledge is Parā (superior) and Aparā (inferior). One is released from birth by knowing it.

CHAPTER THREE HUNDRED AND FORTYEIGHT

List of mono-syllabic words

Fire-god said:

1-2. I shall describe the mono-syllabic (words) ending with the letters (of the alphabet). (The letter) "*a*" (denotes) (lord) Viṣṇu and negation. '*Ā*' (means) Brahmā, a sentence as well as a boundary. '*Ā*', when used as an interjection would also be (an expression of) anger and affliction. '*I*' (signifies) (God of) love. '*Ī*' (denotes) Rati (the wife of God of love) and Lakṣmī (Goddess of wealth and consort of Lord Viṣṇu). '*U*' (signifies) (lord) Śiva (and) '*Ū*', the demons and others.

3. '*Ṛ*' (denotes) a word and '*ṝ*', (the deity) Aditi (the mother of Āditya). (The letters) *ḷ* and *ḹ* (respectively) (denote) Diti (the mother of the demons) and Guha (son of Śiva and Pārvatī). '*E*' (denotes) the goddess and '*ai*' would mean Yoginī (female attendant of the Goddess). '*O*' (signifies) Brahmā and '*au*', Maheśvara (Lord Śiva).

4-5. '*Aṁ*' (denotes) the God of love and '*aḥ*' a commendable thing. '*Ka*' (stands for) Brahmā and others (and) '*ku*' contemptible thing. (The letter) '*khaṁ*' signifies void, the senses and a sword. A Gandharva and (lord) Vināyaka (lord of obstacles) (are denoted by the letter) '*gaṁ*'. '*Go*' (signifies) a song

and the singer. '*Gha*' stands for a bell, a small bell and the like and beating. (The letter) '*ṅa*' signifies desire and Bhairava (a terrible form of lord Śiva).

6. '*Ca*' (stands for) the wicked (and) stainless. '*Cha*' (indicates) division and '*ji*', conquering. '*Jaṁ*' (denotes) a song and '*jha*', commendable. (The letter) '*ña*' (signifies) strength and '*ṭaḥ*', singing.

7. '*Ṭha*' (denotes) the orb of Moon, (lord) Śiva and tying. '*Ḍa*' is regarded (as signifying) Rudra, sound and fear. '*Ḍha*' (denotes) a drum and sound.

8. '*Ṇa*' (means) extraction and ascertainment. '*Ta*' (signifies) a thief and the inside of the tail. '*Tha*' (denotes) eating, '*daḥ*', cutting, sustaining and ornamentation.

9. '*Dhaḥ*' (signifies) Brahmā and the *dhuttūra* (flower). '*Na*' (stands for) a collection and correct course of action. '*Pa*' is known (to denote) a garden. *Pha*' is regarded (as signifying) a squall.

10. '*Pha*' (stands for) *phūtkāra* (blowing with the mouth) and fruitlessness. '*Bi*' (denotes) a bird and '*bhaṁ*', the asterism. '*Mā*, would (mean) Goddess of wealth, measure and mother. '*Ya*' (stands for) a sacrifice, traveller and a brave person.

11. (The letter) '*raḥ*' (denotes) Fire (god), strength and Indra. (The letter) '*la*' is said (to denote) the creator. '*Vi*' (signifies) separation and '*Va*', Varuṇa. '*Śaḥ*' (means) lying down and '*śaṁ*', happiness.

12. '*Ṣaḥ*' (denotes) excellence and '*saḥ*', the past. '*Sā*' (means) Lakṣmī (the goddess of fortune) and '*saṁ*' is regarded (as representing) locks of hair. '*Ha*' (denotes) sustenance and Rudra (a form of Śiva). '*Kṣa*' (stands for) the warrior class and regarded as the alphabet (imperishable).

13. (The letter) *kṣo* (denotes) (lord) Nṛsiṁha, Hari and the guardians of the land (and entrance). A sacred formula of one syllable (should be deemed as) the deity (itself whom it represents) and it confers enjoyment and emancipation.

14. The formula (running as) '*kṣaum* obeisance to Hayaśiras[1]' confers all knowledge. The letter '*a*' and the other letters

1. The horse-headed form assumed by Lord Viṣṇu to rescue the *Vedas*.

(described above are also) formulae. (They are known as) *mātṛkāmantras* and are excellent.

15-16. These (deities of the *mātṛkāmantras*) and the nine Durgās—Bhagavatī, Kātyāyanī, Kauśikī, Caṇḍikā, Pracaṇḍā, Suranāyikā, Ugrā, Pārvatī and Durgā. *Oṁ*, we may know (the Goddess) Caṇḍikā, let us meditate on the goddess and may (Goddess) Durgā lead our mind to that. Then the worship should be done in the proper way together with the six accessories. The *gaṇa* should be an aspirate.

17-18. Then (the goddesses) Ajitā, Aparājitā, Jayā, Vijayā, Kātyāyanī, Bhadrakālī, Maṅgalā, Siddhi and Revatī and the accomplished (deities) Vaṭukas should be worshipped. The nine guardian deities Hetuka, Kāpālika, Ekapāda and Bhīmarūpa (should be worshipped) in the middle.

19-20. *Hrīṁ*! O Durgā ! (2) Protector! Oblations for the sake of perfection of the formula. Then (goddess) Gaurī, Dharma and others and the female energies (such as) Skanda should be worshipped. Prajñā, Jñānā, Kriyā, Vācā, Vāgīśī, Jvālinī, Kāminī, Kāmamālā, the energies of Indra and others should be worshipped.

21-23a. "*Oṁ gaṁ* oblations" (is) the basic formula. "*Gaṁ*, obeisance to Gaṇapati (lord of the *Gaṇas*)" (is) the accessory formula. The six accessory (worship should be done). They are Raktaśukla (red and white), Dantākṣa (having axis like tusk), Paraśūtkaṭa (powerful axe), Samodaka (having the sweet ball cake), Gandhādi (fragrance etc.), and Gandholkāya (to the person having a fragrant stick) in order. The elephant (god), the great lord of the Gaṇas (attendants) and having a magnificent incense stick should be worshipped. Oblation to Kūṣmāṇḍa, to the single-tusked one, to the destroyer of the three cities, to the black-teethed one, to one whose dreadful laughter startles (all), to one having elongated nose and face, to one having the lotus in the tusk, to Megholka, to Dhūmolka, to one having curved trunk, to the lord of obstacles, to the fierce and dreadful one, to one having the gait of the elephant of Indra, one having the serpent-lord (Vāsuki) as a necklace, to one bearing the crescent moon, and the lord of the Gaṇas (attendants). After having worshipped with these formulae ending with oblations and with

(the performance of) the oblations with sesamum, one would get wealth.

23b-24a. The formulae may, in the alternative, consist of the letters beginning with *ka* and with the subtle syllable and ending with obeisance separately having two *ras* and two faces and two eyes.

24b. I shall describe now the grammar that was imparted by Skanda to Kātyāyana.

CHAPTER THREE HUNDRED AND FORTYNINE

The pratyāhāras and fundamental rules in grammar

Skanda said :

1. O Kātyāyana ! I shall describe the essence of grammar that is of the form of perfected words for imparting to the beginners.

2. *Pratyāhāras*[1] etc. are the notations facilitating the function of the treatise, *Aiuṇ ṛḷk, eoṅ, aiauc, hayavaraṭ, laṇ, ñamaṅaṇanam jhabhañ, ghaḍhadhaṣ, jabagaḍadaś, khaphachaṭhathacaṭatav, kapay, śaṣasar, hal* are (the fourteen) *pratyāhāras*. In the enumeration, the consonant at the end is indicatory. The vowel would be (read with) the nasal. The first letter being taking together with the indicative letter at the end, would become the denotative of the letters which occur in between such as *aṇ, eṅ, aṭ, yaṅ, chav, jhaṁ, bhaṣ, ak, ik, aṇ, iṇ, yaṇ,* with the letter *ṇa* coming afterwards. (Similarly we have) *aṁ, yaṁ, ñaṁ, ac, ic, aic, ay, may, jhay, khay, jav, jhav, khav, cav, śav, aś, haś, vaś, jhaś, al, hal, val, ral, jhal* and *al* the *pratyāhāras*.

1. Several letters or affixes are comprehended as one syllable by means of combining the first letter of an aphorism with its final indicatory letter or if several aphorisms are comprehended, the final letter of the last member is combined with the first such as *aṇ* etc. denoting *aiuṇ* etc.

CHAPTER THREE HUNDRED AND FIFTY

The forms of completed euphonic combinations

Skanda said :

1-5. I shall describe the forms of finished combinations[1] (of vowels and consonants). First (I shall describe) the combination of vowels.

daṇḍa	+	agram	=	daṇḍāgram
sā	+	āgatā	=	sāgatā
dadhi	+	idaṁ	=	dadhīdaṁ
nadī	+	īhate	=	nadīhate
madhu	+	udakaṁ	=	madhūdakaṁ
pitṛ	+	ṛṣabha	=	pitṛṣabha

The letter 'ḷ' also becomes similar.

(hotṛ	+	ḷkāra	=	hotṛkāra)
tava	+	idaṁ	=	tavedaṁ
sakala	+	udakaṁ	=	sakalodakaṁ

The following is a half-vowel :

tava	+	lkāra	=	tavalkāra
sā	+	eṣā	=	saiṣā
sā	+	aindrī	=	saindrī
tava	+	odanaṁ	=	tavaudanaṁ
khaṭvā	+	oghaḥ	=	khaṭvaughaḥ are thus formed
vi	+	asudhiḥ	=	vyasudhīḥ
vasu	+	alaṅkṛtaṁ	=	vasvalaṅkṛtaṁ
pitṛ	+	artha	=	pitrartha
	+	upavana	=	pitrarthopavana
nai	+	aka	=	nāyaka
lo	+	aka	=	lāvaka
te	+	iha	=	ta iha, tayiha etc.
te	+	atra	=	te'tra
yaḥ	+	atra	=	yo'tra
jale	+	akajam	=	jale'kajam

1. The text gives only the combined forms. The individual words have also been given here for easy comprehension.

(The following do not undergo any change) :

aho	+	ehi	=	aho ehi
a	+	avehi	=	a avehi
i	+	indrakaṁ	=	i indrakam
u	+	uttiṣṭha	=	u uttiṣṭha
kavī	+	etau	=	kavī etau
vāyu	+	etau	=	vāyu etau
vane	+	ime	=	vane ime
amī	+	ete	=	amī ete
yajñabhūte	+	ehi	=	yajñabhūte ehi
deva	+	imannaya	=	deva imannaya

6-9. I shall describe now the conjunction of the consonants.

vāk	+	yataḥ	=	vagyataḥ
ac	+	ekamātṛkaḥ	=	ajekamātṛkaḥ
ṣaṭ	+	ete	=	ṣaḍete
tat	+	ime	=	tadime
vā	+	ādi	=	vādi (?)
vāk	+	nītiḥ	=	vāṅnītiḥ
ṣaṭ	+	mukha	=	ṣaṇmukha etc.
vāk	+	manasaṁ	=	vāṅmanasaṁ
vāk	+	bhāgādiḥ	=	vāgbhāgādiḥ
vāk	+	ślakṣṇaṁ	=	vākślakṣṇaṁ
tat	+	śarīrakaṁ	=	taccharīrakaṁ
tat	+	lunāti	=	tallunāti
tat	+	caret	=	taccaret
kun	+	āste	=	kuṅṅāste
sugan	+	iha	=	sugaṇṇiha
bhavān	+	caran	=	bhavāṁścaran
bhavān	+	chātro	=	bhavānśchātro
bhavān	+	ṭīkā	=	bhavāṁṣṭīkā
bhavān	+	ṭakaḥ	=	bhavāṁṣṭakaḥ
bhavān	+	tīrtha	=	bhavāṁstīrtha
bhavān	+	stheyān	=	bhavāṁstheyān
bhavān	+	lekhā	=	bhavāṁllekhā
bhavān	+	jayaḥ	=	bhavāñjayaḥ
bhavān	+	śete	=	bhavāṁśchete
bhavān	+	ca śete	=	bhavāñcaśete
bhavān	+	śete	=	bhavāñśete

bhavān + dīnaḥ = bhavāṇḍīnaḥ
tvam + bhartā = tvaṁbhartā
tvaṁ + karisyasi = tvaṅkariṣyasi etc.

The conjunctions of *visarga* are known (as follows):

10-11. kaḥ + chindyāt = kaśchindyāt
kaḥ + caret = kaścaret
kaḥ + taḥ = kaṣṭaḥ
kaḥ + sthaḥ = kaṣṭhaḥ
kaḥ + calet = kaścalet

(In the following cases the *visarga* becomes the *upadhmānīya*):

kaḥ + khanet = kaḥ⌣khanet
kaḥ + karoti = kaḥ⌣karoti sma
kaḥ + paṭhet = kaḥ⌣paṭhet or
kaḥ + phaleta = kaḥ⌣phaleta

(The following may occur in two forms) :

kaḥ + śvaśuraḥ = kaśśvaśuraḥ (or) kaḥ śvasuraḥ
kaḥ + sāvaraḥ = kassāvaraḥ or kaḥ sāvaraḥ

(In the following cases there is no change) :

kaḥ + phaleta = kaḥ phaleta
kaḥ + śayitā = kaḥ śayitā

(The following is an instance of change) :

kaḥ + atra yodhaḥ = ko'tra yodhaḥ

(The *visarga* is dropped in the following cases)

12-13. kaḥ + uttamaḥ = ka uttamaḥ
devāḥ + ete = devā ete
bhoḥ + iha = bho iha
sodarāḥ + yānti = sodarā yānti
bhago + vraja = bhago vraja

(In the following the *visarga* becomes *repha* (r) :

supūḥ+sudūḥ+rātriḥ = supūḥ sudūrātriḥ
vāyuḥ + yāti = vāyuryāti
punaḥ + nahi = punarnahi
punaḥ + eti = punareti

(The *visarga* is dropped in the following cases) :

saḥ	+	yāti+iha	=	sa yātīha
eṣaḥ	+	yāti	=	eṣa yāti
kaḥ	+	īśvaraḥ	=	ka Īśvaraḥ
jyotiḥ	+	rūpaṁ	=	jyotīrūpam

(The following are examples of other kinds of union) :

tava	+	chatram	=	tavacchatram
mlecchadhīḥ+chidraṁ+ā+chidat			=	mlecchadhīśchidramācchidat

CHAPTER THREE HUNDRED AND FIFTYONE

Perfected forms of inflection in the nouns

Skanda said :

1-3. O Kātyāyana ! I shall describe to you the finished forms of inflections. There are two kinds of inflections—*sup* (substantives) and *tiṅ* (verbs). The substantives have seven cases. (The inflections) *su, au, jas* (constitute) the first (case) (Nominative). *Aṁ, au, śas* (are the inflections of) the second (case) (Accusative). *Ṭā, bhyāṁ, bhis* (are the terminations of) the third (case) (Instrumental). *Ṅe, bhyāṁ, bhyas* (constitute) the fourth (case) (Dative). *Ṅasi, bhyāṁ, bhyas* are (the inflections of) the fifth (case) (Ablative). *Ṅas, os, ām* (are the terminations for) the sixth (case) (Genitive). *Ṅi, os, sup* (are for) the seventh (case) (Locative). These would be added after the uninflected substantives.

4. The substantives are twofold—ending in vowels and ending in consonants. Each one of this would again be threefold : masculine, feminine and neuter.

5-7. The models of these are given. Those which are not mentioned here (follow those) on account of their strength. (Those ending in vowels are to be declined as the following examples). Vṛkṣaḥ (tree)[1], Sarvaḥ (all), Pūrvaḥ (former), Prathamaḥ (first), Dvitīyakaḥ (second), Tṛtīyaḥ (third), Khaṇḍapā (protector of a group), Vahniḥ (fire), Sakhā (friend), Patiḥ (husband), Aharpatiḥ (Sun), Paṭuḥ (clever), Grāmaṇī (chief of the village), Indra (the lord of the celestials),

1. The text gives only the nominative singular forms of the substantives in this charpter.

Khalapūḥ (one who sweeps), Mitrabhūḥ (being a friend), Svabhūḥ (an epithet of Brahmā), Suśrīḥ (good fortune), Sudhīḥ (a wiseman), Pitā (father), Bhrātā (brother), Nā (a man), Kartā (doer), Kroṣṭu (a jackal), Naptṛ (grandson), Surā (intoxicating drink), Rā (Rai means wealth), Gauḥ (cow), Dyauḥ (heaven), Glauḥ (Moon) (are) examples for the masculine (nouns) ending in vowels.

8-12a. (Examples for substantives ending with the consonants) : Suvāk (good expression or speech), Tvak (skin), Pṛṣat (a drop of water or any other liquid), Samrāṭ (a paramount sovereign), Janmabhāk (one who has obtained birth), Surāṭ (a good sovereign), Āpaḥ (water), Marut (Wind), Bhavan (becoming), Dīpyan (shining), Bhavān (you) (polite form), Maghavān (Indra) (prosperous), Piban (drinking), Bhagavān (fortunate, hence denotes the lord), Aghavān (a sinner), Arvān (a horse), Vahnimat (possessing fire), Sarvavit (knower of all things), Supṛt (a good army), Susīmā (good boundary), Kuṇḍī (Kuṇḍin denotes Śiva, holding a bowl), Rājā (king), Śvā (horse), Yuvā (youth), Maghavā (Indra), Pūṣā (Sun), Sukarmā (doer of good deeds), Yajvā (sacrificer), Suvarmā (good armour), Sudharmaṇā (council of gods, court-hall of Indra), Aryamā (Sun), Vṛtrahā (Indra, killer of Vṛtra), Panthāḥ (path), Sukakud (good summit) etc. and Pañca (five), Praśān (one who is tranquil), Sutān (one who spreads well), Pañca (five) etc., Sugauḥ (good cow), Surāḥ (one who is wealthy) and Supūḥ (good city), Candramāḥ (Moon), Suvacāḥ (good speech), Śreyān (excellent), Vidvān (learned), and Uśanas (the preceptor of the demons), Pecivān (one who has cooked), Gauḥ (cow), Anaḍvān (an ox), Godhuṅ (one who milks a cow), Mitradruh (one who is treacherous to a friend), Śvaliṭ (one who licks like a dog).

12b-19. (Substantives) in the feminine (are): Jāyā (wife), Jarā (old age), Bālā (young girl), Eḍakā (a ewe), Vṛddhā (old woman), Kṣatriyā (a woman of the Kṣatriya class), Bahurājā (land having many rulers), Bahudāmā (having many garlands) and Bālikā (an young girl), Māyā (illusion), Kaumudagandhā (smelling like a lily), Sarvā (all), Pūrvā (the preceding one) and Anyā (someone else), Dvitīyā (second one), Tṛtīyā (third one), Buddhi (intellect), Strī (woman), Śrī (Lakṣmī, goddess

of wealth), Nadī (river), Sudhīḥ (wise), Bhavantī (one who becomes), Dīvyantī (one who shines), Bhātī (one who appears), Bhāntī (one who shines), and Yāntī (one who goes), Śṛṅvatī (one who hears), Tudatī (tormenting), Kartrī (doer), Tudantī (tormenting), Kurvatī (one who is doing), Mahī (earth), Rudhantī (one who is obstructing), Krīḍatī (one who is playing), Dāntī (one who is restrained), Pālayantī (one who is protecting), and Surāṇī (a celestial woman), Gaurī (having white complexion, denotes consort of Śiva), Putravatī (one who is having a son), Nauḥ (ship or boat), Vadhūḥ (bride), Devatā (deity) and Bhūḥ (earth). Tisra (three) and Dve (two) (both denoting feminine), Kati (how many), Varṣābhūḥ (a female frog), Svasā (sister), Mātā (mother), Varā (excellent), Gauḥ (cow), Nauḥ (ship or boat), Vāk (speech), Tvak (skin), Prācī (east), Avācī (south), Tiraścī (the female of an animal or bird), Samīcī (a doe), Udīcī (north), Śarat (autumn), Vidyut (lightning), Sarit (river), Yoṣit (lady in separation), Agnivit (knower of fire), Sampat (wealth), Dṛṣat (stone), Yā (who), Eṣā (this), Vedavit (knower of the Veda), Saṁvit (knowledge), Bahvī (many), Rājñī (queen), Tvayā (by you), Mayā (be me), Sīmā (boundary), Pañca (five) etc., Rājī (line or row), Dhūḥ (shaking), Pūḥ (purifying), Diśā (direction), Girā (speech), Catasraḥ (four), Viduṣī (learned person), Kā (who), Iyaṁ (this), Dik (direction), Dṛk (look), Tādṛśī (that kind). These are chief among (the substantives belonging to) the feminine gender. (I shall describe) the chief among (the substantives belonging to) the neuter.

20-22a. Kuṇḍaṁ (a bowl or pit), Sarvaṁ (all), Somapaṁ Dadhi (curd), Vāri (water), Khalapū (that which sweeps), Madhu (honey), Trapu (tin), Bhartṛ, Atibhartṛ, Payaḥ (milk), Puraḥ (city), Prāk (east), Pratyak (?) (backwards), Tiryak (across), Udak (above or nothward), Jagat (world), Jāgrat (awakening state), Śakṛt (excrement), Susampat (good wealth), Sudaṇḍī (good stick), Ahaḥ (day), Kiṁ (what), Idaṁ (this), Ṣaṭ (six), Sarpiḥ (clarified butter), Śreyaḥ (fortune), Catvāri (four), Adaḥ (that thing). Others are similar to these.

22b-28a. (The inflections of) the first case (Nominative) etc. would come after these uninflected forms. A form of a word which is neither a verbal root (*dhātu*), nor an affix (*pratyaya*) is a nominal base (*prātipadika*). The first case from the nominal

base is employed to denote the subject. The first case (is also employed) in addressing when the agent and the object are mentioned. That which is done (by the agent) is the object (*karma*). Second case (Accusative) is used in the object. That by which something is done is the instrument (*karaṇa*). One who does is the agent (*kartā*). When the object is not specified to be the agent through the verbal affix or suffixes of the kṛt and taddhita type, the third case (Instrumental) is used in (denoting) the instrument and the agent. The fourth case is employed in *sampradāna* (to be given). It is said to be *sampradāna* in which the desire to give is indicated. *Apādāna*, is that from which something moves away or taken away. The fifth case (Ablative) is used (to denote) *apādāna*. The sixth case (Genitive) (is used to denote) one's ownership. The term *adhikaraṇa* is used in the sense of the base (*ādhāra*). The seventh case (Locative) (is used) therein.

28b-29a. Singular is used to denote a single thing. Dual comes in the sense of two things. Plural would occur in the (sense of) many. I shall describe the finished forms (now).

29b-32a. (The following are examples for the Nominative): Vṛkṣaḥ (tree), Sūryaḥ (Sun), Ambuvāhaḥ (cloud), Arkaḥ (Sun). The following are the examples for the Vocative): *He* Ravi (O Sun!), *He* Dvijātayas (O twiceborns!), Viprau (O Brahmins!). (Then the example for the Accusative): Gajān (the elephants). (Then the examples for the Instrumental): Mahendreṇa (by Mahendra, the lord of the celestials), Yamābhyām (by two Yamas—by the twins), Analaiḥ kṛtam (done by Anala, fire plural). Rāmāya (for Rāma), Munivaryābhyām (for the two excellent sages), Kebhyaḥ (for whom, plural) (are examples for the Dative). Dharmāt (from Dharma), Harau ratiḥ[1] (?), Śarābhyāṁ (from the two arrows), Pustakebhyaḥ (from the books) (are illustrations for the Ablative). Arthasya (of the sense), Īśvarayoḥ (of the two lords), Gatiḥ bālānāṁ (the fate of children) (are for the Genitive). Sajjane prītiḥ (pleased in good people), Haṁsayoḥ(in the two haṁsas), Kamaleṣu (in the lotuses) (are examples for the Locative). In the same way, the words

1. The reading is obviously wrong.

Kāma (God of love), Maheśa (the great lord) and other (words) should be known like (the word) Vṛkṣa (tree).

32b-36a. Sarve (all), Viśve (all or entire or whole), Sarvasmai (for all), Sarvasmāt (from all) and Katara (who or which of two) are regarded (as similar). Sarveṣām (of all), Svam (one's self), Viśvasmin (in the whole). The other forms are like (the word) Vṛkṣa (tree). Similarly Ubhaya (both), Katara (who or which of the two), Katama (who or which of many), Anyatara (one of two) etc. (should be known). Pūrve (all the former), Pūrvāḥ (all the former, feminine), Pūrvasmai (for the former), Pūrvasmāt (from the former), Pūrve (in the former), Pūrvasmin (in the former). The other forms are like that of Sarva. Para (superior), Avara (inferior) as well as Dakṣiṇa (south), Uttara (north), Antara (in between), Aparāḥ (others), Adharaḥ (below) (are to be known) in the same way. Nemāḥ (parts), Prathamāḥ (the first ones), Prathame (in the first one) are like the word Arka (Sun). In the same way (we whould have) Caramāḥ (last), Alpa (little), Ardha (half) and the Nema (part) and others.

36b-41a. Dvitīyasmai (or) Dvitīyāya (for the second), Dvitīyasmāt (or) Dvitīyakāt (from the second), Dvitīyasmin (or) Dvitīye (in the second) and Tṛtīya (third) like (the word) Arka (Sun). Somapāḥ (a drinker of Soma) and Somapau (two drinkers of Soma) should be known. Go to Somapāḥ (drinkers of Soma) (or) Somapāṁ (a drinker of Soma). Kīlālapau (two drinkers of a heavenly drink similar to nectar) and Somapaḥ (drinker of Soma), Somapāḥ (drinkers of Soma), Somape dada (give to a drinker of Soma), Somapābhyāṁ (to two drinkers of Soma), Somapābhyaḥ (to many drinkers of Soma), Somapaḥ (drinker of Soma), Somapau (two drinkers of Soma) (belong to) a group. (The words) such as Kīlālapāḥ (drinkers of a celestial drink) would be similar. Kaviḥ (poet), Agniḥ (fire) and Arayaḥ (enemies), He kave ! (O poet !), Kaviṁ (the poet, accusative), Agnī (two fires, accusative), Tān Harīn (those Hari-s), Sātyakinā hṛtaṁ (taken by Sātyaki), Ravibhyāṁ (by two Suns), Ravibhiḥ (by the Suns), Dehi vahnaye yaḥ samāgataḥ (Give to Fire who has come), Agneḥ (of fire), Agnyoḥ (of two fires), Agnīnāṁ (of many fires), Kavau (in the poet), Kavyoḥ (in the two poets) and Kaviṣu (in many poets) (are examples for words ending in 'i'). Similarly Susṛtiḥ (good path), Abhrāntiḥ (not an error),

Sukīrtiḥ (good fame) and Sudhṛtiḥ (firmness) (are to be declined).

41b-43a. (Some more examples for words ending in 'i'): Sakhā (a friend), Sakhāyau (two friends), Sakhāyaḥ (many friends). 'He sakhe ! vraja satpatiṁ' (O Friend ! go to a good master), Sakhāyaṁ (the friend), Sakhāyau (the two friends), Sakhīn (the friends) (are accusative forms). Sakhyā gataḥ (gone with the friend). Dada sakhye (give to the friend). Sakhyuḥ (from a friend), Sakhyuḥ (of the friend), Sakhyoḥ (of the two friends). That rest (are formed like) the forms of Kavi (poet). Patyā (by the master), Patye (for the master), Patyuḥ (from the master), Patyuḥ (of the master), Patyoḥ (of the two masters) are like (the word) Agni (fire).

43b. Dvau (two), Dvau (the two), Dvābhyām (by the two), Dvābhyām (for the two), Dvayoḥ (from the two) and Dvayoḥ (of the two) are in the sense of dual.

44. Trayaḥ (three), Trīn (the three), Tribhiḥ (by the three), Tribhyaḥ (for the three), Trayāṇāṁ (of the three) and Triṣu (in the three) (are) in order. Kati (how many) and Katī (how many). The other plural forms are like Kavi (poet) (in the plural).

45. (The word Nī, leader is declined as follows): Nīḥ (a leader), Niyau (two leaders) and Niyaḥ (many leaders). He nīḥ (O leader !), Niyam (one leader), Niyau (two leaders), Niyaḥ (many leaders). Niyā (by a leader), Nībhyāṁ (by two leaders), Nibhiḥ (by many leaders). Niye (for a leader), Nībhyaḥ (for many leaders). Niyāṁ (of many leaders), Niyi (in a leader) and Niyoḥ (in two leaders).

46-48a. Suśrīḥ (good fortune), Sudhīḥ (good intellect) etc. Grāmaṇīḥ (a leader), pūjayeddhariṁ (should worship Hari). Grāmaṇyau (the two chiefs), Grāmaṇyaḥ (the many chiefs), Gramaṇyaṁ (the chief, accusative), Grāmaṇyā (by the chief), Grāmaṇibhiḥ (by many chiefs), Grāmaṇyaḥ (of a chief), Grāmaṇyāṁ (in a chief). Words beginning with Senānī (leader of an army) are similarly (declined). Subhūḥ (good land) and Sabhuvau (two good lands). Svayambhuvaḥ (self-born), Svayambhuvaṁ (self-born, accusative), Svayambhuvā (by the self-born), Svayambhuvi (in the self-born). Pratibhuvaḥ (bail or surety) etc. (should be formed) similarly.

48b-49. Khalapūḥ (that which sweeps), Khalapvau (the two which sweep), Śreṣṭhau (that are excellent), Khalapvaṁ (that which sweeps, accusative), and Khalapvi (in a sweeper). (The words) beginning with Śarapūḥ would be in the same way. Kroṣṭhā (a jackal) and Kroṣṭhāraḥ (many jackals), Kroṣṭhūn (the jackals, accusative plural), Kroṣṭhunā or Kroṣṭhrā (by a jackal), Kroṣṭhūnāṁ (of the jackals), Kroṣṭhari (in a jackal) are said to be (formed) thus.

50-52a. Pitā (father), Pitarau (two fathers), Pitaraḥ (many fathers), He pitaḥ (O Father !), Pitarau śubhau (O Auspicious fathers!), Pitṝn (the fathers, accusative), Pituḥ (from the father), Pituḥ (of the father), Pitroḥ (of the two fathers), Pitṝṇāṁ (of many fathers), Pitari (in the father) are formed) thus. In the same way Bhrātā (a brother), Jāmātṛ (son-in-law) and others (words) (are formed). Then Nṝṇāṁ or Nṛṇāṁ (of the men). Kartā (doer), Kartārau (two doers), Kartṝn (many doers, accusative), Kartṛṇāṁ (of many doers) and Kartari (in a doer) are thus (formed). Udgātā (a singer of Vehic hymn), Svasā (sister), Naptṛ (grandson) are known to be like (the word) Pitṛ (father).

52b. Surāḥ (good fortune), Surāyau (dual), Surāyaḥ (plural), Surāyaṁ (accusative), and Surāyi (locative).

53. Gauḥ (a cow), Gāvau (two cows), Gāṁ (accusative), Gāḥ (accusative, plural), Gavā (instrumental), Goḥ (genitive), Gavoḥ (genitive, dual), Gavāṁ (genitive, plural) and Gavi (in a cow). In the same way Dyauḥ (heaven) and Glauḥ (Moon)and the chief masculine words ending in vowels.

54-57a. Suvāk (good speech), Suvācī (nominative dual), Suvācā (instrumental), Suvāgbhyāṁ (instrumental, dual), Suvākṣu (locative, plural). Similarly the directions beginning with (east). Prāṅ (east), Prāñcī (nominative neuter dual), Prāñcaṁ (to the east) bho vraja (you go). Prāgbhyām (instrumental, dual), Prāgbhiḥ (instrumental, plural), Prācāṁ (genitive), Prācī (locative, singular), Prāṅsu and Prāṅkṣu (locative, plural). In the same way Udaṅ or Udīcī (north), Samyaṅ (well), Pratyak (western), Samīcī (a doe), Tiryaṅ (that which moves horizontally), Tiraśca[1], Sadhryaṅ (a companion, especially

1. Seems to be Tiraści, denoting a female of any animal.

husband), Viṣvadryaṅ (all-pervading) are known to be like the former. Adadṛyāṅ, Adamuyaṅ, Amumuyaṅ (all meaning going to that) etc. are similar. Adadryoñc (one who has gone to that direction) and Amudrīcaḥ (one who has gone to that direction) and Adadryābhyāṁ are as before.

57b-59a. Tattvatṛṭ (desirous of truth) (nominative), Tattvatṛṣau (dual), Tattvatṛṅbhyāṁ (with men desirous of Truth) samāgataḥ (one has come together), Tattvatṛṣi (in one desirous of truth), Tattvatṛṭsu (among those desirous of truth). In the same way Kāṣṭha (wood), Taḍa (?) etc. (are formed). Bhiṣak (a physician), Bhiṣagbhyāṁ (by two physicians), Bhiṣaji (locative). (The words) such as Jannabhāk (are) then (similarly declined). Marut (wind), Marudbhyāṁ (by two winds), Maruti (in the wind). In the same way (we have) Śatrujit (conqueror of an enemy) etc.

59b-61. Bhavān (you, polite form), Bhavantau (dual), Bhavatāṁ (of you, plural), Bhavan (vocative), Bhavati (in you). Mahān (great), Mahāntau (dual), Mahatāṁ (of great people), Bhagavat (fortunate) etc. In the same way Maghavan (Indra), Maghavantau (dual). Agnicit (one who has kept the sacred fire), Agniciti (locative), Agnicitsu (locative, plural). In the same way Anyat (another), Vedavit (one who knows the scriptures), Tattvavit (knower of truth) etc. (We will have) Vedavidāṁ (in locative singular). In the same way Anyat (some other person). One who knows all is Sarvavit.

62-64. (The word Rājan is declined thus): Rājā (king), Rājānau (dual), Rājñaḥ (genitive), Rājñi or Rājani (locative), Rājan (vocative). Yajvā (a performer of a sacrifice), Yajvānaḥ (plural) are similar. Karī (an elephant), Daṇḍī (one who holds a stick), Daṇḍinau (dual), Panthāḥ (path), Panthānau (dual), Pathaḥ (plural), Pathibhyāṁ (instrumental, dual) and Pathi (locative) (will be) similar. Manthā (that which churns), Ṛbhukṣāḥ (nominative plural) (Ṛbhukṣaḥ means Indra) and Pathya (wholesome food) etc. (should be known). Pañca (five), Pañca (accusative), Pañcabhiḥ (instrumental). Pratān (one who spreads well), Pratānau (dual), Pratānbhyāṁ (instrumental, dual), He Pratān (vocative) and Suśarmaṇaḥ (vocative, those who are happy). (The following is always plural): Āpaḥ (water) (nominative), Apaḥ (accusative), Adbhiḥ (instrumental). In

the same way Prasân (one who is tranquil) and Praśâni (locative) also.

65-67. Kaḥ (who), Kena (by whom) like Sarva (all). Keṣu (among whom), Ayaṁ (this), Ime (dual), Imān (accusative plural), Anena (by this), Ābhyāṁ (instrumental, dual), Ebhiḥ (instrumental, plural), Asmai (dative. singular), Ebhyaḥ (dative plural), Svaṁ (one's own), Asya (genitive), Anayoḥ (genitive, dual), Eṣāṁ (genitive, plural) and Eṣu (locative, plural) would be (formed). Catvāraḥ (four), Caturaḥ (accusative), Caturṇāṁ (genitive), Caturṣu (locative). Sugīḥ (good speech), Sugīrṣu (locative, plural), Sudyauḥ (good day), Sudivau (dual), Sudyubhyam (instrumental dual). Viṭ (merchant), Viśau (dual), Viṭsu (locative, plural). Yādṛśaḥ (ablative, singular, from which kind of a thing), Yādṛgbhyāṁ (ablative, dual) Viḍbhyāṁ (dual in the third, fourth and fifth cases). Ṣaṭ (six), Ṣaṭ (accusative) Ṣaṇṇāṁ (genitive plural), Ṣaṭsu (locative, plural).

68-70a. Suvacāḥ (eloquent), Suvacasā (instrumental), Suvacobhyāṁ (instrumental, dual), He Suvaco (vocative), He Uśanan (Uśanas denotes the preceptor of the demons) (vocative), Uśanā (instrumental), Uśanasi (locative), Purudaṅśā (a goose), Añchā (a stupid person), He Vidvan (O Learned man !), Vidvān (nominative) Viduṣe namaḥ (obeisance to the learned, dative), Vidvadbhyāṁ (instrumental, dative and ablative, dual), Vidvatsu (locative, plural). Babhūvivān (one that has become). (We have) in the same way, Pecivān (one that cooks), Śreyān (excellent), Śreyāṁsau (nominative, dual), Śreyasaḥ (accusative, plural).

70b-73. The following are the forms of Adas (that) : Asau, Amū, Amī(nominative, singular,dual and plural), Amum and Amūn (accusative singular and plural), Amunā, Amībhiḥ (instrumental singular and plural), Amuṣmai (dative), Amuṣmāt (ablative), Amuṣya, Amuyoḥ, Amīṣāṁ (genitive singular, dual and plural) and Amuṣmin (locative). Similarly (we have) (the forms of Godhuk, one who milks the cow): A person has come with one who milks the cow. Godhukṣu (locative plural). Thus (we have) other (forms). Mitradruhaḥ (one who is treacherous to a friend), Mitradrugbhyāṁ (dual instrumental), Mitradrugbhiḥ (plural) and Cittadruhaḥ (inimic to the mind)

etc. Svaliṭ (one who licks himself), Svaliḍbhyāṁ (instrumental dual), Svalihi (locative). Anaḍvān (nominative of Anaḍuh, a bull), Anaḍutsu (locative plural). These are (the words) ending in the vowels and consonants in the masculine. I shall describe (now) those in the feminine.

CHAPTER THREE HUNDRED AND FIFTYTWO

Narration of the finished forms of the substantives in the feminine

Skanda said :

1-2. (The following are the forms of feminine nouns ending in *ā*) : Ramā (Lakṣmī, consort of Viṣṇu), Rame, Ramāḥ (the three forms in the nominative) are auspicious. Ramāṁ, Rame, Ramāḥ (the three forms in the accusative), Ramayā, Ramābhyāṁ, Ramābhiḥ (tht three forms in the instrumental) (by Ramā) it was made imperishable. Ramāyai, Ramābhyāṁ (are the singular, dual dative). Ramāyāḥ, Ramayoḥ, Ramāṇāṁ (are the three forms in the genitive). Ramāyāṁ and Ramāsu (are the singular and plural forms of the locative). Kalā (fine arts) is similar.

3-4. (The following are also feminine) : Jarā (old age), Jarasau or Jare, Jarasaḥ or Jarāḥ (are the forms in the nominative). Jarāṁ or Jarasaṁ (is the form in the accusative singular), Jarāsu (is the locative plural). Similarly (we have) Sarvā and Sarve (all) (in the nominative singular and dual). Sarvasyā (instrumental), give Sarvasyai (dative) (to all). Sarvasyāḥ (ablative), Sarvasyāḥ (and) Sarvayoḥ (genitive singular and dual). The other forms are like that of Rāma. (The following are always plural) : Dve (two in the nominative), Dve (in the accusative) and Tisraḥ (three in the nominative) and Tisṛṇāṁ (in the genitive).

5-8. (The following are examples of substantives of the feminine ending in '*i*') : Buddhiḥ (intellect) (nominative), Buddhyā (instrumental), Buddhaya (dative) and Buddheḥ (abla-

tive and genitive). (The vocative form of Mati, mind, is) He mate. (The word Muni) will have (the forms) like that of Kavi (poet) : Munīnāṁ (genitive) (of the sages). (The following are the forms of the substantives of the feminine ending in *i*) : Nadiḥ, Nadyau (singular and dual in the nominative). Nadīṁ, Nadīḥ (are the singular and plural in the accusative). Nadyā, Nadībhiḥ (are the singular and plural in the instrumental). Nadyai (is dative singular). Nadyāṁ and Nadīṣu (are the locative singular and plural). Similarly (we have the forms of) Kumārī (a young girl), Jṛmbhaṇī (yawn) etc. Śrīḥ (fortune), Śriyau, Śriyaḥ (are the three forms in the nominative). Śriyā (instrumental), Śriyai and Śriye (dative) (are the other forms). The following are the forms of the word Strī (woman) : Strīṁ and Striyaṁ (in the nominative singular) and Strīḥ or Striyaḥ (in the plural), Striyā (instrumental), Striyai (dative), Striyāḥ and Strīṇāṁ (singular and plural in the genitive) and Striyām (locative singular). (Similarly) Grāmaṇyā (locative singular). (The forms of words ending in '*u*' are) : Dhenvā (by a cow) and Dhenave (dative). (The following are examples for those ending in *ū*) : Jambū (the rose apple), Jambvau (nominative singular and plural), Jambuḥ (accusative singular), Drink the fruits of the Jambu (genitive). Varṣābhvau (is the nominative dual of Varṣābhū, a female frog) and Punarbhavau (nominative dual of Punarbhū, a widow remarried). Mātṝḥ (is the accusative plural of Mātṛ, mother ending in *ṛ*). Gauḥ (cow), Nauḥ (boat) (are examples of words ending in *O*).

9-10. (Now we have examples for words ending in consonants) : Vāk (speech) (nominative), Vācā, Vāgbhiḥ (instrumental singular and plural) and Vākṣu (locative plural) and Sragbhyāṁ (instrumental dual) and Sraji, Srajoḥ (locative singular and dual) (for the word Srak (garland). (The forms of the word Vidvat, learned, are) Vidvadbhyāṁ (dual in the instrumental, dative and ablative) and Vidvatsu (locative plural). (The following words ending in *t* take *ī*—ending) : Bhavatī (respect form), Bhavantī (one who is becoming), Dīvyantī (shining) Bhātī (shining), Bhāntī (appearing), Tudantī (inflicting pain), Tudatī, Rudatī (crying), Rundhatī (obstructing), the Goddess Gṛhyatī (who is seizing or holding) and Corayantī (one that is stealing).

11-12a. (The following are other examples of nouns ending in *t*) : Dṛṣat (stone), Dṛsadbhyāṁ (instrumental, dative and ablative dual), Dṛṣadi (locative) are the special models. Samit (twig), Samidbhyāṁ (instrumental, dative and ablative dual), Samidhi (locative) (are other examples). (The following are examples for words ending in *n*): Sīmā (boundary) (nominative), Sīmni or Sīmani (locative). Dāmanībhyāṁ (instrumental etc. from the word Dāman meaning a line or streak). Kakudbhyāṁ (from Kakud, summit). Kā (who) (is a pronoun), Iyaṁ (this) (demonstrative pronoun) and Āsu (locative plural, in them).

12b-13. (The forms of the word Gīḥ, speech, are as follows): Gīrbhyāṁ (dual in instrumental, dative and ablative), Girā (instrumental) and Gīrṣu (locative plural). (The following are also feminine nouns) : Subhūh (good land), Supūḥ (good city), Purā (through a city), Puri (in a city). (The following are the forms of dyo, heaven): Dyauḥ, Dyubhyāṁ (dual, instrumental etc.), Divi (locative), Dyuṣu (plural). Tādṛśyā (by that kind) (instrumental). That kind of direction etc. Yādṛśyāṁ (in which kind), Yādṛśī (which kind) are similar. Suvacobhyāṁ (with good words), Suvacaḥsu (locative). Asau (that, nominative), Amūṁ (accusative), Amūḥ (plural), Amūbhiḥ (instrumental plural), Amuyā (instrumental singular) and Amuyoḥ (genitive and locative dual) (are the forms of Adas in the feminine).

CHAPTER THREE HUNDRED AND FIFTYTHREE

The finished forms of substantives in the neuter

Skanda said:

1. (The forms) in the neuter (are as follows) : Kiṁ, Ke, Kāni (the three forms in nominative, meaning what). Kiṁ, Ke, Kāni (are the forms in the accusative). Then (the word) Jalaṁ (water). Sarvaṁ (all) (nominative), Sarve (nominative, dual), Pūrva and other (words), Sīmapaṁ (protecting the boundary) (accusative), Sīmapāni (accusative, plural).

2. (The words ending in '*i*' are as follows) : Grāmaṇi, Grāmaṇinī, Grāmaṇī and Grāmaṇīni (are the forms in the nominative of Grāmaṇi, leader). Vāri, Variṇī, Vārīṇi (in the nominative), Variṇāṁ[1] (in the genitive plural) and Vāriṇi (locative singular) are thus (the forms of Vāri, water).

3. (The word Śuci, pure, has two forms in the dative) : Śucaye and Śucine dehi (give). Similarly (the word Mṛdu, soft, has two forms in the instrumental) : Mṛdune and Mṛdave. (The word Trapu, tin has the forms) : Trapu (nominative), Trapuṇi (locative singular) and Trapūṇāṁ (genitive plural). Khalapūni (nominative plural) and Khalapvi (locative singular, (forms of Khalapū, a sweeper).

4. Kartrā (instrumental), Kartṛṇe or Kartre (dative) (are the forms of Kartṛ, doer). Atirī (nominative) and Atiriṇāṁ (genitive plural) (are the forms Atirīṅ, one who goes beyond). Abhini, Abhininī (are nominative forms of the word denoting performance). Suvacāṁsi (nominative plural) and Suvākṣu (locative plural) (are from Suvāk, good speech).

5. (The relative pronoun) Yad, yat (who), and pronoun Ime (that), Tat (that) (belong to neuter). Karmāṇi (is the plural of Karma, work). Idaṁ, Ime, Imāni (are the forms of Idam, this). Īdṛk (this kind), Adaḥ, Amuni, Amūni (in the nominative), Amunā (in the instrumental) and Amīṣu (in the locative plural) (are the forms of Adas, that).

6-9. (The forms of Asmad, I, are) : Ahaṁ, Āvāṁ, Vayaṁ (nominative), Māṁ, Āvāṁ, Asmān (accusative), Mayā, Āvābhyāṁ, Asmābhiḥ (instrumental) done. Mahyaṁ and Asmabhyam (dative singular and dual), Mat, Āvābhyāṁ, Asmat (ablative). Mama, Āvayoḥ and Asmākaṁ (genitive) ayaṁ putraḥ (This is my, our son). Asmāsu (locative plural). (The forms of Yuṣmad, you, are), : Tvaṁ, Yuvāṁ, Yūyaṁ (nominative) ījire (praise). Tvāṁ, Yuvāṁ, Yusmān (accuative), Tvayā and Yuṣmābhiḥ (instrumentral, singular 'and plural) are stated (to be the forms). Tubhyaṁ, Yuvābhyāṁ, Yuṣmabhyaṁ (dative), Tvat, Yuvābhyāṁ, Yuṣmat (ablative), Tava, Yuvayoḥ, Yuṣmākaṁ (genitive) and Tvayi, Yuṣmāsu (locative, singular and plural). These are the characteristics of the

1. Obviously a mistake for Vāriṇāṁ.

language. (The substantives) ending in vowels and consonants have been described.

CHAPTER THREE HUNDRED AND FIFTYFOUR

The relation between a noun and a verb in a sentence

Skanda said :

1. I shall describe the *kāraka* (the relation that exists between a noun and a verb) together with the significance of the inflection (of nouns). (There) is a village. O Great Arka (Sun) ! I salute (lord) Viṣṇu together with Śrī (His consort) here.

2-4. The agent is said to be fivefold : (1) The agent is independent. The composers of the sacred knowledge are respected. (2) The agent gets to that cause when the agent is the doer. The dull headed breaks up himself. The tree cuts itself. (3) The agent expressed is good. The agent not expressed is low. (An example) for the agent not expressed (is): The dharma is being expounded to the pupil. Listen to me ! (I shall describe) the seven kinds of objects.

5-8a. (The first one is) the desired object such as "An ascetic pays respect to (lord) Hari (Viṣṇu)". (The second one is) the object that is not desired, such as "A person jumps over a serpent repeatedly." "After drinking milk, eat dust" (is an example) for neither desired nor not desired (object of the third kind). (The fourth one consists of) not being told (such as) "The cowherd is milking the cow". (The next one is) the object of the agent such as "Let the preceptor send the disciple to the village". (An example for the sixth variety, namely), the object that is expressed, (is) "Worship is made to (lord) Hari for prosperity". "Make an eulogy to (lord) Hari that yields all (things)" (is an example) for the object that is not expressed, (the seventh variety of object).

8b-9a. The instrument is said to be two kinds—external and internal. A person perceives the form by means of the eye

(in an example for the internal). May a person cut that with a sickle (is an instance of) external.

9b-10. The *sampradāna* (giving) is said to be threefold : (1) *preraka* (sending) a cow to a brahmin, (2) *anumantṛka* (with consent) (such as) "A person gives a servant for the king", (3) *anirākartṛka* (a thing that could not be refused) (such as) "A good person may give flowers to the master."

11. The *apādāna* (that which is being taken away) is said to be twofold : (1) *calaṁ* (moveable) : (A person) has fallen from a running horse and *acalaṁ* (immoveable) : That devotee of Viṣṇu comes from a village.

12-14a. The *adhikaraṇa* (the base) is fourfold : (1) *vyāpaka* (pervading) just as ghee in curd, (2) *aupaśleṣika* (juxtaposition) is said (to be the existence of) oil in sesamum for the sake of God, (3) *vaiṣayika* (pertaining to an object) is known (to be) like the monkey may remain on a house (or) a tree, (and) (4) *sāmipyaka* (proximate) known (to be) like fish in the water and a lion in a forest. (A fifth variety) is known as *aupacārika* (metaphorical) such as the existence of a hamlet on the (river) Ganges.

14b-17. (Now I shall describe the use of different inflections indicating different senses.) The third or the sixth (case) is known (to be used) when (the intention is) not expressed. (Lord) Viṣṇu is worshipped by people, To be gone by him or of him (are examples). The first case (is used) when the agent is expressed. (Accusative is used to denote) object : May a person make obcisance to Hari. The third case (is used to denote) cause (of an action)[1] : May one live for the sake of another. The fourth case is expressive of the purpose for which anything is done[2] : The water (is) for the three. The fifth case (is indicated) by means of (the words) *pari*, *upa* and *āṅ* etc.[3] in combination. Outside the village this God was strong before. (Other examples)[4]. 'To the east of the village', 'without (lord) Viṣṇu (there is) no emancipation' and 'different from Hari'.

18. There would be either third of fifth case with (the

1. cf. *Pa.* II. 3.
2. See Kale, Higher Skt Gr. 827.
3. It should be *pari*, *apa* and *āṅ*. See *Pa.* II. 3. 10.
4. See Kale, ib. 840

words) such as Pṛthak, Vinā etc.[1] : different from the village, without sport (with the word) *śrī* (prosperity) (such as) śriyā (instrumental) and śriyaḥ (ablative).

19. There would be second case when combined with *karmapravacanīyas*.[2] The warriors are inferior to Arjuna (and) near the village are said (to be examples).

20. The fourth case is used with (the particles) *namaḥ* (obeisance), *svāhā* (ablations), *svadhā*, *svasti* (well-being) and *vaṣaṭ* etc.[3] : Obeisance to the lord and Farewell to thee. (The fourth case) of an abstract noun (formed from a root may be used) to express the sense of the infinitive (of the same root).[4]

21. (The object governed by an infinitive mood not actually used but implied is put in the fourth case such as) (He) goes for cooking (in order to cook) (*pākāya*). The third case (is used)when accompanied by (the word) *saha*. The third case (is also employed) to express the cause or motive[5] (or the object or purpose of an action), (to express) some defect in a limb[6] (of the body) or a characteristic attribute[7] (indicative of the existence of a particular state).

22-23a. (The following are illustrations for the use of the third case) : The father went with the son (*saha putreṇa*); blind of one eye (*kāṇo 'kṣṇā*); He is Hari (apparent) from his club (*gadayā*); The servant may stay on account of the wealth (*arthena*). The seventh case (is used (to denote) the time (of action) and becoming. (The following are the examples) : One would get release (from bondage) when (lord) Viṣṇu is propitiated(*viṣṇau nate*). (He) attained Hari in the spring.

23b-24. (We have the sixth or seventh case in the following instances) : Master of men (or) master among men, lord of men, lord of good people, witness of men (or) witness among

---

1. See *Pa* II. 3. 32
2. Prepositions used by themselves and governing nouns are known as *Karmapravacanīyas*. See *Pa*. II. 3.8.
3. See *Pa*. II. 3. 16.
4. See *Pa*. II. 3. 15.
5. See *Pa*. II. 3.
6. Cf. *Pa*. II. 3.20.
7. See *Pa*. II. 3. 21.

men, lord among the cows, born among the cows (or) born of the cows, a heir or son of kings.

25. (When the word *hetu*, cause or object is used in a sentence, that which is the object and the word *hetu* are put in the genitive)[1] : (A person) dwells for the sake of food. A word or object expressing remembrance (is put in the genitive) (such as): Remembers the mother (mātuḥ), the guardian always. (The genitive is used) in the sense of the subject or the object (of the action denoted by the primary nominal bases) : The splitter of water, your action. The genitive (is) not used with past participles (*niṣṭhā*)[2]

CHAPTER THREE HUNDRED AND FIFTYFIVE

Different kinds of compounds

Skanda said :

1. I shall describe the six kinds of compounds. They are again divided into twentyeight kinds. They are twofold being divided as eternal and non-eternal, those which drop (the suffixes) and those which do not drop.

2-3a. (The following are examples of) eternal (compounds): Kumbhakāraḥ (a potter), hemakāraḥ (goldsmith) etc. Rājñaḥ pumān or rājapumān (a person with royal authority). This also is an eternal compound. Kaṣṭaśritaḥ (kaṣṭena śritaḥ) (joined with difficulty) (is an example of) dropping (the suffix). Kaṇṭhekālaḥ etc. (kaṇṭhe+kālaḥ) (black-necked) (are examples) for not dropping (the suffix).

3b-7. Tatpuruṣa (Determinative compound) is of eight kinds. The first one is that where the words when compounded with substantives are placed first. This is the first (variety) of Tatpuruṣa. Pūrvaṁ Kāyasya when (the compound is) dissolved

1. Cf. *Pa*. II. 3. 27.
2. See *Pa*. II. 3. 69.

(becomes) purvakāyaḥ[1] (the upper part of the body), Aparakāyaḥ (lower part of the body), Adharottara-kāyakaḥ (the lower and higher part of the body). Ardhaṁ Kaṇāyāḥ (becomes) Ardhakaṇāḥ (half of a grain). Bhikṣātūryaṁ[2] (begging alms a fourth time)is also of this type(signifying the whole of which they are parts) (optionally placed first). Āpannajīvikaḥ[3] (āpanno jīvikāṁ) is similar (in the second case). Adharāśritaḥ(adharaṁ āśritaḥ—one who has resorted to a lower person). Varṣambhogyaḥ (or) Varṣabhogyaḥ (to be enjoyed for a year). (An instance of compounding) with (nouns in) the third case : Dhānyārthaḥ (Dhānyena arthaḥ) (wealth obtained by means grain). (The noun) would be in the fourth case (when compounded with the word *bali*) : Viṣṇubaliḥ (Viṣṇave baliḥ). Vṛkabhītiḥ[4] (Vṛkāt bhītiḥ, fear from a wolf) (is an example for compounding with a noun in) the fifth case. (An example for) sixth case (is) Rājñaḥ pumān (an officer of a king) (becoming) Rājapumān. Similarly (we have) Vṛkṣaphalaṁ (the fruit of a tree). The seventh case (is used in the following): This one (is) Akṣaśauṇḍa[5] (Akṣeṣu śauṇḍaḥ) (skilled in dice). Ahitaḥ (not beneficial) (is an example) for Negative Tatpuruṣa.

8-12. Karmadhāraya (appositioned compound) is sevenfold[6]. Nīlotpala (*Nīlaṁ ca tad utpalaṁ ca*) etc. are known (to be the examples) for compounding the adjective and the noun it qualifies). (1) The qualifying word is placed first or (2) the word that is qualified is placed afterwards. (Words expressive of the persons or things condemned are placed first) : Vaiyākaraṇakhasūciḥ (a bad grammarian) (an example for first kind). Śītoṣṇaṁ (cold and hot) and Dvipadaṁ (two words) (are examples for the second). (3) Expressive of standard of comparison placed as first member : Śaṅkhapāṇḍara (white as the conch) (*śaṅkhaḥ iva pāṇḍaraḥ*). (4) The standard of comparison

---

1. See *Pa.* II. 2. 1. They are not strictly Genitive Tatpuruṣa. But called by some as Prathamā Tatpuruṣa.
2. See *Pa.* II. 2.3.
3. See *Pa.* II. 1. 24.
4. See Vārttika under *Pa.* II. 1. 37.
5. *Pa.* II. 1. 40.
6. But it is actually six-fold.

placed as the second member : Puruṣavyāghraḥ (a man like a tiger) (puruṣo vyāghraḥ iva). (5) Words of respect placed first: Guṇavṛddhiḥ dissolved as *guṇaḥ iti vṛddhiḥ* (elongation). Suhṛd and Subandhu (are examples). (6) The woıd signifying prominence is placed as the first member (*pāda eva padmaṁ = pādapadmaṁ*). Bahuvrīhi (attributive compound) is sevenfold. (The following are examples) for the Bahuvrīhi having two words : *ārūḍhabhavano naraḥ* (A man who has stepped into a house).

13. These brahmins are about ten (ie., nine or eleven). upadaśāḥ (= daśānāṁ samīpe ye santi te) is (an example of Bahuvrīhi having the) numeral as the second member. (Examples of Bahnvrīhi) having both (the members) as numerals are such as *dvitrā* (two or three), *dvyekatraya* (two or one or three) men.

14. The particle *saha* (may be compounded) when it becomes the first member. The tree has been pulled out together with its root (samūla) (is an example). Those having the characteristic of reciprocity : (a battle in which the warriors fight) seizing each other's hair, (keśākeśī) fighting one another with nail (nakhānakhī).

15. (A Bahuvrīhi compound may be formed) to denote a direction (in between two directions) : *dakṣiṇapūrvā* (the point of direction in between the south and east). A Dvigu (having a number as the first member in a compound) is said to be twofold. It becomes singular (when denoting an aggregate), 'having two peaks' 'having five roots'. It is possible in many ways.

16. A Dvandva (copulative compound) is twofold *itaretarayoga* and *samāhāra* (the members are treated separately, and an aggregete of the things enumerated constituing a complex (idea). (An example for the first is) Rudraviṣṇū (Rudra and Viṣṇu). (An example for the second is) Bherīpaṭaha. (It is always singular.)

17-18. Avyayībhāva (compound consisting of two members, the first of which is, mostly, an indeclinable) is said to be of two kinds. An example for one having a noun as the first member (is): *śākasya mātrā* (very little vegetable) = śākaprati. An example for one with the first member as an indecliable (is) : *upakumbhaṁ* (near a pot) and *uparathyaṁ* (near a chariot). The compounds are

fourfold on account of the prominence (of one member)—that which has the second member prominent and Dvandva, where both (the members) are prominent. Avyayībhāva has the first member prominent and Bahuvrīhi (in which the importance lies) externally.

CHAPTER THREE HUNDRED AND FIFTYSIX

The rules governing the formation of taddhita (secondary nominal bases)

Skanda said :

1-4. I shall describe the three kinds of *taddhita*; the general type (will be formed) by using the following affixes)

lac (*la*)	—	aṁsalaḥ (having muscular shoulders); vatsalaḥ (compassionate).
ilac (*ila*)	—	phenila (foamy); picchila (slippery).
śe (*śa*)	—	lomaśaḥ (hairy, a monkey).
ne (*na*)	—	pāmanah (sulphur)
aṇ (a)	—	prājña (wise), ārcaka (relating to a worshipper).
urac (*ura*)	—	forms dantura (having projecting teeth) from danta (tooth).
ra	—	madhura (sweet); suṣira (for a long time).
		(by adding va) Keśava (having beautiful hair) (is formed) similarly.
ya	—	hiraṇyaṁ (gold)
va	—	Mālava (name of a country)
valaci (*vala*)	—	rajasvalā (menstruous woman)
ini	—	dhanī (rich); karī and hastī (elephant)
ṭikan (*ika*)	—	dhanika (rich)
vin	—	payasvī (milky); māyāvī (magician)
yuyuc (*yus*)	—	Ūrṇāyuḥ (woolen)
5-8. *min* (*mī*)	—	vāgmī (eloquent)
ālac (*āla*)	—	(vācāla)
and		

āṭac	—	vācāka (eloquent)
ina	—	phalinaḥ (fruitful) ; barhiṇaḥ (a peacock) ; kekī (a peacock)
kan	—	vṛndāraka (venerable or beautiful)
āluc	—	śītālu = śītaṁ na sahate (unable to endure cold) ; himālu = himaṁ na sahate (not able to bear snow)

We would have the form *vātula* from *vāta* (by adding) *ulac*. *an* (is used to denote) progeny (such as) Vāsiṣṭha, Kaurava. so'sya vāsakaḥ—Pāñcālaḥ

tatra vāsaḥ —Māthuraḥ

vetti adhīte cāndravyākaraṇam—Cāndrakaḥ

9-12. *Khañ* (ka) priyaṅgūnāṁ kṣetram praiyaṅgavīnakam

iñ (*i*)	—	Dākṣiḥ (the son of Dakṣa) ; Dāśarathiḥ (the son of Daśaratha).
kac	—	Nāṛāyana
phañ	—	Āśvāyanaḥ
yac	—	Gārgyaḥ (son of Garga) ; Vātsyakaḥ (of the family of Vātsya)
ḍhak (*eya*)	—	Vainateya (son of Vinatā, ie., Garuḍa) etc.
erak	—	Cāṭakeraḥ
ḍhak	—	Gandheraka
gha (*iya*)	—	kṣatriya (born in the race of a ruler)
kha (*ina*)	—	kulīnaḥ (born of a good family)
ṇya (*ya*)	—	Kauravya (a descendant of Kuru)
yat	—	mūrdhanya (being in or on the head) ; mukhya (chief) etc.
	—	sugandhiḥ (good fragrance)

13. *itac* (ita) (will be used) for Tāraka group[1] (of words) (in the sense of that is obtained or possessed by) such as 'the sky studded with stars'.

anaṁ (an)	—	kuṇḍodhnī (a cow with a full udder) ; puṣpadhanvan (the god of love) ; sudhanvan (having an excellent bow).

1. See Pā. V.2.36

14. *cuñcup* (*cuñcu*) — vittacuñcuḥ would be used in the sense of one having wealth.
caṇap (*caṇa*) — keśacaṇah (renowned for the hair)
rūpa — paṭarūpa (in the form of a cloth).
15-16 *iyas* — it would be paṭīyān (cleverer)
tarap (*tara*) — akṣatara (fairly proficient in dice); pacatitarāṁ[1] (cooking fairly well)
tamap (*tama*) — aṭatitamāṁ[2] (wandering excellently); mṛdvītamā (much soft).
kalpap (*kalpa*) — Indrakalpaḥ (equal to Indra); ardhakalpakaḥ (equal to half)
deśīya or *deśya* — rājadeśīyaḥ (almost a king)
17. *jātīya* — Paṭujātīya (belonging to an intelligent group)
mātrac (*mātra*) — jānumātraṁ (reaching as far as the knee)
dvayasac (*dvayasa*) — ūrudvayasa (reaching upto the thigh)
dadhnac (*dadhna*) — ūrudadhna (reaching upto the thigh)
18. *tayap* (*taya*) — pañcatayaḥ (fivefold)
ṭhak (*ika*) — dauvārikaḥ (door-keeper)

The general suffixes have been described. (I shall describe now) the secondary affixes known as indeclinables.

19-20. *tasil* (*tas*) — *yataḥ* is formed (in the sense of) from which.

tral is said (to form) *yatra* (where), *tatra* (there), *adhunā* (is used in the sense of) at that time, and *dān* (is used in) *idānīṁ* (now). *Dā* is used (to form) *sarvadā* (always) together with *sarva*. *hil* (hi) forms *tarhi* in the sense of that time and *karhi*, at which time. *Ha* (is used to form) *iha* (in the sense of) now.

21-24a. *thāl* (*thā*) — yathā (when);
tham (*tha*) — kathaṁ (how).

Let one gather in the eastern direction *astāt* (il) for pūrva (śabda).

May the leaders move in the front (purastāt). (The word) *sadya* is said (to be used) (in the sense of) same day. *Ut* (is used) for the previous year and *Parut* for (the year) preceding

1. See *Pa.* V. 4.11
2. See *ibid.*

that *Parāri* is also (used in the same sense). *Aiṣamo* (is used in the sense of) this year derived from the word *samas*). Edyavau and Paredyavi would (denote) the next day. Adya means today. Dye is used in combination as Pūrvedyuḥ and Edyuḥ (the previous day).

24b-27. Let one dwell in the southern direction. Dakṣiṅāt and Dakṣiṇādi (in the southern direction). May one dwell in the northern direction: Uttarāt and Uttarādi (in the northern direction). May one dwell above: Upariṣṭāt. Riṣṭati and Ūrdhvakāt (above) (have similar meaning). By adding suffix *āc* we have dakṣiṇā. By adding *āhi* we have *dakṣiṇāhi* (in the south) *vaset* (may one dwell). *Dha* in *dvidhā* denotes two ways. When *dhyamuñ* is added to eke it becomes ekadhyam (thinking in one form only), Likewise *dhamuñ* is added to *dvi* we have dvaidham (to forms)...[1]

28-30. The particles which are secondary suffixes have been described. (I shall describe) the secondary affixes which are abstract nouns. Paṭor bhāvaḥ = paṭutvaṁ (cleverness) (using) (suffix) *tva*. *Paṭutā* is said (to be by using) *tālic*. By adding *iman* to *pṛthu* (we have) *prathimā* (extension). Saukhyaṁ (happiness) is said to be from *sukha* (by adding) *ṣyañ*. *Steyam* (theft) (is fromed) (by adding) *yat* to *stena* (a thief). The state of being a monkey is *kāpeyaṁ*. *Sainya* (army) and *pathya* (beneficial) are said (to be formed by adding) *yak* (*ya*). *Āśvaṁ* (relating to a horse), *kaumārakaṁ* (relating to boyhood) and *yauvanaṁ* (relating to youth) (are from) *āṇ* (*ā*). *Ācāryakaṁ* relating to the preceptor) (is) from *kan*. The other secondary suffixes are said (to be formed) in the same way.

1. The next two words are not clear.

CHAPTER THREE HUNDRED AND FIFTYSEVEN

The formation of the primary nominal bases by adding primary affixes known as uṇādi, beginning with affix u

Kumāra said :

1-2a. The Uṇādis (a kind of primary nominal affixes) are spoken as *pratyayas* (suffixes) added to roots. (The word) *Kāru* (denoting) an artisan (is formed by adding the suffix) *uṇ*. (The other examples are) *jāyuḥ* (medicine or physician), *māyuḥ* (meaning) bile, *gomāyuḥ* (biles in the cow). These *uṇādis* are widely used in the Āyurveda (Indian system of medicine) terminology.

2b-4a. (The other examples are) *āyuḥ* (life), *svādu* (sweet), *hetu* (cause) etc. *Kiṁśāruḥ* (means) the beard of a corn. *Kṛkavāku* denotes a cock. *Guru* is the master. *Maru* is (a desert). *Śayu* is known as a big serpent. *Saru* is said to be a weapon (sword). *Svaru* (denotes) the thunderbolt. *Trapu* (means) *sīsam*[1]. *Phalgu* is said (to mean) worthless thing.

4b-6. (The following words) are known (to be derived by adding the corresponding suffixes) : *gṛdhraḥ* (vulture) (from) *kran, mandiram* (an abode) and *timiraṁ* (meaning) darkness (from) *kirac, salilaṁ* (meaning) water and *bhaṇḍila* (meaning) auspicious (from) *ilac*. *Budhaḥ* (meaning) a learned person (from) *kvasu*. (The word) *śibira* (denotes) a concealed position. *Otuḥ* (denotes) a cat (from the suffix) *tun*. (The words) *karṇaḥ* (ear), *kāmi* (a lustful person), *gṛhaṁ* (house), *bhūḥ* (earth), *vāstu* (the site of a house) and *jaivātṛkaḥ* (the moon) are known to be *uṇādis* because they denote (objects).

7. (The word) *anaḍvān* (a bull) is from (the root) *vaḥ* (to bear) with *ḍvan*. *Jīva* (life), *arṇava* (ocean) and *auṣadha* (herb) convey genus. (The word) *vahni* (fire) is (by adding the suffix) *ni*, *hariṇaḥ* (meaning) a deer (from *inan*) and *kāmi* (one who is lustful) (denotes) a fit person.

8. *Saṅghāta* (a collection); *varūḍa* (mixed caste), *saraṇḍa* (means) an animal, *eraṇḍa* (is a kind of) tree; *sāma* (chant). *nirbhara* (full).

1. But *trapu* denotes tin and *sīsam*, lead.

9. (The word) *sphāraṁ* would mean (plenty)... (The words) *cira* (denoting) a bark garment belongs to the same category. (The word) *kātara* (means) timid. But *ugra* (means) fierce. *Javasa* (denotes) grass.

10. *Jagat* (signifies) the earth and *kṛśānu*, the lustre of the Sun. *Varvara* (means) curled and *dhūrta* (a wicked person). *Catvaraṁ* (denotes) a junction of four roads.

11. *Civara* (is) the dress of a mendicant. *Āditya* is said to be *Mitra* (the Sun). (The word) *putra* (stands for) a son and *pitā*, for father. (The words) *pṛdāku* (denotes) a tiger and a scorpion. *Garta* (denotes) a hole. *Bharata* (means) an actor. These are the other *uṇādis*.

CHAPTER THREE HUNDRED AND FIFTYEIGHT

The completed forms of the verbs after adding the conjugational signs etc.

Kumāra said:

1. I shall describe the terminations (which are added) to the verbs as well as the substitutes in brief. The verbs occur in three forms such as *bhāve* (impersonal), *karmaṇi* (passive) and *kartari* (active).

2. They are known to be transitive and intransitive in the two *padas* (Ātmanepada and Parasmaipada) in the Active. In the same way the substitutes in the transitive and intransitive.

3. *Laṭ* is the designation for the present tense. *Liṅ* is said to be in the sense of the potential (mood) etc. *Loṭ* (is) for benediction and conditional etc. *Laṅ* (is the designation) for the past not relating to the present day.

4. *Luṅ* (is the name) for the past (Aorist) and *liṭ* for remote past and *luṭ* for immediate (first) future. *Liṅ* (is used) for benediction and *lṛṭ* in the remaining senses. *Lṛṅ* would denote the (second) future.

5. (*Lṛṅ*, conditional) (is used in the sentences) in which the Potential may be used, when the non-performance of action is

implied. The latter nine (are) Ātmanepada (the result of the action accruing to one's self) and the former nine (are) Parasmaipada (the result of the action accruing to another person). *Tip, tas* and *anti* (are the terminations of) the *prathamapuruṣa.*[1]

6-7a. *Sip, thas* and *tha* (are the terminations of) the *madhyamapuruṣa*[2] and *mip, vas* and *mas* (for) the *uttamapuruṣa*[3]. *Ta, ātāṁ* and *anta* (are) the *prathamapurvṣa* (terminations) in the Ātmanepada, *thās, āthāṁ, dhvaṁ* in the *madhyama* and *i, vahi, mahi* in the *uttama* (in the imperfect). *Bhū* (to be) etc. are known to be the roots.

7b-10a. The following are the important roots belonging to the different conjugations[4]. (The roots) *bhū* (to be), *edh* (to prosper), *pac* (to cook), *nand* (to rejoice), *dhvaṁs* (to perish), *śaṁs* (to praise) (belong to the first conjugation). *Pad* (to go) (fourth), *ad* (to eat) (second), *śīṅ* (to lie down, second), *krīḍ* (to buy) (first), *juhoti* (*hū* to offer in a sacrifice) (third), *jahāti* (*hā* to abandon, third), *dadhāti* (*dhā* to bear, third), *dīvyati* (*di* to play or to shine, fourth), *svapiti* (*svap* to sleep, second), *nah* (to tie, fourth), *sunoti* (*su*, to press out juice, fifth), *vas* (to dwell), *tud* (to strike, wound, sixth), *mṛśati* (*mṛś* to touch, sixth), *muñcati* (*muñc* to lose, sixth), *rudh* (to hold up, seventh), *bhuj* (to enjoy, seventh), *tyaj* (to abandon, first), and *tan* (to spread, eighth). (The roots) *man* (to think), *karoti* (*kṛ*, to do), *krīḍati* (*krīḍ*, to play), *vṛṅ* (to choose), *grah* (to seize), *cor* (*cur*, to steal), *pā* (to drink and protect), *ni* (to carry) and *arc* (to worship) are the important in the *śap*[5] and other modifications.

10b-13a. In (the root) *bhū* (by adding *tiṅ*, we would have *saḥ bhavati* (he becomes), *tau bhavataḥ* (they two become) and *te bhavanti* (they all become). (Similarly we have) you become, you two become and you all become and I become, we two become and we all become. (Similarly in the Ātmanepada), the

1. corresponding to the third person.
2. corresponding to the second person.
3. corresponding to the first person.
4. The roots are divinded into ten conjugations known as *bhvādi, adādi, juhotyādi, divādi, svādi, tudādi, rudhādi, tanādi, kryādi* and *curādi.*
5. *śap* is the designation of the termination added to the first conjugation.

family prospers, two prosper and (many) prosper. You grow with intellect, (you two) prosper and you all prosper. We two grow with intellect. We all prosper with devotion to (lord) Hari. (He) cooks etc. are as before.

13b-15. One becomes and one enjoys (are examples) for the impersonal forms. The passive (is formed by adding) *yak*. The desiderative form (of root *bhū* is) *bubhūṣati*. Thus in the causal (one) meditates on the lord. In the frequentative (we have the form) *bobhūyate* (Ātmanepada) or *bobhoti* when *yoṅ* is dropped (is the form) in the Parasmaipada frequentative. *Putrīyati* (treats like a son) on account of desire for children and thus *paṭapaṭāyate* (utters the sound *paṭpaṭ*), *ghaṭayati* (brings about) (are examples) of the desiderative. He causes the figure to be adorned (*bubhūṣayati*) (is the form) in the causal.

16. Bhavet (may become), bhavetāṁ, bhaveyuḥ, bhaveḥ bhavetaṁ, bhaveta, bhaveyaṁ, bhaveva, bhavema are (the forms in the three persons in the singular, dual and plural) in the Potential (mood) (in the Parasmaipada).

17. Edheta, edheyātāṁ, edheran (grow or prosper) with the mind and prosperity, edhetāḥ, edheyāthāṁ, edhedhvaṁ, edheya, edhevahi, edhemahi (are the forms of the Potential moon in the Ātmanepada).

18-19a. Let it be. Bhavatāṁ, bhavantu, bhavatād or bhava, bhavataṁ, bhavata, bhavāni, bhavāva, bhavāma (are the forms) in the Imperative mood. Edhatāṁ (may one prosper), edhetāṁ, edhantāṁ (in the third person), edhai (in the first person singular) (are the forms of Ātmanepada Imperative). Pacāvahai, pacāmahai (are the forms of Ātmanepada Imperative dual and plural from *pac* to cook).

19b-20. Abhyanandat (felicitated), apacatāṁ (cooked), apacan (they cooked), apacaḥ (you cooked), abhavataṁ (you two became), abhavata (you all became), apacaṁ (I cooked), apacāva (we two cooked), apacāma (we all cooked) (are the examples for the past (imperfect) in the Parasmaipada). Aidhata, aidhetāṁ (third person singular and dual), aidhadhvaṁ (second person plural), aidhe, aidhāmahi (first person singular and plural) are said to be (the forms in the past tense, Ātmanepada).

21. Abhūt, abhūtāṁ, abhūvan, abhūḥ and abhūvaṁ (are the forms of the root *bhū* to be or become) in the Aorist. Aidhiṣṭa, Aidhiṣātāṁ (Men prospered), aidhiṣṭhāḥ, aidhiṣī (are) thus (the forms of the Aorist Ātmanepada).

22. (The root *bhū* becomes) babhūva, babhūvatuḥ, babhūvuḥ, babhūvitha, babhūvathuḥ, babhūva, (babhūva), babhūviva and babhūvima (are the forms) in the Perfect tense (in the Parasmaipada).

23. Pece, pecāte, pecire (cooked) and edhāñcakṛṣe tvaṁ (you prospered), edhāñcakrāthe, pecidhve, pece, pecimahe (are the forms in the Perfect in the Ātmanepada and Periphrastic perfect).

24-25. In the first future (the root *bhū* has the forms) bhavitā, bhavitārau, bhavitāraḥ (will become) Hara and others. Bhavitāsi, bhavitāsthaḥ; bhavitāsmaḥ vayam (we) (are the other forms). Paktā, paktārau, paktāraḥ (are the forms of the root *pac* in the first future third person). You will cook (paktāse) good food. Paktādhve, I will cook (paktāhe), paktāsmahe (we will cook) the porridge for lord Hari (are examples for some of the forms of the root *pac* in the first future Ātmanepada).

26-30. In the benedictive: May there be (bhūyāt) happiness, Hari and Saṅkara bhūyāstām (be benevolent), bhūyāsuḥ they, you bhūyāḥ, you two gods bhūyāstaṁ, you all bhūyāsta, ahaṁ bhūyāsaṁ (May I be), bhūyāsma (we all may be) always (happy). Yakṣīṣṭa, edhiṣīyāstāṁ, yakṣīran, edhiṣīya, yakṣīvahi, edhiṣīmahi (are some of the forms of the roots *yaj*, to sacrifice and *edh* to prosper in the Ātmanepada) in the Benedictive. Ayakṣyata, ayakṣeyātāṁ, ayakṣyanta, ayakṣye, ayakṣyethāṁ you two, ayakṣyadhvaṁ, aidhiṣyāvahi, aidhisyāmahi we all (are the forms) in the Conditional mood in the Parasmaipada, Ātmanepada. *Bhaviṣyati* would be (the form) in the second future. Edhiṣyāmahe is similar. In the same way vibhāvayiṣyanti, bobhaviṣyati (frequentative second future) (will become again and again). Ghaṭayet, paṭayet, putrīyati, kāmyati (are other forms of nominal verbs and frequentatives).

CHAPTER THREE HUNDRED AND FIFTYNINE

The finished forms after adding the kṛt affixes (primary affixes added to verbs)

Kumāra said:

1-3. The *kṛts* are to be known in all the three forms (such as) the impersonal, passive and active. *Ac*, *lyuṭ* (to form neuter abstract nouns by adding *na*), *ktin* (*ti*) (to form feminine abstract nouns), *ghañ* (added to roots ending in consonants), and *yuc* in the impersonal (are the affixes). (Their examples are) in the *ac*: *vinaya* (modesty), *utkaraḥ* (heap, multitude), *prakaraḥ* (collection, heap), *devaḥ* (lord), *bhadraḥ* (good), *śrikaraḥ* (conferer of prosperity). The form in *lyuṭ* (is) *śobhanaṁ* (auspicious), in *ktin* (*ti*) (the forms are) *vṛddhi* (increase), *stuti* (praise) and *mati* (intellect). (The form) in *ghañ* is *bhāva* (feeling or state), in *yuñ—kāraṇā* (doing action), *bhāvanā* (bringing into existence) etc. and in the syllable *a*—(represented) by *cikitsā* (remedy).

4. Then (the affixes) *tavya* and *anīya* (forming the words) *kartavyaṁ*, *karaṇīyakaṁ* (fit to be done), (the affix) *yat* (to form) *deyaṁ* (ought to be given) and *dhyeyaṁ* (ought to be meditated), in *ṇyat* (to form) *kāryaṁ* (a work or task) and *kṛtyakāḥ* (work to be done).

5. *Kta* and other (affixes) are to be known in the active, and some in the impersonal and passive. (A person) has gone to the village. The village has been reached. The preceptor has been embraced by you.

6. *Śatṛṅ* (present participle in the Parasmaipada) and *śānac* (present participle in the Ātmanepada) are *bhavan* (becoming) and *edhamāna* (being prosperous). *Nvuh* and *tṛc* (are) added to all the roots (to form agents such as) (*bhāvakaḥ* and *bhavitā* (feeling or manifestation and that which is about to become).

7. (An example) for ending in *kvip* (is) Svayambhūḥ (self-originated). *Kvas* (*vas*) and *Kānac* (*āna*) (are the affixes) (of the participles) of the perfect (Parasmaipada and Ātmanepada). *Babhūvivat* and *pecivat* (in the Parasmaipada) and *pecānaḥ* and *śraddadhānakaḥ* (in the Ātmanepada) (are the examples).

8. *Kumbhakāra* (a potter) etc. would be (formed by adding the affix) *aṇ*. The *uṇādis* are known to be in the past. *Vāyuḥ* (wind), *pāyuḥ* (the anus) and *kāru* (artisan) would be (formed from them). These are said to be widely used in the Vedas.

CHAPTER THREE HUNDRED AND SIXTY

*The synonyms of group of words denoting the celestial region and the nether world**

Fire-god said:

1. I shall describe to you (the synonyms) of heaven etc. of which lord Hari is the indication. Svaḥ, svargaḥ, nākaḥ, tridivaḥ, dyauḥ, triviṣṭapa are synonyms (denoting heaven).

2-3a. Devas, Vṛndārakas and Lekhas (are the names for the celestials). Rudra and others (are) the chief of group of gods. Vidyādharas, Apsaras, Yakṣas, Rakṣas, Gandharvas, Kinnaras, Piśācas, Guhyakas, Siddhas and Bhūtas had celestial origin.

3b. The enemies of the Devas, Asuras and Daityas (born of Diti) (are the names of the demons). Sugataḥ and Tathāgataḥ (denote Buddha).[1]

4. Brahmā, Ātmabhūḥ (self-born), Surajyeṣṭha (chief of the Devas) (are the synonyms of Brahmā). Viṣṇu, Nārāyaṇa and Hari (are the names of Viṣṇu). Revatīśa (husband of Revatī), Halīrāma (Rāma with with plough) (are the words denoting Balarāma) (elder brother of Kṛṣṇa). Kāma, Pañcaśara (having five shafts) and Smara (are the names of God of love).

5. Lakṣmī, Padmālayā (having the lotus as abode), and Padmā (are the names of Goddess Lakṣmī). Sarva (all things), Sarveśvara (lord of all beings), and Śiva (auspicious) (are the

*The Purāṇa summarises the Amarakośa in eight chapters. This chapter is an abridgement of the Kāṇḍa I, Svargavarga 6-79 verses and Pātālavarga 239-347 verses.

1. The founder of Buddhism.

names of Śiva). Kaparda is his matted hair. Pinâka is the bow (of lord Śiva) also known as Ajagava.

6. His attendants are (known as) Pramathas. Mṛḍānī (compassionate), Caṇḍikā (fierce) and Ambikā (mother) (are the names of Goddess Pārvatī). Dvaimātura[1] (having two mothers) and Gajāsya (having an elephant face) (are the names of lord Gaṇeśa). Senānī (leader of an army), Agnibhū (fire-born) and Guha (reared in a secret place) (are the names of Skanda).

7. Ākhaṇḍala (breaker), Sunāsīra (favourable for the growth of grain), Sūtrāman (guarding well) and Divaspati (lord of the heaven) (are the names of Indra). Pulomajā (duaghter of Puloman, a demon), Śacī (powerful) and Indrāṇī are the names of wife (of Indra).

8. His (Indra's) mansion (is known as) Vaijayanta. Jayanta (victorious) (is the name of) Pākaśāsani (son of Pākaśāsana, Indra). Airāvata, Abhramātaṅga (elephantine cloud), Airāvaṇa and Abhramuvallabha (mate of the female elephant of the east) (are the names of the elephant of Indra).

9. Hlādinī (that which delights), Vajra, that it not a feminine (word), Kuliśa, Bhidura (neuter words) and Pavi (masculine) (are the words denoting Indra's club). Indra's chariot is called) Vyomayāna and Vimāna (the vehicle of the sky). (The latter word is) not feminine. Pīyūṣa, Amṛta and Sudhā (denote ambrosia).

10. Sudharmā is the council of gods. Svargaṅgā and Suradīrghikā (denote the celestial Ganges). The celestial women such as Urvaśī and others (are denoted by the words) Svarveśyā and Apsarasaḥ. (Here the latter word is always) feminine and plural.

11-12. Hāhā and Hūhū (are the names of) Gandharvas (semi-divine beings). Agni, Vahni, Dhanañjaya (conqueror of wealth), Jātavedas (knower of all things), Kṛṣṇavartman (whose way is black), Āśrayāśa (consuming everything with which it comes into contact), Pāvaka (purifier), Hiraṇyaretas (having golden seed), Saptārcis (having seven rays), Śukra (white). Āśuśukṣaṇi (shining forth), Śuci (pure) and Appittam (bile of

---

1. having a natural mother and a step-mother.

water) (are the words denoting fire). Aurva, Vāḍava and Vaḍavānala (denote the submarine fire).

13-14. Among the words denoting the flames of fire, Jvāla and Kīla (are masculine and feminine), Arcis (feminine and neuter) and Heti and Śikhā (are) feminine. Sphuliṅga and Agnikaṇa (denote a spark of fire). (These words are used) in all the three (genders). Dharmarāja (lord of virtue), Paretarāṭ (master of the dead), Kāla (the Time), Antaka (Destroyer), Daṇḍadhara (Wielder of a staff) and Srāddhadeva (lord of the ancestral rite) (are the synonymns of God of Death). Rākṣasa, Kauṇapa (coming from a corpse), Asrapa (blood drinker), Kravyāda (flesh eater), Yātudhāna and Nairṛti (are the words denoting a demon).

15. Pracetas, Varuṇa and Pāśī (having a noose) (denote Varuṇa, the upholder of moral laws). Śvasana (who breathes), Sparśana (who touches), Anila, Sadāgati (always moving), Mātariśvan, Prāṇa (life breath), Marut and Samīraṇa (denote wind).

16. *Java*, *raṁha* and *tara* (denote speed). *Laghu*, *kṣipram*, *aram*, *drutam*, *satvaram*, *capalam*, *tūrṇam*, *avilambitam* and *āśu* (denote haste).

17-18. *Satatam*, *anāratam*, *aśrāntam*, *santatam*, *aviratam*, *aniśam*, *nityam*, *anavaratam* and *ajasram* (mean eternally). *Atiśaya*, *bhara*, *ativelam*, *bhṛśam*, *atyartham*, *atimātram*, *udgāḍham*, *nirbharam*, *tīvram*, *ekāntam*, *nitāntam*, *gāḍham*, *bāḍham*, and *dṛḍham* (denote excess).

19. Guhyakeśa, Yakṣarāja (chief of Yakṣas), Rājaraja and Dhanādhipa (lord of riches) (denote Kubera). Kinnara, Kimpuruṣa, Turaṅgavadana (horse-faced) and Mayu (denote the Kinnaras, a class of semidivine beings).

20. *Nidhi* and *śevadhi* (mean treasure). (Both the words are) masculine. *Vyoma*, *abhram*, *puṣkaram*, *ambaram*, *dyo*, *divam*, *antarikṣam* and *kham* (denote the sky).

21-22a. *Kāṣṭhā*, *āśā* and *kakubha* (denote) the direction. *Abhyantara* and *antarāla* mean the interspace (between the heaven and earth). *Cakravāla* and *maṇḍala* (mean a range or orb of things). *Taḍitvān* (having lightning), *vārida* (giver of water), *megha*, *stanayitnu* (that which makes sound) and *balāhaka* (stand for cloud). *Kādambini* and *meghamālā* (denote a row of clouds). *Stanita* and *garjita* (mean the rumbling of thunder clouds).

22b-23. *Śampā, Śatahradā, hrādinī, airāvatī, kṣaṇaprabhā, taḍit, saudāminī, vidyut, cañcalā* and *capalā* (denote lightning).

23b-24. *Sphūrjathuḥ* and *vajranirghoṣa* (mean the peel of thunder). The cessation of rain (is denoted by the word) *avagraha. Dhārāsampāta* and *āsāra*(denote incessant rain). *Śīkara* (is known to be) drops of water (carried by wind). *Varṣopala* and *karakāḥ* (are the first rain drops falling like a stone). A cloudy day (is known as) *durdinam* (a bad day).

25. *Antardhā, vyavadhā* (feminine), *antardhi* (masculine), *apavāraṇam, apidhānam, tirodhānam, pidhānam,* and *ācchādanam* (mean concealing or covering).

26-27. (The words) *Abja, Jaivātṛka, Soma, Glauḥ, Mṛgāṅka, Kalānidhi, Vidhu* and *Kumudabandhu* (denote the Moon). *Bimba* and *maṇḍala* (are the words denoting the orb of the moon, the former is) feminine (and the latter is used in) all (the genders). A sixteenth digit (of the moon) is *kalā. Bhitta, śakala* and *khaṇḍaka* (denote a part). *Candrikā, kaumudī* and *jyotsnā* (denote the lustre of the moon). *Prasāda* and *prasannatā* (denote clear lustre).

28-29a. *Lakṣaṇam, lakṣmakam* and *cihnam* (stand for a mark). *Śobhā. kānti, dyuti* and *chavi* (denote lustre). *Suṣamā* (denotes) exquisite lustre. *Tuṣāra, tuhinam, himam, avaśyāya, nīhāra, prāleyam, śiśira* and *himam* denote snow).

29b. *Nakṣatram, ṛkṣam, bham, tārā, tārakā* and *uḍu* (denote an asterism). There the last word may also be feminine.

30. *Guru, Jīva* and *Āṅgirasa* (are the words standing for Jupiter). *Uśanas, Bhārgava* and *Kavi* (denote Venus). *Vidhuntuda* (afflicting Moon) and *Tama* (denote) Rāhu. The rise of the constellations is known to be *lagna.*

31. Sages such as Marīci, Atri and others[1] are the seven sages. (They are known collectively as) *Citraśikhaṇḍins. Haridaśva, Bradhna, Pūṣā, Dyumaṇi, Mihira* and *Ravi* (denote the Sun).

32-34a. (The halo around the Sun is known as) *pariveṣa, paridhi, upasūryakam* and *maṇḍalam.* (The ray of the Sun is denoted by the words) *kiraṇa, usra, mayūkha, aṁśu, gabhasti,ghṛṇi, dhṛṣṇi*[2],

---

1. Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha are the remaining five.

2. the Amara 210 reads *pṛśni.*

bhānu, *kara*, *marīci*, and *dīdhiti* where *marīci* is feminine and masculine (while) *dīdhiti* is feminine. (The lustre is denoted by the words) *prabhā*, *ruk*, *ruci*, *tviṭ*, *bhā*, *bhāḥ*, *chavi*, *dyuti*, *dīpti*, *roci* and *śoci*, where the last two are neuter, (while the other words are feminine). (The lustre of the Sun is denoted by the words) *prakāśa*, *dyota* and *ātapa*.

34b-38a. (The words) *koṣṇam*, *kavoṣṇam*, *mandoṣṇam* and *kaduṣṇam* (denote little heat). They take neuter when referring to a quality and take all genders as attributes. Similarly (the words) *tigmam*,'*tīkṣṇam* and *kharam* (denoting excessive heat) take neuter or all the genders. (The words) *diṣṭa*, *anehā* and *kālaka* (denote time). (The words) *ghasra*, *dinam* and *ahas* (denote day). *Sāyam*, *sandhyā* and *pitṛprasūḥ* (denote the evening). *Pratyūṣas*, *aharmukham*, *kalyam*, *uṣas* and *pratyūṣas* (denote dawn). The three twilights (are known as) *prāhṇa* (morning), *aparāhṇa* (evening) are *madhyāhna* (midday). Night is denoted by the words) *śarvarī*, *yāmī* and *tamī*. (The night endowed with darkness is) *tamisrā* and (that with moonlight is) *jyotsnī*. The night together with the preceding and succeeding days (is known as) *pakṣiṇī*. The two (words) *ardharātri* and *niśītha* (denote) midnight. *Pradoṣa* and *rajanīmukham* (is the period preceding the night).

38b-40. The intervening period between the pratipat (first lunar day) and the fifteenth (lunar day) is *parvan*. There are two fifteenth (days) at the end of each one of the fortnights. *Paurṇamāsī* and *pūrṇimā* (denote the last days of the bright lunar fortnight). (If that full moon) is a digit less (it is known as) *anumati*. If it is full, (it is) *rākā*. *Amāvāsyā*, is being near; *darśa* and *sūryendu-saṅgama* (union of Sun and Moon) (denote the last days of the dark lunar fortnight). If the moon is perceived (on the new moon day), (it is) *sinīvālī* and if the same (is seen) a digit less, (it is) *kuhū*.

41-42a. *Saṁvarta*, *pralaya*, *kalpa*, *kṣaya* and *kalpānta* (denote deluge). (The words) *kaluṣam*, *vṛjinam*, *enaḥ*, *agham*, *aṁhaḥ*, *duritam* and *duṣkṛtam* (denote sin). (The words) *dharmam*, *puṇyam*, *śreyas*, *sukṛtam* and *vṛṣa* (denote good deeds). The word *dharmam* (is used) in the masculine and neuter.

42b-43a. (The words) *mut*, *prīti*, *pramada*, *harṣa*, *pramoda*, *āmoda*, *sammada*, *ānandathuḥ*, *ānanda*, *śarma*, *sātam* and *sukham* (denote rejoice).

43b-44a. (The words) *śvaḥśreyasam, śivam, bhadram, kalyāṇam, maṅgalam, śubham, bhāvukam, bhavikam, bhavyam, kuśalam* and *kṣemam* (denote only welfare). (There) *kṣemam* is used in masculine and neuter.

44b. *Daivam, diṣṭam, bhāgadheyam, bhāgyam, niyati* and *vidhi* relate to (fruits of) previous birth. (The latter two) are feminine.

45a. *Kṣetrajña, ātman* and *puruṣa* relate to the soul in the body. *Pradhānam* and *prakṛti* (relate to the state in which the three qualities are in the same proportion). (The latter is used) in the feminine.

45b-46a. *Hetu, kāraṇam* and *bījam* (denote) cause. But *nidāna* is the primary cause. *Cittam, cetas, hṛdayam, svāntam, hṛt, mānasam* and *manas* (denote mind).

46b-47a. *Buddhi, manīṣā, dhiṣaṇā, dhīḥ, prajñā, śemuṣī, mati, prekṣā, upalabdhi, cit, saṁvit, pratipat, jñapti* and *cetanā* (denote intellect).

47b-48. The intellect (*dhī*) which possesses retentive power (is known as) *medhā. Saṅkalpa* (resolve) is an activity of mind. *Carcā* (discussion), *Saṅkhyā* (deliberation) and *vicāraṇā* (inquiry) (relate to examination of an object by means of knowledge). *Vicikitsā* and *saṁśaya* (relate to doubtful knowledge). *Adhyāhāra* (inference), *tarka* (logical reasoning) and *ūha* (conjecture) (relate to logic), *Nirṇaya* and *niścaya* mean conclusive knowledge.

49. (The words) *mithyādṛṣṭi* and *nāstikatā* (are used to denote knowledge arising from the argument that the other world does not exist). *Bhrānti, mithyāmati* and *bhrama* (mean false (knowledge). *Aṅgikāra, abhyupagama, pratiśraya* and *samāśraya* (denote acceptance).

50-51a. Knowledge relating to liberation from mundane existence (is) *jñānam.* (When it is used with reference to) architecture and scientific literature, (it is) *vijñānam. Mukti, kaivalyam, nirvāṇam, śreyas, niḥśreyasam, amṛtam, mokṣa* and *apavarga* (denote liberation from mundane existence). (The words) *ajñānam, avidyā* and *ahammati* (stand for ignorance). (Among these, the last two words are used) in the feminine.

51b-52a. (The word) *parimala* (is used to denote) fragrance arising from pounding or rubbing which attracts men. That which attracts very much (is known as) *āmoda.* (The words)

surabhi and *ghrāṇatarpaṇa* (denote an object possessing good fragrance).

52b-53. (The words) *śukla, śubhra, śuci, śveta, viśada, śyeta, pāṇḍara, avadāta, sita, gaura, valakṣa, dhavala, arjuna, hariṇa, pāṇḍura* and *pāṇḍu* (denote white). That which is little white (is denoted by the word) *dhūsara*.

54. (The words) *nila, asita, śyāma, kāla, syāmala* and *mecaka* (denote) black. (The words) *pita, gaura* and *haridrābha* (denote yellow). (The words) *pālāśa, harita* and *harit* (mean) the green colour.

55. (The words) *rohita, lohita* and *rakta* (denote red colour). (The word) *śoṇa* (denotes) the colour resembling red lotus. Little redness (is denoted by the word) *aruṇa*. (The word) *pāṭala* (stands for) red mixed with white.

56-57a. *Śyāva* and *kapiśa* (denote whitish red). *Dhūmra* and *dhūmala* (denote) red and black mixed. *Kaḍāra. kapila, piṅga, piśaṅga, kadru* and *piṅgala* (denote reddish brown). *Citram, kirmīra, kalmāṣa, sabala, eta* and and *karbura* (denote variegated colours).

57b. (The words) *vyāhāra, ukti* and *lapitam* (denote speech). *Apabhraṁśa* (means) a corrupted word.

58. A collection of *tiṅ* (verb) and *subanta* (noun) is a sentence. Or it may be an activity together with the case relation between a noun and a verb. *Itihāsa* is that which has happened in the past. *Purāṇa* has five characteristics.[1]

59. *Ākhyāyikā* is a narrative of a past event. *Prabandha* is an imaginary story. *Samāhāra* and *saṅgraha* (denote a collection of stories). *Pravahlikā* and *prahelikā* (are involving conjecture).

60. *Samasyā* is a puzzle that has to be completed. *Smṛti* is a collection of texts (composed for propagating) religious and moral duties. *Ākhyā, āhvā* and *abhidhāna* (denote name). *Vārtā* and *vṛttānta* are said (to denote) narration of worldly course of events.

61. (The words) *hūti, ākāraṇā* and *āhvānam* (denote calling). *Upanyāsa* and *vāṅmukha* (mean beginning of a speech). *Vivāda* and *vyavahāra* (are used in the sense of disputes relating debts,

1. These are: creation, secondary creation, royal genealogies, Manu periods and genealogy of gods and sages.

gifts etc.). (The words) *prativākyam* and *uttaram* (are used in the sense of reply).

62. *Upodghāta* and *udāhāra* (are used to denote the thought relating to accomplishment of a contextual object). *Mithyābhiśaṁsanam* and *abhiśāpa* (mean insult or abuse). (The words) *yaśas* and *kīrti* (denote fame). (The words) *praśna*, *pṛcchā* and *anuyogaka* (mean a query).

63. (The word) *āmreḍitam* (means) repetition two or three (times). (The words) *kutsā*, *nindā* and *garhaṇam* (denote censure). (The words) *ābhāṣaṇam* and *ālāpa* would (mean conversation preceded by mutual call). *Pralāpa* is meaningless utterance.

64. *Anulāpa* and *muhurbhāṣa* (mean repeated conversation). *Vilāpa* and *paridevana* denote speech preceded by weeping. *Vipralāpa* and *virodhokti* (denote mutually contradictory utterances). *Saṁlāpa* is conversation between one another.

65. *Supralāpa* and *suvacanam* (mean good utterance). *Apalāpa* and *nihnava* (mean veiled statement). *Ruśati*[1] means inauspicious utterance. *Saṅgatam* and *hṛdayaṅgamam* (would denote well-constructed sentence).

66. That which is exceedingly sweet is *sāntvam*. *Abaddham* and *anarthakam* would (mean absurd). *Niṣṭhuram*[2] and *paruṣam* (mean harsh utterance). *Aślīlam* and *grāmyam* (mean unrefined utterance). The statement which is pleasing and true (is) *sūnṛtam*.

67-69. *Satyam*, *tathyam*, *ṛtam* and *samyak* (would mean truth). (The words) *nāda*, *nisvāna*, *nisvana*, *ārava*, *ārāva*, *saṁrāva* and *virāva* (denote ordinary sound). *Marmara* (denotes) the sound made by cloth and leaves. (The sound made) by the ornaments (is) *śiñjitam*. *Nikvaṇa* and *kvāṇa* (denote the sound) of a lute. The sound made by birds (is) *vāsitam*. *Kolāhala* and *kalakala* (mean the clear sound made by many). The two (words) *gītam* and *gānam* mean the same (namely, a song). *Pratiśrut* and *pratidhvāna* (mean echo), where the former is feminine. (The sounds such as) *niṣāda* (and the like) arise from stringed instruments and throats (of singers).

1. The printed text wrongly reads *uṣatī*.
2. The Purāṇic text mixes this term and the next. This has been corrected on the basis of *Amara*.

70-71. A subtle (sound) is *kākali*. That which is sweet and not explicit is *kala*. *Mandara* is a lofty sound. *Tāra* is a very loud sound. Where there is a resonance and well blending of the (last) three sounds it is said to be *ekatāla*. *Viṇā*, *vallaki* and *vipañci* (denote lute). That which is known to have seven strings is *parivādini*.

72. *Viṇā* and other instruments are spread out. *Muraja* and the like are bound. *Vaṁśa* (flute) and others have holes. An instrument made of bell-metal and the like is *ghanam*.

73. Thus there are four kinds of musical instruments having the appellation *vāditram* and *ātodyam*. *Mṛdaṅga* and *Muraja* (are synonyms). *Aṅkyāḥ*, *āliṅgyaḥ* and *ūrdhvaka* are different kinds of *Mṛdaṅgas*.

74-75a. The drum that is sounded (at first) for the sake of fame (is known as) *Ḍhakkā*. *Bheri* and *Dundubhi* (are synonyms), the former is feminine and the latter masculine.[1] *Ānaka* and *Paṭaha* (are synonyms). *Jharjhari*, *Ḍiṇḍima*, *Mardala* and *Paṇava* (are different kinds of percussion instruments).[2] *Tāla* is the measure of time relating to the performance.

75b. *Laya* is the equal proportion of the performance and time (relating to music, dance etc.) *Tāṇḍavam*, *nāṭyam*, *lāsyam* and *nartanam* (are synonyms).

76. *Nṛtyam* (dance), *gitam* (singing) and *vādyam* (instrumental), the three (are known collectively as) *tauryatrikam*. The king is known as *Bhaṭṭāraka* and *Deva*. (The queen) who had been anointed is *Devi*.

77-81a. *Śṛṅgāra* (erotic), *vīra* (heroic), *karuṇa* (pathos), *adbhuta* (wonder), *hāsya* (mirth), *bhayānaka* (frightening), *bibhatsa* (disgust) and *raudra* (wrath) are the sentiments. The erotic (is also denoted by the words) *śuci* and *ujjvala*. The heroic sentiment (is also known as) *utsāhavardhana*. *Kāruṇyam*, *karuṇā*, *ghṛṇā*, *kṛpā*, *dayā*, *anukampā* and *anukrośa* (denote the sentiment of pathos). *Hasa*, *hāsa* and *hāsyam* (mean the same). *Bibhatsa* (is also known as) *vikṛta*. These two are masculine (when denoting the sentiment). *Vismaya*, *adbhutam*, *āścaryam* and *citram* (denote wonder). *Bhairavam*, *dāruṇam*, *bhiṣaṇam*, *bhiṣmam*, *ghoram*, *bhimam*, *bhayānakam*,

1. The textual reading is wrong.
2. The reading *tulye* in the text is not correct; *anye* would be better.

bhayankaram and *pratibhayam* (denote frightening). *Raudra* is *ugra* (terrible). (These fourteen beginning with *adbhuta* are masculine relating to a sentiment.) (Otherwise they take) the three (genders). *Dara, trāsa, bhītiḥ, bhīḥ, sādhvasam* and *bhayam* (mean fear).

81b. The change relating to mind is *bhāva*. *Anubhāva* is the expression of the mental change.

82. (The words) *garva, abhimāna* and *ahaṁkāra* (denote pride). *Māna* is elevated thinking. *Anādara, paribhava, paribhāva* and *tiraskriyā* (mean disrespect).

83. (The words) *vrīḍā, lajjā, trapā* and *hrī* (would mean shyness). The desire for wealth (is) *abhidhyānam*[1]. (The words) *kautūhalam, kautukam, kutukam* and *kutūhalam* (denote curiosity).

84. (The words) *vilāsa, bibboka, vibhrama, lalitam, helā* and *līlā* denoting the behaviour of women are known as *hāva* produced from erotic state.

85. (The words) *drava, keli, parihāsa, krīḍā* and *līlā* (denote only erotic sport). *Kūrdanam* (means child's play). A burst of laughter with a motive (is) *ācchuritakam*. The same, if little, (is known as) *smitam*.

86. *Adhobhuvanam* and *pātālam* (denote the nether world). (The words) *chidram, śvabhram, vapā* and *śuṣi* (denote a hole in general). *Garta* and *avaṭa* (denote) a hole or pit in the earth. (The words) *tamisram, timiram* and *tama* (denote darkness).

87. (The words) *sarpa, pṛdākuḥ, bhujaga, dantaśūka* and *bileśaya* (denote a serpent). (The words) *viṣam, kṣveḍa* and *garalam* (mean poison). (The words) *niraya* and *durgati* (mean hell). The latter is feminine.

88. (The words) *payaḥ, kilālam, amṛtam, udakam, bhuvanam* and *vanam* (are used in the sense of water). *Bhaṅga, taraṅga* and *ūrmi* denote waves. *Kallola* and *ullola* (denote mighty waves).

89. (The words) *pṛṣanti, bindavaḥ* and *pṛṣataḥ* (stand for drops of water). (The words) *kūlam, rodhas* and *tīra(ka)m* (denote banks). That which rises from water is *pulinam* (sand). (The words) *jambāla, paṅka* and *kardama* (mean mire).

90-91. The overflow of floods is (denoted by the words)

---

1. Amara 409 reads '*abhidhyā*' meaning desire to covet another's property.

jalocchvāsāḥ and *parivāhāḥ*. (The words) *kūpakāḥ* and *vidārakāḥ* (are pits made in the dry bed of rivers). *Ātara* and *tarapaṇyam* (are used in the sense of ferry charges). The wooden water-carrier is *droṇī*. *Kaluṣa* and *āvila* are (used to mean) impure and *accha*, pure. (The word) *gabhīrakam* (denotes deep). *Agādham* (means very deep). (The words) *dāśa* and *kaivarta* (denote a fisherman). *Jambūkas* (bivalve shells) are oysters in the water.

92. *Saugandhika* and *kalhāra* (denote white lotus blossoming in the evening). *Indivara* is a blue lotus. *Utpala* and *kuvalaya* denote blue lotus. *Kumuda* and *kairava* (are used to denote) white (lotus).

93. The root of these lotuses (is) *śālūka*. (The words) *padmam* and *tāmarasam* (denote a lotus). *Nīlotpalam* and *kuvalayam* (denote a lily). The red lotus is known as *kokanadam*.

94-95. *Karahāṭa* and *śiphākandam* (denote the root of a lotus). *Kiñjalka* and *kesara* mean the filament, not in feminine.[1] (The words) *khani* and *ākara* (denote the place from where the gems are produced). The former is feminine. *Pāda* and *pratyantaparvata* (denote) smaller hills. That which is still nearer to the hill, (is said to be) *upatyakā*. The earth above the hill (is known as) *adhityakā*. The groups of words belonging to the heaven and hell have been described. Listen to me ! I shall describe words having different meaning.

CHAPTER THREE HUNDRED AND SIXTYONE*

The indeclinables

Fire-god said :

1. (The indeclinable) *āṅ* is used in the (following) in the sense of a little, pervading, limit and in combination with verbs. (The particle) *ā* known as *pragṛhya* is used in sentences to denote remembrance. (The same with a *visarga*) (denotes) anger and affliction.

1. After summarising the first *Kāṇḍa* of *Amara*, the *Purāṇa* jumps to the middle of the second *Kāṇḍa*.

*The Purāṇa summarises in this chapter, from *Amara* III. paṅkti 2814.

2. (The particle) *ku* (is used) in the sense of sin, condemnation and little. *Dhik* (is used in the sense of) disgust and censure. *Ca* (is used) to connect with another, as a collection, union with one another, for connecting mutually independent words with a common word.

3. *Svasti* (is used in the sense of) benediction, well-being and meritorious act. *Ati* (has the sense of) excess and crossing. *Svit* (is used in the sense of) interrogation and doubt. *Tu* (is used to denote) division and limitation.

4. *Sakṛt* (is used in the sense of) together with and once. *Ārāt* (has the sense of) near and far off. (The word) *paścāt* (is used in the sense of) western direction and the end. *Api* (has the sense of collection). *Uta* has the sense of option.

5. *Śaśvat* (is used in the sense of) repetition and together with. *Sākṣāt* (denotes) perception and identity. *Bata* (is used in the following senses) : grief, pity, pleasure, surprise and invitation.

6. *Hanta* (is used to express) rejoice, pity, beginning of a sentence and grief. *Prati* is used according to tradition in (the sense) of a representative both as repetition and as indicative etc.

7. *Iti* (is used in the sense of) cause, context, making explicit etc. and conclusion. *Purastāt* (is used to denote) in the east, at first, before and in front of. *Api* is also (used in the same sense).

8. *Yāvat* and *tāvat* (are used in the sense of) whole, end, measure and determination. *Atha* (is used to express) auspiciousness, continuity, beginning, query and whole.

9. *Vṛthā* (is used to convey) uselessness and devoid of injunction. *Nānā* (conveys) many and both. *Nu* (expresses) query and option. *Anu* (expresses) succession and resemblance.

10. *Nanu* (is used to indicate) query, determination, permission, pacification and invitation. *Api* (is used to denote) censure, collection, query, doubt and conjecture.

11. *Vā* (expresses) comparison and option. *Sāmi* (conveys) half and disgust. *Amā* (denote) togetherness and proximity. *Kam* (means) water and head.

12. *Evam* (is used to convey) similarity and such and such a manner. *Nūnam* (is used) in logic and determination. *Joṣam*

(is used to mean) silence and happiness. *Kim* (is used to convey) query and disgust.

13. *Nāma* (is used to mean) making explicit, conjecture, anger, approximation and censure. *Alam* conveys (the sense of) ornament, satiety, ability and prevention.

14. *Hūm* (is used to convey) doubt and inquiry. *Samayā* (denotes) proximity and middle. *Punaḥ* (conveys) not being the first and difference. *Niḥ* (expresses) certainty and prohibition.

15. *Purā* would (be used to indicate) continuity, long past, nearness and the future. The three (words) *ūrari*, *ūri* and *urarī* (are used in the sense of) expansion and that which is agreed upon.

16. *Svaḥ* (is used in the sense of) heaven and other world. *Kila* (is used in the sense of) tidings and conjecture. (The word) *khalu* (is used to denote) prohibition, verbal embellishment, desire to know and pacification.[1]

17. (The word) *abhitaḥ* (is used in the sense of) proximity, both ways, quickness, whole and facing. *Prāduḥ* (is used to convey) name and explicitness. *Mithaḥ* (denotes) between one another and in secrecy.

18. (The word) *tiraḥ* (is used to denote) disappearance and horizontal. (The particle) *hā* (is used to express) pain, anger and grief. *Ahaha* (is used to denote) surprise and grief. (The particle) *hi* (is used to denote) cause and determination.

19. (The words) *cirāya*, *cirārātrāya*, *cirasya* and others (are used) in the sense of long time. *Muhuḥ*, *punaḥ punaḥ*, *śaśvat*, *abhīkṣṇam* and *asakṛt* (again and again) have the same (sense).

20. (The words) *srāk*, *jhaṭiti*, *añjasā*, *ahnāya*, *sapadi*, *drāk* and *maṅkṣu* are (used in the sense of) quickness. (The words) *balavat*, *suṣṭhu* and *kimuta* (denote) excessive. *Kim*, *kimu* and *uta* (are used in the sense of) option.

21. (The particles) *tu*, *hi*, *ca*, *sma*, *ha* and *vai* (are used) for completing a quarter of a verse. *Su* and *ati* (are used to denote) worship (reverence). *Divā* (is used to denote) at day. *Doṣā* and *naktam* (are used in the sense of) night.

22. *Sāci* and *tiraḥ* (are used) in the sense of horizontally. (The words) *pyāṭ*, *pāṭ*, *aṅga*, *he*, *hai* and *bhoḥ* (are used) in the

1. The *Purāṇa* reads wrongly *avasara*.

sense of calling a person. *Samayā*, *nikaṣā* and *hiruk* (have the sense of proximity).

23. *Sahasā* (is used in the sense of) unexpected. *Puraḥ*, *purataḥ* and *agrataḥ* (mean) in front of. *Svāhā*, *śrauṣaṭ*, *vauṣaṭ*, *vaṣaṭ* and *svadhā* (are used) in offering made to the gods.

24. (The words) *kiñcit*, *īṣat* and *manāk* (are used in the sense of) a little. *Pretya* and *amutra* (are used in the sense of) the other world. *Yathā* and *tathā* (convey) similarity. *Aho* and *ho* (indicate) surprise.

25-26. (The words) *tūṣṇīm* and *tūṣṇikam* (are used in the sense of) silence. *Sadyaḥ* and *sapadi* (denote) the present moment. *Diṣṭyā* and *samupajoṣam* (convey) rejoice. (The words) *antare*, *antarā* and *antareṇa* (denote) 'in the middle'. *Prasahya* means 'by force'. The two (words) *sāmpratam* and *sthāne* (convey the sense) appropriate. *Abhikṣṇam* and *śaśvat* (mean) eternally.

27. (The words) *nahi*, *a*, *no* and *na* (indicate) non-existence. (The words) *māsma*, *mā* and *alaṁ* (are used in the sense of) restraining. *Cet* and *yadi* (are used to denote) alternative. The two (words) *addhā* and *añjasā* (are employed to convey) truth.

28. *Prāduḥ* and *āviḥ* indicate explicitness. *Oṁ*, *evaṁ* and *paramaṁ* (convey) opinion. (The words) *samantataḥ*, *paritaḥ*, *sarvataḥ* and *viśvak* (convey) all around.

29. *Kāmam* (is used to convey) permission unwillingly granted. An acceptance preceded by jealousy (is indicated by the word) *astu*. (The word *kāmam* is) also (used in the same sense). *Nanu* (indicates) a contrary opinion. *Kaccit* (indicates) affectionate enquiry.

30. (The words) *niḥ samam* and *duḥ samam* (are used to convey) condemned. *Yathāsvaṁ* and *yathāyatham* (convey the sense) of appropriate or befitting. *Mṛṣā* and *mithyā* (indicate) false. *Yathārtham* and *yathātatham* denote truth.

31. (The words) *evaṁ*, *tu*, *punaḥ*, *vai* and *vā* are expressions (indicating) conclusion. *Prāk* (conveys) the thing that has taken place already. The two (words) *nūnam* and *avaśyam* (are used to indicate) certainty.

32. *Saṁvat* (is used to mean) the year. *Arvāk* (means) below. *Ām* and *evaṁ* (convey) approval. *Svayam* (means) by the

self. *Nīcaiḥ* (means) low. *Uccaiḥ* (means) great. *Prāyaḥ* (denotes) a great quantity. *Śanaiḥ* (is used in the sense of) slowly.

33. The word *sanā* (denotes) eternal. *Bahiḥ* (conveys the meaning) outside. *Sma* (indicates) the past. *Astam* (denotes) invisible. *Asti* (conveys the sense) of reality. *U* is an expression of anger. *Ūm*(indicates) a query. *Ayi* (is an expression of) pacification.

34. *Hūm* (is used in) discussion. (The word) *uṣā* (has the sense of) end of the night. *Namaḥ* (conveys) obeisance. *Aṅga* (is used) in the sense of again. *Duṣṭu* (is an expression of) censure and *suṣṭu*, of praise.

35. *Sāyam* (conveys the sense) in the evening. (The words) *prage* and *prātaḥ* (convey the sense) 'in the morning'. *Nikaṣā* (conveys the meaning) nearby. (The word) *parut* (denotes) the last year and *parāri*, the year before the last. *Yati* (denotes the current year).

36. *Adya* (denotes) the present day. (The words) *pūrvedyuḥ* etc. (convey the sense of) the previous day etc. Similarly one should know that (the words *uttaredyuḥ*, *aparedyuḥ*, *adharedyuḥ*, *anyedyuḥ*, *anyataredyuḥ* and *itaredyuḥ* are formed) from *uttara* (tomorrow), *apara* (some other), *adhara* (the previous), *anya* (some other), *anyatara* (some other next) and *itara* (some other).

37. *Ubhayadyuḥ* and *ubhayedyuḥ* (convey the sense of) both the days. *Paredyavi* (means) on the next day. *Hyaḥ* (denotes) yesterday and *śvaḥ*, the day yet to come next. *Paraśvaḥ* (denotes) the day after tomorrow.

38. (The words) *tadā* and *tadānim* (denote at that time). *Yugapat* (means) once. *Sarvadā* and *sadā* (mean) always. *Etarhi*, *samprati*, *idānim*, *adhunā* and *sāmpratam* (mean) the present moment.

CHAPTER THREE HUNDRED AND SIXTYTWO

Words having many meanings

Fire-god said :

1. (The word) *nāka* (is used to denote) the sky and heaven. (The word) *loka* (means) the world and people. *Śloka* (is used to mean) a verse and fame. *Sāyaka* (has the meaning) an arrow and sword.

2. *Ānaka* (denotes) a *bheri* as well as *paṭaha* (two kinds of drums). *Kalaṅka* is a mark as well as a scandal. (The letter) *ka* in the masculine (is used to denote) wind, Brahmā and the Sun and *kaṁ* in the neuter (is used to denote) head and water.

3. (The word) *pulāka* (denotes) empty or bad grain, abridgement and rice-water. (The word) *kauśika* (is used in the sense of) Mahendra, *guggulu* (resin got from cow), owl, serpent and alligator.

4. A monkey and a dog (are denoted by the word) *śālāvṛka*. *Mānaṁ* is a means of measure. *Sarga* (is used in the sense of) one's nature, natural state, relinquishment, decision, chapter and creation.

5. (The word) *yoga* (is used in the sense of) an armour, means (expedience), contemplation and union. (The word) *bhoga* (has the meaning of) happiness and enjoying the company of a harlot. The word *abja* (is used to denote) conch and moon.

6. *Karaṭa* (denotes) a crow and the cheek of an elephant. *Śipiviṣṭa* (denotes) a leprous person. (The word) *riṣṭa* (is used in the sense of) prosperity, good and bad luck and *ariṣṭa*, good and bad luck.

7. (The word) *vyuṣṭi* (is used in the sense of) a fruit and plenty. (The word) *dṛṣṭi* (is used to denote) knowledge, eye and perception. (The word) *niṣṭah* (has the sense of) accomplishing, non-existence and destruction. (The word) *kāṣṭhā* (is used to denote) excellence, state and direction.

8. (The words) *iḍā* and *ilā* (convey the sense of) a cow, earth and speech. *Pragāḍham* (denotes) much and difficult. The word *dṛḍha* (means) capable of and stout.

9. *Vyūḍha* (has the meaning) placed in order and firmness. (The word) *Kṛṣṇa* (denotes) Vyāsa, Arjuna and Hari[1]. *Paṇa* (is used to denote) the stake in gambling etc., wages, price and a particular coin.

10. (The word) *guṇa* (is used in the sense of) the bow-string, quality of a substance, (qualities like) *sattva* (goodness), bravery[2] and treaty etc. (The word) *grāmaṇi* (is used to denote) excellent (person) and leader (in a village).

11. *Tṛṣṇā* (is used to convey) desire and desire to drink. (The word) *vipaṇi* (is used to denote) a merchant's shop. *Tikṣṇam* (is used to mean) poison, battle and iron in the neuter, but in all the three (genders) when (denoting) sharp-edged.[3]

12. (The word) *pramāṇa* (is used to mean) cause, limit in the *śāstra*, extent and the knower. *Karaṇa* is the excellent means. It is also (used to denote) the sense-organs. (The word) *iriṇam* (is used to convey) a barren land and a desert.

13. (The word) *yantṛ* (is used in the sense of) a mahout and a charioteer. (The word) *heti* (denotes) flame[4]. (The word) *śrutam* (is used to convey) scriptures and accurate knowledge. *Kṛtam* (is used to mean) the (first) *yuga* and enough.

14. *Pratīta* (is used to mean) well-known and delight. *Abhijāta* (is used to denote) born in a good family and wise. (The word) *vivikta* (means) pure and devoid of men. *Mūrchita* (means) stupefied and elevated (prosperous).

15. *Artha* (conveys the sense) 'to be expressed', riches, an object, use and end. *Tīrtham* (expresses the sense of) water tank, scriptures, water courses honoured by sages and preceptor.

16. *Kakudaḥ* (is used in the sense of) importance, the insignia of a king and a limb of a bull (hump on the shoulder) in the masculine and neuter. The feminine (word) *saṁvit* (conveys the sense of) knowledge, conversation, a disciplined action, battle and name.

17. (The word) *upaniṣat* (is used in the sense of) *dharma* and secret doctrine (such as) philosophy. (The word) *śarat* (has the

---

1. This line is not in the *Amara*.
2. The text wrongly reads *śukla* instead of *śaurya*.
3. The printed text wrongly reads *svara* instead of *khara*.
4. Vide *Amara* paṅkti 2476. The *Purāṇa* has omitted the other senses: ray of the Sun and weapon.

meaning of) a season and a year. (The word) *padam* (is used in the sense of) endeavour, protection, position, mark, foot and object.

18. (These are used) in all the three (genders): (The word) *svādū* (denotes) favourite and sweet. *Mṛdū* (denotes) not sharp and soft. *Sat* (is used to convey) truth, good people, existence, praiseworthy and respectable.

19. (The word) *vidhi* (is used to denote) an injunction and Brahmā. *Praṇidhi* (conveys the meaning of) request and a spy. *Vadhūḥ* (means) wife, son's wife and woman in general. *Sudhā* (denotes) plaster (used in temples etc.), nectar and the milk-hedge plant.

20. (The word) *śraddhā* (denotes) respect and desire. *Paṇḍitammanyaḥ* is one who thinks himself as learned and proud as well. *Brahmabandhu* (is used in the sense of) censure. *Bhānu* means ray as well as Sun.

21. *Grāvan* (is used to denote) a hill and a stone. (The word) *pṛthakjana* (denotes) a fool and also a low class man. (The word) *śikharin* (denotes) a tree as well as a mountain. *Tanu* (denotes) the skin and the body.

22. (The word) *yatna* (denotes) soul, firmness, intellect, nature and path of Brahman. *Utthānaṁ* (denotes) effort and remedial act for family. *Vyutthānaṁ* (denotes) rejection.

23. (The word) *niryātana* (is used to denote) revenge, gift and restitution of a deposit. *Vyasanam* (has the sense of) grief, fall and crime due to passion or wrath.

24. Hunting, dice-play, dreaming during the day, accusation, women, intoxication, the triple symphony (dance, music and instrumental music) and strolling about idly are the group of crime arising from passion.

25. Slandering, bravery, offence, hatred, jealousy, extravagance, reprimand and harshness are the eight crimes arising from wrath.

26. *Kaupīnam* (is used to denote) a wrong deed, secret and organ of generation. *Maithunam* (is employed in the sense of) relating to union with wife and sexual union. *Pradhānam* (denotes) the superme spirit and intellect. *Prajñānam* (is used to mean) intellect and mark.

27. *Krandanam* (means) crying and calling. *Varṣma* (denotes) body and extent. *Ārādhanam* (means) accomplishing, attainment and satisfaction.

28. *Ratnam* (is used to mean) that which is excellent among its own class. *Lakṣma* (is used to denote) a mark and chief. *Kalāpa* (denotes) an ornament, peacock's plumes, quiver and a collection.

29. (The word) *talpam* (is used to denote) bed, an apartment on the roof and woman. *Ḍimba* (is used the mean) a child and a fool. (The word) *stambha* (is used to denote) a pillar of a building and dull. (The word) *sabhā* (is used to convey the meaning of) an assembly and member of a house.

30. *Raśmi* (is) a ray (of light) as well as rein (of horses etc.). (The word) *dharma* (is used to denote) merit and self-control etc. (The word) *lalāma* (conveys the meaning of) tail, mark (on the forehead of horses etc.), horse, ornament, prominence and banner.

31. (The word) *pratyaya* (is employed in the sense of) subject to control, oath, knowledge, faith and cause. (The word) *samaya* (is used to convey) an agreement, practice, time, a dogma and knowledge.

32. (The word) *atyaya* (is used to mean) transgression and crime. *Satyam* (means) an oath and truth. (The word) *vīryam* (is used in the sense of) strength, and greatness. *Rūpyam* (is used to mean) praiseworthy form.

33. *Durodara* (is employed to denote) a gambler and *durodaram* (to denote) the stake in gambling. (The word) *kāntāra* (is used to mean) a great forest or a difficult path, in the masculine and neuter.

34. (The word) *hari* (is used to denote) *Yama* (god of death), *Anila* (wind), *Indra* (ruler of the celestials), *Candra* (Moon), *Arka* (Sun), *Viṣṇu* and a lion etc. (The word) *dara* (is employed to mean) a hole and fear, in the masculine and neuter. (The word) *jaṭhara* (means) hard (besides stomach).

35. *Udāra* (is used to denote) giver and great. *Itara* (means) different as well as low. *Cūḍā* (denotes) crown and hair. The lock of hair (is called) *mauli*.

36. (The word) *bali* (is used to mean) tax, offering etc. (The word *balam* (is used to denote) an army and firmness.

(The word) *nivi* (is employed to mean) the knot on the waist garment of a women and ransom (against the prince etc. held as captive).

37-38a. (The word) *vṛṣa* (is used in the following senses): the scrotum (that discharges semen), rat, excellence, good deed and a bull. (The word) *ākarṣa* (is used to denote) dice-play, the die and the board for dice-play. (The word) *akṣam* (means) an organ, and in the masculine, the dice, difference in the measure, dispute and the *vibhītaka* (one of the three myrobalans).

38b. (The word) *uṣṇīṣa* (is used to mean) crown etc.[1] *Karṣū* conveys the sense of a small river.

39. (The word) *adhyakṣa* (means) visible and one who presides over. (The word) *vibhāvasu* denotes the Sun and Fire. (The word) *rasa* (is employed to denote) (the sentiments) such as erotic and others, poison, splendour, qualities (such as sweet, sour etc.), passion and juice.

40. (The word) *varcas* (denotes) feces as well as splendour. (The word) *āga* (denotes) sin and crime. (The word) *chandas* (means) poetry and desire. *Sādhīyān* (is used to denote) good as well as strong. *Vyūha* (means) a collection as well as (strength). (The word) *ahiḥ* (denotes) Vṛtra as well as a serpent[2]. Fire, Moon and Sun (are referred to as) *tamonudāḥ* (destroyers of darkness).

CHAPTER THREE HUNDRED AND SIXTYTHREE

*The words denoting earth, city, forest and herbs**

Fire-god said:

1. I shall describe the words denoting earth, city, forest, herbs and lion etc. (The following words denote the earth): *bhūḥ, anantā, kṣamā, dhātrī, kṣmā, jyā, kuḥ* and *dharitrī*.

---

1. The crown and the turban. Cf. *Amara* Paṅkti 2776.
2. The *Purāṇa* omits this word. *Cf. Amara* paṅkti 2812.

*The *Purāṇa* summarises *Amara* kāṇḍas II. 2, II. 3 and II. 5

2. (The words) *mṛt* and *mṛttikā* (denote a piece of earth). Commendable earth (is denoted by the words) *mṛtsā* and *mṛtsnā*. (The land space on the earth is denoted by the words) *jagat*, *viṣṭapam*, *loka*, *bhuvanam* and *jagati*.

3. (The words), *ayanam*, *vartma*, *mārga*, *adhva*, *panthā*, *padavī*, *sṛti*, *saraṇi*, *paddhati*, *padyā*, *vartani* and *ekapadī* (denote a path).

4-6a. (The words) *pūḥ*, *purī*, *nagarī*, *pattanam* and *puṭabhedanam* (denote a town). *Sthānīyam* is a big city surrounding big pathways. *Śākhānagaraṁ* is a suburb of a principal city. The suburb where the harlots dwell is *veśa*. *Āpaṇa* and *niṣadyā* (denote) the place for selling goods. *Vipaṇi* and *paṇyavīthikā* (denote) the market street. *Rathyā*, *pratolī* and *viśikhā* (denote) the pathways in the interior of a village. *Caya* and *vapram* (mean the earth dug up from a moat) in the masculine and neuter.

6b. *Prākāra*, *varaṇa* and *śāla* (denote the surrounding fence set up with poles, thorns etc.). A surrounding fence made up at the border (with bamboo, thorns etc.) (is called) *prācīnam*.

7-8. *Bhitti* and *kuḍyam* (denote a wall). That wall set with bone etc. inside (is known as) *eḍūkaṁ*. (The words) *vāsa*, *kuṭī*, *śālā* and *sabhā* (denote the assembly hall). *Sañjavanam* and *catuḥśālam* (is a group of four houses forming a court). *Parṇaśālā* and *uṭaja* (not feminine) denote a hermitage. *Caityam* and *āyatanam* (denote a sacrifiicial hall). *Vājiśālā* and *mandurā* (denote a stable).

9. The dwelling place of the rich (is) *harmyādi*. The place of the gods and kings (is called) *prāsāda*. (The words) *dvāḥ*, *dvāram* and *pratīhāra* (denote a door), where the word *dvāḥ* is feminine. *Vitardi* and *vedikā* (mean a fence).

10-11a. (The words) *kapotapālikā* and *viṭaṅkam*, respectively masculine and neuter (denote a pigeonhouse made of wood etc.). *Kapāṭa* and *arara* are synonyms (meaning a door). *Niḥśreṇi* and *adhirohiṇī* (denote steps made with wood etc. for ascending). *Sammārjanī* and *Śodhanī* (mean broom-stick). *Saṅkara* and *avakara* (denote sweepings).

11b-12. (The words) *adri*, *gotra*, *giri* and *grāvā* (denote mountains in general). (The words) *gahanam*, *kānanam* and *vanam* (denote a forest). (The words) *ārāma* and *upavanam* (denote) an

artificial garden (that has been accomplished). The same that is fit for harem (is called) *pramadavanam.*

13. (The words) *vīthi, āliḥ, āvaliḥ, paṅktiḥ* and *śreṇī* (denote a row). (The words) *lekhāḥ* and *rājayaḥ* (denote lines). A tree (that is seen) with fruits (produced) from flowers (is) *vānaspatyaḥ.* A tree (that is seen) with fruits not (produced) from flowers (is) *vanaspatiḥ.*

14. Those which end with fruit-bearing (are known as) *oṣadhī-s.* (The words) *palāśī, druḥ, druma* and *agama* (denote a tree). (The words) *sthāṇu, dhruva* and *śaṅku* (denote a cut tree). (The word) *sthāṇu* is optionally masculine. (The words) *praphulla, utphulla* and *saṁphulla* (mean a flower that has blossomed).

15-16a. (The words) *palāśam, chadanam* and *parṇam* (denote a leaf). (The words) *idhmam, edhaḥ* and *samit,* faminine (denote dry wood and grass). *Bodhidruma* and *caladala* (denote the holy fig tree). *Dadhittha, grāhi, manmatha, dadhiphala, puṣpaphala* and *dantaśaṭha* (denote the woodapple tree).

16b-17. (The words) *udumbara, hemadugdha, kovidāra* and *dvipatraka* (denote *udumbara*). The *saptaparṇa* (tree) (is also known as) *viśālatvak.* The *kṛtamāla* (tree is also known as) *suvarṇaka, ārevata, vyādhighāta, śampāka* and *caturaṅgala.*

18. The *Jambira* (tree is also called) *dantaśaṭha.* The *Varuṇa* (tree is also called) *tiktaśāka. Punnāga* (tree is also called) *puruṣa, tuṅga, kesara* and *devavallabha.*

19-20a. *Nimbataru, mandāra* and *pārijātaka* (are the other names of) *pāribhadra* (tree). *Vañjula* and *citrakṛt* (are the other names of *tiniśa* tree). *Pītana* and *kapītana* (denote) the *āmrātaka* (tree). (The other names) of *madhūka* (are) *guḍapuṣpa* and *madhudruma.*

20b. *Guḍaphala* and *sraṁsi* (are the other names of) *pīlu. Nādeyī* is the other name of *ambhuvetas.*

21. *Śigruḥ, tīkṣṇagandhaka, akṣiva* and *mocaka* (are the other names of) *śobhāñjana.* If this (*śobhāñjana*) is red (it is called) *madhuśigruḥ. Ariṣṭa* and *phenila* are synonyms.

22. *Lodhra* (is also called) *gālava, śābara, tiriṭa, tilva* and *mārjana. Uddālaka* (is also known as) *śeluḥ, śleṣmātaka, śīta* and *bahuvāraka.*

23. (The other names of) *vikaṅkata* (are) *sruvāvṛkṣa, granthila*

and *vyāghrapāt*. *Tinduka* (is also called) *sphūrjaka* and *kāla* (*skandha*)[1]. (The terms) *nādeyī* and *bhūmijambuka* (denote *nāgaraṅga*)[2].

24. *Kākatindu* and (*kāka*) *pīluka* are synonyms. *Kramuka* and *paṭṭikākhya* would (denote *lohitalodhra*)[3]. *Kumbhī* (is also known as) *kaiḍarya* and *kaṭphala*.

25-26a. *Vīravṛkṣa*, *aruṣkara* and *agnimukhī* (are the synonyms of) *bhallātakī* in (all the three genders). *Sarjaka*, *pītasāraka*[4] and *asana* (are synonyms of) *jīva* (*ka*). *Sarja* and *aśvakarṇa* (are synonyms of) *sāla*.[5] *Arjuna* (tree) (is also called) *vīrataru*[6], *indradruḥ*, and *kakubhaḥ*.

26b-27. *Iṅgudī* (is also known as) *tāpasataru*. *Śālmali* (is also known as) *mocā*. *Cirabilva*, *naktamāla* and *karaja* (are the other names of) *karañjaka*. (*Pūtika* is also known as) *prakīrya* and *pūtikaraja*. *Markaṭī* and *aṅgāravallarī* (are varieties of *karañja*)[7].

28. *Rohī*, *plīhaśatru* and *dāḍimapuṣpaka* (are synonyms of) *rohitaka*. *Khadira* (is also known as) *gāyatrī*, *bālatanaya* and *dantadhāvana*.

29. *Arimeda* and *viṭkhadira* (denote varieties of bad smelling *khadira*). *Kadara* (denotes) the white *khadira*. (*Eraṇḍa* is also called) *pañcāṅgula*, *vardhamāna*, *cañcu* and *gandharvahastaka*.

30-31a. *Piṇḍītaka* and *maruvaka* (are synonyms of *madana*). *Devadāru* (is also called) *pītadāru*, *dāru* and *pūtikāṣṭham*. *Priyaṅgu* (is also known as) *śyāmā*, *mahilāhvayā*, *latā*, *govandanī*, *gundrā*, *phalinī* and *phalī*.

31b-32a. *Śoṇaka* (is also known as) *maṇḍūkaparṇa*, *patrorṇa*, *naṭa*, *kaṭvaṅga*, *ṭuṇṭuka*, *syonāka*, *śukanāsa*, *ṛkṣa*, *dīrghavṛnta* and *kuṭannaṭa*.

32b. *Pītadru* and *sarala* (are synonyms). *Nicula*, *ambuja* and *hijjala* (are the synonyms of a kind of reed).

---

1. *Cf. Amara paṅkti* 725.
2. *Cf. ibid. paṅkti* 724.
3. *Cf. ibid. paṅkti* 730.
4. The *Purāṇa* wrongly reads *pītaśāla*. *Cf Amara paṅkti* 735.
5. *Cf. Amara paṅkti* 737. The purāṇic reading is wrong.
6. *Cf. Amara paṅkti* 738.
7. *Cf. Amara paṅkti* 745.

33. *Kākodumbarikā* and *phalguḥ* (are the synonyms of *malayū*. *Ariṣta, picumardaka*[1], *sarvatobhadra* (are synonyms of) *nimba*. *Śiriṣa* (is also known as) *kapitana*.

34-35a. *Va*(*ba*)*kula* (is said to be *vañjula*. (*Kapilā*[2] is also called as) *picchilā* and *aguruśiṁśapā*. *Jayā, jayanti* and *tarkāri* (are synonyms of *vaijayantikā*[3]. *Kaṇikā* (is also known as) *gaṇikārikā, śriparṇam* and *agnimantha*. *Vatsaka* and *girimallikā* (are synonyms of *kuṭaja*).[4]

35b-36. *Kālaskandha* (is a synonym of) *tamāla*. *Taṇḍuliya* (is known as) *alpamāriṣa*. *Sinduvāra* (is also known as) *nirguṇḍi*. The same (*mallikā*) grown in the forest (is known as) *āsphoṭā*[5]. *Yūthikā* (is also known as) *gaṇikā* and *ambaṣṭhā*. *Navamālikā* (is also known as) *saptalā*.

37. *Atimukta* and *puṇḍraka* (are different varieties of *kunda*).[6] *Kumāri* (is also known as) *sahā* and *taraṇi*. Therein[7], the red variety is *kurabaka* and the yellow variety is *kuruṇṭaka*.

38. The blue *jhiṇṭi* (is also known as) *bāṇā*. (It is also known as *dāsi* and *artagala*[8].) *Jhiṇṭi* (in general is known as) *saireyaka*. If it is red, it is known as *kurabaka*. If it is yellow, it is known as *sahacari* (and also as *sahacara*).

39. *Kitava* and *dhūrta* (are the other names of) *dhattūra*. *Rucaka* (is the other name of) *mātuluṅgaka*. *Samiraṇa, maruvaka, prasthapuṣpa* and *phaṇijjaka* (are the synonyms of *jambira*)[9].

40-42a. *Kuṭheraka* (is the other name of) *parṇāsa*. *Vasuka* and *āsphoṭa* (are the synonyms of) *arka*. *Śivamalli* and *pāśupata* (are synonyms). *Vṛndā, vṛkṣādani, jivantikā* and *vṛkṣaruhā* (are the synonyms of the plant that clings to a tree and grows). *Guḍūci* (has the other names) *tantrikā, amṛtā, somavalli* and *madhuparṇi*. *Mūrvā* (is also called) *moraṭā, madhūlikā, madhuśreṇi, gokarṇi* and *piluparṇi*.

---

1. *Cf. Amara paṅkti* 773-*picumanda*.
2. *Cf. ibid. paṅkti* 773.
3. Cf. *ibid. paṅkti*. 779.
4. Cf. *ibid. paṅkti*. 781.
5. The *Purāṇa* mixes with the previous. *Cf. Amara paṅktis* 785 and 788.
6. *Cf. Amara. paṅkti* 792.
7. Refers to *amlāna*. *Cf. Amara. paṅkti* 796.
8. *Cf. Amara paṅkti* 797.
9. *Cf. ibid. paṅkti* 806-807.

42b-43. *Pāṭhā* (is also known as) *āmbaṣṭhā*, *viddhakarṇī*, *pracīnā* and *vanatiktikā*. *Kaṭuḥ*, *kaṭumbharā*, *cakrāṅgī* and *śakulādanī* (are the names of *kaṭurohiṇī*[1]). *Ātmaguptā*, *prāvṛṣāyī*[2] and *kapikacchu* (are the other names of) *markaṭī*.

44. *Apāmārga* (is also known as) *śaikharika*, *pratyakparṇī* and *mayūraka*. *Phañjikā*[3] and *brāhmaṇī* (are the other names of) *bhārgī*. *Dravantī*, *śambarī* and *vṛṣā* (are synonyms).

45. *Maṇḍūkaparṇī*, *bhaṇḍirī*, *samaṅgā* and *kālameṣikā* (are synonyms of *mañjiṣṭhā*). *Rodanī*, *kacchurā*, *anantā*, *samudrāntā* and *durālabhā* (are synonyms of *dhanvayāsa*)[4].

46. *Pṛśniparṇī*, *pṛthakparṇī*, *kalaśi*, *dhāvanī* and *guhā* (are synonyms). *Nidigdhikā*, *spṛśī*, *vyāghrī*, *kṣudrā* and *dussparśā* (are synonyms).

47. *Avalguja*, *somarājī*, *suvallī*, *somavallikā*, *kālameśī*, *kṛṣṇaphalā* and *pūtiphalī* (are synonyms of) *vākucī*.

48. *Kaṇā*, *uṣaṇā* and *upakulyā* (are synonyms). *Śreyasī* and *gajapippalī*[5] (are synonyms). *Cavyaṁ* and *cavikā* (are synonyms). *Kākaciñcī*, *guñja* and *kṛṣṇalā* (are synonyms).

49-50. *Viśvā*, *viṣā* and *prativiṣā* (are synonyms). *Vanaśṛṅgāṭa* and *gokṣura* (are synonyms). *Nārāyaṇī* and *śatamūlī* (are synonyms). *Kāliyaka*, *haridruḥ*, *dārvī*, *pacampacā*, *dāruśuklā*[6] and *haimavatī*[7] (are synonyms of *parjanī*). *Ugragandhā*, *ṣaḍgranthā*, *golomī* and *śataparvikā* (are the synonyms of) *vacā*.

51. *Āsphoṭā* and *girikarṇī* (are synonyms). *Siṁhāsya*, *vāsaka* and *vṛṣa* (are synonyms). *Madhurikā* (is also called) *misi* and *chatrā*. *Kokilākṣa* (is also known as) *ikṣura* and *kṣura*.

52. *Viḍaṅga* is known as *kṛmighna* (and is used) in the masculine and neuter. *Vajradru* (is also known as) *snuk*, *snuhī* and *sudhā*.[8] *Mṛdvikā* and *gostanī* (are the other names of) *drākṣā*. *Balā* and *vāṭyālakā* (are synonyms).

---

1. *Cf. Amara. paṅkti* 819.
2. *prāvṛṣāyaṇī. cf. Amara* paṅkti 821.
3. *Amara paṅkti* 827 reads *hañjikā*.
4. *Cf. Amara paṅkti* 831-832.
5. *karipippalī. Cf. Amara paṅkti* 842.
6. *Amara paṅkti* 852 reads *dāru haridrā*.
7. *ibid.* reads *parjanī*.
8. *Amara paṅkti* 859 reads *guḍā*.

53. *Kālā* and *masūravidalā* (are synonyms of black *trivṛt*) *Trivṛt* (is also known as) *tripuṭā* and *trivṛtā*. *Madhukam*, *klitakam*, *yaṣṭimadhukam* and *madhuyaṣṭikā* (are synonyms).

54. *Ikṣugandhā* (is also known as) *vidārī*, *kṣiraśukla* and *kroṣṭri*. *Gopī*, *śyāmā*, *śārivā* and *anantā* (are the other names of) *utpala-śārivā*.

55. *Mocā* and *rambhā* (are synonyms of) *kadalī*. *Bhaṇṭākī* and *duṣpradharṣiṇī* (are synonyms). *Śālaparṇī* (is also called) *sthirā* and *dhruvā*. *Śṛṅgī* and *vṛṣa* (are the synonyms of the herb) *vṛṣabha*.

56. *Gāṅgeruki* (is also called) *nāgabalā*. *Muṣa*(*sa*)*lī* and *tālamūlikā* (are synonyms). *Paṭolikā* (is also known as (*jyotsnī* and *jāla*. *Ajaśṛṅgī* and *viṣāṇikā* (are synonyms).

57. *Lāṅgalī* (is also known as) *agniśikhā*. *Tāmbūlī* and *nāga-vallī* (are synonyms). (The fragrant) *reṇukā* (is also called) *hareṇu* and *kauntī*. *Hrībera* (is also known as) *divyanāgaram*.[1]

58. (The other names of) *śaileya* (are) *kālānusārī*, *vṛddhā*, *aśmapāṣpam* and *śitaśivam*. *Murā* (is also known as) *tālaparṇī*, *daitya* and *gandhakuṭī*.

59. *Śukam* and *barham* (are other names of) *granthiparṇam* (as well as) *balā*[2]. *Tripuṭā* and *truṭi* (are the synonyms of *sūkṣ-mailā*)[3]. *Śivā* and *tāmalakī* (are synonyms of *bhūmyāmalakī*). *Hanu* and *haṭṭavilāsinī* (are synonyms).

60. *Kuṭannaṭam*, *dāśapuram*, *vāneyam* and *paripelavam* (are synonyms). *Jaṭāmāṁsī* (is also known as) *tapasvinī*. *Spṛkkā* (is also called) *devī*, *latā* and *laghu*.[4]

61. *Karcūraka* and *drāviḍaka* (are synonyms). *Gandhamūlī* is also known as *śaṭhī*. *Vṛddhadāraka* (is also known as) *ṛkṣagandhā*, *chagalāntrā* and *vegī*.

62. *Raktaphalā*, *bimbikā* and *pīluparṇī* (are the other names of) *tuṇḍikerī*. *Cāṅgerī*, *cakrikā*[5] and *ambaṣṭhā* (are synonyms). *Svarṇakṣīrī* (is also known as) *himāvatī*.

---

1. This name is not found in *Amara paṅkti* 892.
2. This term is not found in *Amara paṅkti* 913.
3. *Cf. Amara paṅkti* 899.
4. The purāṇic reading *laśūḥ* is obviously wrong.
5. *Amara paṅkti* 929 reads *cukrikā*.

63. *Sahasravedhi, cukra* and *śatavedhi* (are the other names of) *amlavetas*. *Jivanti* (is also known as) *jivani* and *jivā*. *Bhū (mi)-nimba* (is also called) *kirātaka*.[1]

64. *Kūrcaśirṣa* and *madhuraka* (are synonyms). *Candra, kapi-vṛka*,[2] *dadrughna* and *eḍagaja* are synonyms. Probably *varṣābhū* and *sobahāriṇi* are also synonyms (?).

65. *Kunandati, nikumbhastrā, yamāni* and *vārṣikā* (are synonyms).[3] *Laśunam* (is also known as) *gṛñjanam, ariṣṭa, mahākanda* and *rasonaka*.

66-67. *Badarā* and *gṛṣṭi* (are synonyms of) *vārāhi*. *Vāyasi* (is also known as) *kākamāci*. *Madhurā* (is also known as) *śatapuṣpā, sitacchatrā, aticchatrā, misi, avākpuṣpi* and *kāravi*. *Saraṇā, prasāraṇi, kaṭambharā* and *bhadrabalā* (are synonyms). *Karcūra* and *śaṭi* (are synonyms).

68. *Paṭola* is (also known as) *kulaka* and *tiktaka*. *Kāravella* (is also known as) *kaṭhillaka*. *Kūṣmāṇḍaka* (is otherwise called) *karkāru*. *Karkaṭi* (is known as) *urvāruḥ* and (used) in the feminine.

69. *Kaṭutumbi* (is also called) *ikṣvāku*. *Indravāruṇi* (is also known as) *viśālā*. (The other names of) *sūraṇa* (are) *arśoghna* and *kanda*. *Mustaka* and *kuruvindaka* (are synonyms).

70. *Veṇu* (is also called) *vaṁśa, tvaksāra, karmāra, maskara* and *tejana*. *Chatra, aticchatra, pālaghna, mālātṛṇaka* and *bhūstṛṇa* (denote different kinds of *jalatṛṇa*).

71a. *Tāla* is also called *tṛṇarāja*. *Pūga* (is also called) *ghoṇṭā* and *kramuka*.

71b. *Śārdūla*[4] and *dvipi* (are synonyms of) *vyāghra* (tiger). *Haryakṣa, kesari* and *hari* (denote a lion).

72. (The words) *kola, potri* and *varāha* would (denote a boar). (The words) *koka, ihāmṛga* and *vṛka* (denote a wolf). *Lūtā, ūrṇanābha, tantuvāya* and *markaṭa* (denote a spider).

73. *Vṛścika* and *śūkakiṭa* (scorpion) (are synonyms). *Sāraṅga*[5] and *tokaka* are synonyms (denoting a *cātaka* bird). *Kṛkavāku* and

---

1. *kirātatikta*. *cf. Amara paṅkti* 934.
2. Corrupt reading for *kāmpilya* and *karkaśa*. *cf. Amara paṅkti* 941-2.
3. The Purāṇic reading is corrupt. *Cf. Amara paṅkti* 937-38.
4. The section on animals begins here.
5. From here begins the listing of synonyms of birds.

tāmracūḍa (are synonyms denoting a cock). *Pika* and *kokila* (are synonyms denoting a cuckoo).

74. *Karaṭa* and *ariṣṭa* (denote) a crow. *Baka* and *kahva* denote a crane. *Cakravāka* is also known as *koka* and *cakra*. *Kādamba* and *kalahaṁsaka* (are synonyms).

75. *Pataṅgikā* and *puttikā* (are synonyms denoting different kinds of honey-bees). *Dvirepha*, *puṣpaliṭ*, *bhṛṅga*, *ṣaṭpada*, *bhramara* and *ali* (denote a bee).

76. *Kekī* (denotes a peacock). *Kekā* (denotes) the sound made by a peacock. (The words) *śakunti*, *śakuni* and *dvija* (denote a bird). *Pakṣati* is the base of the wing. It is in the feminine. *Cañcu* and *troṭi* (denote the beak). Both (the words) are feminine.

77-78. (The words) *uḍḍīnam* and *saṇḍīnam* (denote) the gait (of birds). *Kulāya* and *nīḍam* (denote a nest). They are (used) in the masculine and neuter. *Peśī*, *koṣa* and *aṇḍa* (denote an egg). If less than two, *aṇḍa* is used in the neuter. (The young one of a bird is denoted by the words) *pṛthuka*, *śāvaka*, *śiśu*, *pota*, *pāka*, *arbhaka* and *ḍimbha*. (The following words denote a collection): *sandoha*, *vyūhaka*, *gaṇa*, *stoma*, *ogha*, *nikara*, *vrāta*, *nikurambam*, *kadambakam*, *saṅghātaḥ*, *sañcayaḥ* and *vṛndam*. *Puñja*, *rāśi* and *kūṭakam* (are used to denote heap of grains).

CHAPTER THREE HUNDRED AND SIXTYFOUR

Words denoting men and the four classes of men

Fire-god said:

1. I shall describe the class of men, brahmins, *kṣatriya-s*, *vaiśya-s* and *śūdra-s*. (The words) *naraḥ*, *pañcajanāḥ*, *martyāḥ* (denote men). (The words) *yoṣit*, *yoṣā*, *abalā* and *vadhūḥ* (denote a woman).

2. A person seeking a lover, going to the place indicated (by the lover) (is called) *abhisārikā*. (The words) *kulaṭā*, *puṁścalī* and *asatī* (mean a wanton woman). A nude woman (is called) *koṭavī*.

3. *Kātyāyanī* is middle-aged, (wears ochre garment and is without husband)[1]. One who lives in other's house (is called) *sairindhrī*. (She is independent and proficient in hair dressing etc.).[2] *Asiknī* is not old (and serves the harem). *Mālinī* is a woman in her monthly course.

4. *Vārastrī, gaṇikā* and *veśyā* (mean a courtezan). Brothers' wives are (mutually known as) *yātara*-s. Husband's sister (is known as) *nanānda*. (The descendants for seven generations are known as) *sapiṇḍa*-s and *sanābhi*-s.

5. (Sisters born of the same womb are called) *samānodaryaḥ, sodaryaḥ, sagarbhyaḥ* and *sahajāḥ*. (The words) *sagotra, bāndhava, jñāti, bandhu, svaḥ* and *svajana* are synonyms (denoting relatives belonging to the same clan).

6. (The words) *dampati, jampati, bhāryāpati* and *jāyāpati* (denote the husband and wife). (The outer skin of the embryo is known as) *garbhāśaya, jarāyu* and *ulbam*. (The foetus is called) *kalala*, in the neuter.

7. (The words) *garbha* and *bhrūṇa* are synonyms denoting (the young one in the womb). (The words) *klība, śaṇḍha* (are used to denote) a eunuch. *Uttānaśayā* and *ḍimbā* would (mean a child that sucks milk from the mother's breasts). *Bāla* (boy) (is known to be) *māṇavaka*:

8. (The words) *picaṇḍila* and *bṛhatkukṣi* (mean a person having a big belly). (The word) *abhraṭa* (is used to mean) a *natanāsika* (one having a flat nose). (A naturally deformed person is denoted by the words) *vikalāṅga* and *apogaṇḍa*. (The words) *ārogyam* (free from illness) would (also be known as) *anāmayam*.

9. (A deaf person is denoted by the words) *eḍa* and *badhira*. (The word) *gaḍula* (is used to denote) a hunch-back. (The word) *kuni* (is used to denote) a person having a maimed hand. (The words) *kṣaya, śoṣa* and *yakṣmā* (mean consumption). *Pratiśyāya* and *pinasa* (catarrh) (are synonyms).

10. *Kṣut, kṣutam* and *kṣava* (sneezing) (are synonyms). (The word) *kṣut* is feminine. (The words) *kāsa* and *kṣavathu* (meaning cough) are both masculine. *Śotha* (swelling) is also known as

1. The purāṇa omits the other characteristics. See *Amara paṅkti* 1108.
2. *Cf. Amara* paṅkti 1109.

śvayathu and *śopha*. *Pādasphoṭa* (sore on the foot) (is also known as) *vipādikā*.

11. *Kilāsam* and *sidhmam* (scab) are synonyms. *Pāma*, *pāmā* and *vicarcikā* (are used to mean) *kacchū* (scab). (The words) *koṭha*, *maṇḍalakam*, *kuṣṭham* and *śvitram* (white leprosy) (are synonyms). *Arśas* (piles) (is also known as) *durnāmakam*.

12. (The words) *ānāha* and *nibandha* (denote suppression of urine and feces). *Grahaṇiruk* and *pravāhikā* (denote diarhoea). (The words) *bījam*, *vīryam*, *indriyam* and *śuklam* (mean semen). (The words) *palalam*, *kravyam* and *āmiṣam* (denote flesh).

13. *Bukkā* and *agramāṁsam* (denote the lotus-shaped flesh in the heart). *Hṛdayam* and *hṛt* (heart) are synonyms. *Vapā* and *vasā* (denote the marrow of the flesh). The artery on the back of the neck (is known as) *manyā*. (The words) *nāḍī*, *dhamani* and *śirā* (artery) (are synonyms).

14-15. *Tilakam* and *kloma* (denote lump of flesh). *Mastiṣkam* (is the fluid on the fore-head). *Dūṣikā* (denotes) the rheum of the eyes. *Antra* (intestine) (is also known as) *purītat*. *Plihā* and *gulma* (spleen) (are synonyms). (The words) *vasnasā* (in the masculine) and *snāyu* (in the feminine) (denote tendon). *Kālakhaṇḍam* and *yakṛt* are synonyms (denoting liver). *Karpara* and *kapāla* (denote skull), *kapālam* in the neuter. Bones (are in general denoted by the words) *kīkasam*, *kulyam* and *asthi*.

16. (The word) *kaṅkāla* (denotes) skeleton in the body. (The word) *kaśeruka* (denotes) back-bone. The skull-bone (is called) *karoṭi*, in the feminine. (The word) *parśukā* denotes the bones on the sides (of the body).

17. The limbs of the body (are denoted by the words) *aṅgaṁ*, *pratīka* and *avayava*. (The words) *śarīram*, *varṣma* and *vigraha* (denote a body). *Śroṇi-phalakam* (buttocks) (is also called) *kaṭa* (and that word is) masculine. *Kaṭi*, *śroṇi* and *kakudmatī* (hip) (are synonyms).

18. The hinder part of the waist of women (is known as) *nitamba*, in the neuter. The frontal part is *jaghanam*. The *kūpaka-s* (hollows below the loins) are in the *nitamba*. (The word is used) in the neuter. (The hollows above the loins are called) *kukundara-s*.

19. The fleshy portions in the hip are called) *sphicau* (*sphic*) and *kaṭiprothau*. (The organ of generation of woman is called)

upastha (because that is near) the two which are to be described now. In the case of women it is (called) *bhagam* and *yoni*. *Śiśna*, *medhra*, *mehanam* and *śepha* (denote penis).

20. (The words) *picaṇḍa*, *kukṣi*, *jaṭharam*, *udaram* and *tundam* (denote belly). *Stana* and *kuca* (mean breast). *Cūcuka* is the tip of breast. (The words) *kroḍam* and *bhujāntaram* denote chest. The word *kroḍam* is not masculine.

21. *Skandha*, *bhujaśiras* and *aṁsa* denote shoulder. (The junction of shoulder is known as) *jatru*. (Nail is denoted by the words) *punarbhava*, *kararuha*, *nakhara* and *nakha* (used) not in feminine.

22. *Prādeśika* is the span of the thumb and the forefinger. *Tālā* is the span of the thumb and the middle finger. *Gokarṇa* is the span of the thumb and the ring finger. The span of the thumb and the little finger is *vitasti* measuring twelve finger breadths.

23. The open hand with the fingers extended (is called) *capeṭa*, *pratala* and *prahasta*. *Ratni* (is the distance) from elbow to the end of closed fist. *Aratni* (is the distance) from elbow to the end of little finger.

24. Neck with three lines (is called) *kambugrīvā*. (The words) *avaṭu*, *ghāṭā* and *vṛkāṭikā* (denote the backside of the union of head and neck). *Cibuka* (chin) is below the lips, then the two *gaṇḍa-s* (cheeks), the throat and chin.

25-26. The outer ends of eyes are (called) *apāṅga*-s. *Kaṭākṣa* (is used to denote) the look with *apāṅga*. (The words) *cikura*, *kuntala* and *vāla* (denote hair). (The words) *pratikarma*, *prasādhanam*, *ākalya*, *veṣa* and *nepathyam* (denote) beautification. It is perceivable and is produced by union with a play. *Cūḍāmaṇi* is the crest-jewel. The central gem in a necklace (is called) *tarala*.

27. (The ear-ornament is called) *karṇikā* and *tālapatra*. *Lambanam* or *lalantikā* (denote) a long necklace. (The words) *mañjīra* and *nūpura* (denote the anklet) on the foot. *Kiṅkiṇi* and *kṣudraghaṇṭikā* (denote a small bell).

28. (The words) *dairghyaṁ*, *āyāma* and *āroha* (are used to denote the length of a cloth etc.). (The words) *pariṇāha* and *viśālatā* (denote the width). *Paṭaccaraṁ* (denotes) a rag. *Saṁvyānam* (is the cloth worn) on the shoulder.

29. (The words) *racanā* and *parisyanda* (denote the arrangement of flowers etc.). (The words) *ābhoga* and *paripūrṇatā* (denote the fulfilling of all services). *Samudgaka* and *sampuṭaka* (mean a casket). (The words) *pratigraha* and *patadgraha* (mean a spitoon).

CHAPTER THREE HUNDRED AND SIXTYFIVE

Words relating to the class of brahmins

Fire-god said :

1-3. (Words denoting genealogy are) *vaṁśa*, *anvavāya*, *gotram*, *kulam*, *abhijana* and *anvaya*. *Ācārya* is that person who expounds the scriptures. The person who instructs the priests in the sacrifice (is called) *vratī*, *yaṣṭa* and *yajamāna*. *Upakrama* (denotes) the beginning after having known (the course of action). Those having the same preceptors (are called) *satīrthyāḥ*. The members of an assembly (are called) *sabhya-s*, *sāmājika-s*, *sabhāsada* and *sabhāstāra-s*. (The priests who officiate in a sacrifices are known as) *ṛtvija-s* and *yājaka-s*. *Adhvaryu* is the priest associated with the *Yajurveda*. *Udgātṛ* is the priest proficient in the *Sāmaveda* and *Hotṛ* in the *Ṛgveda*.

4. *Caṣāla* is the wooden ring on the top of a sacrificial post. *Sthaṇḍilam* and *catvaram* are synonyms (denoting the ground made ready for a sacrifice). The transformation that occurs in milk by the addition of curd is known as *āmikṣā*.

5. Ghee together with curd (is called) *pṛṣadājya*. (The words) *paramānnam* and *pāyasam* (denote cooked rice mixed with milk). The animal that is killed in a sacrifice after being sanctified with formulae (is called) *upākṛta*.

6. (The words) *paramparākam*, *śamanam* and *prokṣaṇam* (convey) the sense of killing. (The words) *pūjā*, *namasyā*, *apaciti*, *saparyā*, *arcā* and *arhaṇā* are synonyms (denoting worship).

7. *Varivasyā*, *śuśrūṣā*, *paricaryā* and *upāsanā*. (are synonyms meaning mode of worship). (The words) *niyama* and *vratam* (signify religious observance). (They are) not feminine. It consists of the meritorious deeds such as fasting and the like.

8. The first injunction is called *mukhya*. That which in inferior (subordinate) to that (is known as) *anukalpa*. *Kalpa* (the texts laying down injunctions) is known as *vidhi* and *krama*. *Viveka* is the power to distinguish between the world and the spirit.

9. The receiving of instruction in the scriptures after purification is known as *upākaraṇam*. (An ascetic is denoted by the words) *bhikṣu*, *parivrāṭ*, *karmandi*, *pārāśari* and *maskarī*.

10. (The sages are in general denoted by the words) *ṛṣi*-s and *satyavacāḥ*. A student who has had the ceremonial bath (is called) *snātaka*. Those who have conquered the sense-organs (are known as) *yatinaḥ* and *yatayaḥ*.

11. The daily rite which depends on the body as means (is known as) *yama*. But *niyama* is that which depends on external conditions (and is voluntary). The state of *brahman* (is denoted by the words) *brahmabhūyam*, *brahmatvam* and *brahmasāyujyam*.

CHAPTER THREE HUNDRED AND SIXTYSIX

Words relating to kṣatriyas, vaiśyas and other classes

Fire-god said :

1. (The words denoting the warrior caste are) *mūrdhābhiṣikta*, *rājanya*, *bāhuja*, *kṣatriya* and *virāṭ*. A king who is respected by the vassals is known as *adhīśvara*.

2. (A king who holds way over the entire earth is known as) *cakravarti* and *sārvabhauma*. A king who is different from the above is a *maṇḍaleśvara*. (Minister or counsel is known as) *mantrī*, *dhīsaciva* and *amātya*. (The chief counsel is known as) *mahāmātra* and *pradhānaka*.

3. A person who attends to disputes (is called) *prāḍvivāka* and *akṣadarśaka*. The man in charge of gold in a royal treasury (is called) *bhaurika*. (The words) *adhyakṣa* and *adhikṛta* are synonyms (denoting a superintendent). The person invested with the charge of the harem (is called) *antarvaṁśika*. (The words) *sauvidalla*-s, *kañcukin*-s, *sthāpatya*-s and *sauvida*-s (also denote the same).

4-6a. The words *ṣa* (*sa*) *ṇḍa* and *varṣavara* (denote the servants in the harem, who are eunuchs). (The words) *sevaka*, *arthi* and *anujīvi* (denote a servant). A ruler of the region other than one's own is a *śatru* (enemy). One who is beyond that region is a *mitram* (friend). A person beyond that is *udāsīna* (neutral). A king who is in the rear (of a kingdom) is *pārṣṇigrāha*.

6b-7. (A spy is denoted by the words) *cara*, *spaśa* and *praṇidhi*. The time that is to come is *āyati*. The present time is known as *tatkāla* and *tadātvam*. The fruit accruing in future (is called) *udarka*. (The fear that is caused) by such factors as excessive rains and fire (is) *adṛṣṭam*. (The fear that is caused) by one's own kingdom or other (is) *dṛṣṭam*.

8. (The words) *bhadrakumbha* and *pūrṇakumbha* (are synonyms meaning a pitcher that is full). (A vessel made of gold is called) *bhṛṅgāra* and *kanakālukā*. (A rutting elephant is called) *prabhinna*, *garjita* and *matta*. (A particle of water splashed by the trunk of an elephant is called) *vamathu* and *karaśīkara*.

9. A goad is known as *sṛṇi*, in the feminine and *aṅkuśa*, in the masculine. (The words) *paristoma* and *kutha* (denote) the carpet on the back of an elephant in both (the genders). (A vehicle used by ladies for transport is called) *karṇīratha* and *pravahaṇam*. The words *dolā* (palanquin) and *preṅkhā* (swing) etc. (are used) in the feminine.

10. (The words) *ādhoraṇāḥ*, *hastipakāḥ*, *hastyārohāḥ* and *niṣādinaḥ* (denote mahouts). (Warriors are denoted by the words) *bhāṭāḥ*, *yodhāḥ* and *yoddhāraḥ*. (The words) *kañcuka* and *vāraṇa*[1] (mean armour). They are not feminine.

11. *Śirṣaṇya* (is used to denote) *śirastra* (helmet). (The words) *tanutram*, *varma* and *daṁśanam* (are used to mean armour). (The words) *āmukta*, *pratimukta*, *pinaddha* and *apinaddha* (are used to mean a person covered by armour).

12-14. An arrangement of army (for the sake of battle) is *vyūha*. (The words) *cakram* and *anīkam* (denote an army). It is not feminine. The *patti* (consists of) an elephant, a chariot, three cavalrymen and five infantry. Three times the constituents of a *patti* and subsequently in the same way in order would be

1. *Amara paṅkti*. 15 93 reads *vāravāṇa*.

senāmukham, *gulma*, *gaṇa*, *vāhinī*, *pṛtanā*, *camūḥ* *anikinī*, *daśānikinī* and *akṣauhiṇī*. A bow (is also known as) *kodaṇḍa*, and *iṣvāsa*. The tip (*koṭi*) (of a bow) is known as *aṭanī*.

15. The middle of a bow (is called) *lastaka*. (The bowstring is called) *maurvī*, *jyā*, *śiñjinī* and *guṇa*. (The words) *pṛṣatka*, *bāṇa*, *viśikha*, *ajihmaga*, *khaga* and *āśuga* (denote an arrow).

16. (The words) *tūṇa*, *upāsaṅga*, *tūṇīra* and *niṣaṅga* (denote a quiver) both in the masculine and feminine. (The words) *asi*, *riṣṭi*, *nistriṁśa*, *karavāla* and *kṛpāṇa* (mean a sword).

17. *Tsaru* is the handle of a sword. *Īlī* and *karavālikā* (denote a short sword). The words *kuṭhāra* and *svadhiti* (denote an axe). (The word *kuṭhāra* is used in) both (masculine and feminine). (The words) *churikā* and *asiputrikā* (denote a knife).

18. *Prāsa* is known to be *kunta* (meaning a spear). *Sarvalā* and *tomara* (mean an iron club) (used) in the masculine and neuter. (Bards who sing praises and wake up in the morning are called *vaitālika*-s and *bodhakara*-s. *Māgadha*-s (are bards in general). *Vandin*-s and *stuti* (*pāṭhaka-s*) (are bards singing in praise of the kings).

19. *Saṁśaptaka*-s are those who do not turn back from battle. (The words) *patākā*, *vaijayantī*, *ketanam* and *dhvajam* (denote a banner). (The word) *dhvajam* (is used) in the masculine and neuter.

20. (A fight with enthusiasm) I first, I first, (is known as) *ahampūrvikā*, in the feminine. Where mutual ego is shown (I am capable) it is known as *ahamahamikā*.

21. (The words) *śakti*, *parākrama*, *prāṇa*, *śauryam*, *sthāma*, *saha* and *balam* (denote valour). *Mūrcchā*, *kaśmalam* and *moha* (denote stupefaction). *Avamardana* and *pīḍanam* (mean devastation of grains etc. by the invading forces).

22. (The words) *abhyavaskandanam* and *abhyāsādanam* (mean encountering an enemy by trick), *Vijaya* and *jaya* (are synonyms meaning conquest). (The words) *nirvāsanam*, *saṁjñapanam*, *māraṇam* and *pratighātanam* (mean killing).

23. (The words) *pañcatā*, *kāladharma*,[1] *diṣṭānta*, *pralaya* and *atyaya* would (mean death). (The words) *viṭ*, *bhūmispṛk* and *vaiśya* (denote a tradesman and agriculturist). (The words) *vṛtti*, *vartanam* and *jīvanam* (mean livelihood in general).

24. *Kṛṣi* (agriculture) etc. are to be known (as the means of livelihood of a *vaiśya*). (The words) *kusīdam* and *vṛddhijīvikā* mean existing on interest by lending money). *Uddhāra* (means debt). (The word) *arthaprayoga*[1] (also means *kusīda*). *Kaṇiśa* (denotes) the ear of a corn.

25. *Kiṁśāru* (denotes) the beard of a corn. *Stamba* (means) a bunch of grass etc. (Paddy etc. are denoted by the words) *dhānyam*, *vrīhi* and *stambakari*. (The minute particles of straw) are known as *kaḍaṅgara* and *busam*.

26. Blackgram etc. are grains in the form of pods. Barley and other grains are in the form of beards. (Grains such as) *nivāra* are wild grains (*tṛṇadhānya*). A winnowing basket is also known *prasphoṭanam*.

27. (A sack made of cloth to carry grains is known as) *syūta* and *praseva*. *Kaṇḍola* and *piṭa* (denote a cotainer made of bamboo etc). *Kaṭa* and *kiliñjaka* (relate to different varieties of reeds). These are similar. *Rasavatī*, *pākasthānam* and *mahānasa* (denote a kitchen).

28. The kitchen superintendent (is called) *paurogava*. (Cooks are denoted by the words) *sūpakāra*-s, *vallava*-s, *ārālika*-s, *āndhasika*-s *sūda*-s, *audanika*-s and *guṇa*-s.

29. (A frying pan is denoted by the word) *ambarīṣam*, in the neuter and *bhrāṣṭra*, in the masculine. (The words) *karkarī*, *ālu* and *galantikā* (denote a small pitcher). (A big pitcher is called) *aliñjara* and *maṇika*. *Suṣavī* (is the name of) black cumin seed.

30. (The words) *āranāla* and *kulmāṣam* (denote a kind of gruel). The words *vāhlika*, *hiṅgu* and *rāmaṭham* (denote asafoetida). (The words) *niśā*, *haridrā* and *pītā*, feminine (denote turmeric). (The words) *matsyaṇḍī* and *phāṇitam* (mean molasses).

31. Transformed milk (is called) *kūrcikā*. (The words) *cikkaṇam*, *masṛṇam* and *snigdham* (denote bland). (Rice parched and flattened is denoted by the words) *pṛthuka* and *cipiṭaka*. Fried and powdered barley (is called) *dhānā*, in the feminine.

32. (The words) *jemanam*, *leha* and *āhāra* (denote food). (The words) *māheyī* and *saurabhī* denote a cow. Those which are yoked (are called) *yugyaḥ*, *prāsaṅgyaḥ* and *śākaṭaḥ*.

---

1. *Cf.* *Amara paṅkti* 1714. The *Purāṇa* while making an extract mixes the two terms.

33. (A cow) that has delivered a calf long time back (is called) *vaṣkayaṇi*, and (one) that has delivered recently (is called) *dhenu*. (The cow) that is attacked by a bull (for mating) (is called) *sandhinī*. A barren cow (is called) *vehat*.

34-35. (A person sustaining himself by buying and selling is called) *paṇyājiva* and *āpaṇika*. A thing left as trust (is called) *upanidhi* and the word is masculine. The words *vipaṇa* and *vikraya* (mean sale). The numerals one to eighteen (are to be used) in all the three (genders) and the numerals twenty onwards take only singular always. While counting number two takes the plural. Among them (the numerals) upto ninety are feminine.

36-37. (A unit measuring ten is called a *paṅkti*). Successive multiples of a *paṅkti* would be hundred, thousand etc. They are measured by *tulāṅguliprastha*[1]-s. Five *guñja*-s (make) one *ādyamāṣaka*. Sixteen (*māṣa*-s) (make) one *akṣa* (otherwise called) *karṣa*. The word is not feminine. Four *karṣa*-s (would make) one *palam*. An *akṣa* (measure) of gold (is known as) *suvarṇa* and *bista*. A *pala* (measure) of the same (is called) *kuruvista*.

38. One hundred *pala*-s (make) one *tulā*. That (word) is feminine. Twenty *tulā*-s would make one *bhāra*. (A *karṣa* measure of silver) is called *kārṣāpaṇa* or *kārṣika*. A *karṣa* (measure) of copper (is known as) *paṇa*.

39-40a. (The words) *dravyam*, *vittam*, *svāpateyam*, *riktham*, *ṛktham*, *dhanam* and *vasu* (denote wealth). (The words) *rīti* and *ārakūṭa* (denote brass). It is not in the feminine. (The words) *śulbam* and *audumbaram* (are synonyms of) *tāmrakam* (brass). *Kālāyasam* and *aya* (are synonyms of) *loha* (iron).

40b. (The words) *kṣāra* and *kāca* (alkali) (are synonyms). (The words) *capala*, *rasa*, *sūta* and *pārada* (are synonyms denoting mercury).

41. The horn of the wild buffalow (is called) *gavalam*. *Trapu* and *piccaṭam*[2] (tin) (are synonyms). *Sisakam*[3] (denotes lead). (The words) *hiṇḍira*, *abdhikapha* (sea-foam) and *phena* (are

1. *tulā* is explained below; *aṅguli* is fingerbreadth and one *prastha* is equal to thirtytwo *pala*-s explained below.

2. The other equivalents are given in the next verse.

3. The *Purāṇa* wrongly mixes this word with the previous.

synonyms). (The words) *madhūcchiṣṭam* and *sikthakam* (bee-wax) are synonyms.

42. (The words) *raṅgam* and *vaṅgam*[1] (denote tin). (The words) *picu* and *tūla* (mean cotton). *Kunaṭī* (dentoes) *manaḥśilā* (arsenic) (especially the Nepalese variety). *Yavakṣāra* (nitre) would be (known as) *pākya*. (The words) *tvakkṣīrī* and *vaṁśarocanā* (denote a medicinal substance got from the bamboo).

43. *Vṛṣalāḥ*, *jaghanyajāḥ* and *śūdrāḥ* (are synonyms) (denoting the fourth class of men). *Caṇḍāla*-s and other low caste men (are known as) mixed (castes). *Kāru* and *śilpī* (denote the artisan). Their union (with those) of their own caste (is called) *śreṇi*, both in (the feminine and masculine).

44. (A painter is denoted by the words) *raṅgā-jīva* and *citrakāra*. (A carpenter is denoted by the words) *takṣā*, *vardhaki* and *tvaṣṭā*. (The words) *nāḍindama* and *svarṇakāra* (denote a goldsmith). (The words) *nāpita* and *antāvasāyi* (denote a barber).

45. (A shepherd is denoted by the words) *jābāla* and *ajājīva*. (A person living by serving the god is called) *devājīva* and *devala*. (Actors are denoted by the words) *jāyājīva*-s and *śailūṣa*-s. (The words) *bhṛtaka* and *bhṛtibhuk* (denote a person living on wages).

46. (A low person is denoted by the words) *vivarṇa*, *pāmara*, *nīca*, *prākṛta*, *pṛthagjana*, *nihīna*, *apasada* and *jālma*. (The words) *dāsera* and *ceṭaka* (are used to denote) a servant.

47. (The words) *paṭu*, *peśala* and *dakṣa* (mean a clever person). *Mṛgayu* is known to be *lubdhaka* (hunter). *Cāṇḍāla* (low class man) (is also known as) *divākīrti*. (The word) *pustam* (is used) in (the sense of) plastering.

48. A puppet (made of cloth etc.) is *pāñcālikā*. Any young animal (is known as) *varkara*. (The words) *mañjūṣā*, *peṭaka* and *peṭā* (denote a box). (The words) *tulya*, *sādhāraṇa* and *sama* (mean equal or similar). (The word) *pratimā* would (mean) *pratikṛti* (an image or statue). The *brahma* and other classes have been described so far.

1. *Cf.* the previous verse.

CHAPTER THREE HUNDRED AND SIXTYSEVEN*

The class of words dependent on the substantives for their genders

Fire-god said :

1. Listen to me ! I shall describe the genders of the substantives in general. (The words) *sukṛti*, *puṇyavān* and *dhanya* (denote a fortunate person). (A generous person is denoted by the words) *maheccha* and *mahāśaya*.

2. (The words) *pravīṇa*, *nipuṇa*, *abhijña*, *vijña*, *niṣṇāta* and *śikṣita*[1] (a proficient person) (are synonyms). (A very liberal person is denoted by the words) *vadānya*, *sthūlalakṣya*, *dānaśauṇḍa* and *bahuprada*.

3. The words *kṛti*,[2] *kṛtajña*[3] and *kuśala* (mean a clever person). (The word) *āsakta* (means one drawn towards something). (The words) *udyukta* and *utsuka* (mean being drawn towards something by one's own desire). (The words) *ibhya*, *āḍhya* and *parivṛḍha* (denote a rich man). *Adhibhūḥ*, *nāyaka* and *adhipa* (mean a master).

4. (A person endowed with fortune is denoted by the words) *lakṣmīvān*, *lakṣmaṇa* and *śrila*. (The words) *svatantra*, *apāvṛta* and *svairi* (denote an independent person). *Khalapū* would (mean) *bahukara* (a sweeper). (The words) *dīrghasūtra* and *cirakriya* (denote a lazy person).

5. *Jālma* and *asamīkṣyakāri* (mean a person acting without discriminating good and bad). One who is slow in doing things is known as *kuṇṭha*. (One who is proficient in doing things is) *karmaśūra* or *karmaṭha*. (The words) *bhakṣaka*, *ghasmara* and *admara* (denote a gluttonous person).

6 *Lolupa* (denotes a person having ardent desire). (The words) *gardhana* and *gṛdhnuḥ* (denote a greedy person). (A modest person is denoted by the words) *vinīta* and *praśrita*. (The

---

*This chapter summarises *Amara*, *kāṇḍa* III, *paṅktis* 2030 ff.

1. Other words having the same meaning have been wrongly put in the next verse in the *Purāṇa*.

2. These words should be read with those in verse 2.

3. This word means a grateful person. Probably a mistake for *kṛtamukha*. Cf. *Amara*, *paṅkti*, 2033.

words) *dhṛṣṇuk* and *viyāta* (are synonyms of) *dhṛṣṭa* (immodest). *Nibhṛta*[1] and *pratibhānvita* (denote a person having imagination).

7. (The word) *adhira* (means a person afflicted by fear, hunger, thirst etc.). (A cowardly or timid person is denoted by the words) *bhīruka* and *bhīru*. (The words) *vandāru* and *abhivādaka* (denote a polite or respectful person). (The words) *bhūṣṇu, bhaviṣṇu* and *bhavitā* (mean a person desiring to become rich). A knower (is denoted by the words) *vidura* and *vinduka*.

8-9a. (The words) *matta, śauṇḍa, utkaṭa* and *kṣība* (denote an intoxicated person). *Caṇḍa* (means) *atyantakopana* (extremely short-tempered). *Devadrayaṁ* is a person adoring a deity. A person serving the world is *viśvadrayaṁ*. A companion, especially the husband (is denoted by the word) *sadhryaṁ*. A person serving crookedly (is called) *tiryaṁ*.

9b-10a. (The two words) *vācoyuktipaṭu* and *vāgmī* (denote a logician). A garrulous person (is denoted by the word) *vāvadūka*. (A person indulging in unrefined talks is denoted by the words) *jalpāka, vācāla, vācāṭa* and *bahugarhyavāk*.

10b-11. (One who is censured is called) *apadhvasta* and *dhikkṛta*. (The words) *kīlita* and *saṁyata* (denote a person) bound (with rope etc.). (The words) *ravaṇa*[2] and *śabdana* (denote a person making sound). (The words) *nāndīvādī* and *nāndikara* are synonyms (denoting laudatory singer). (The words) *vyasanārta* and *uparakta* (denote a person afflicted by misfortune)[3].

12. (The words) *vihasta* and *vyākula* are synonyms (meaning a person who does not know what to do on account of grief. (The words) *nṛśaṁsa, krūra, ghātuka* and *pāpa* (mean a person bent on harming others). *Dhūrta* and *vañcaka* (mean a cheat). (The words) *mūrkha, vaidheya* and *vāliśa* (denote a fool).

13. (A miser is denoted by the words) *kadarya, kṛpaṇa* and *kṣudra*. (The words) *mārgaṇa, yācaka* and *arthī* (mean a beggar). (The word) *ahaṁyu* (means) an egoistic person. A person endowed with good fortune (is called) *śubhaṁyuḥ*.

14-15a. (The words) *kāntam, manoramam* and *rucyam* (are used in the sense of a beautiful thing). A thing that is desired

---

1. *Amara, paṅkti* 2075 reads *pragalbha*.
2. The *Purāṇa* wrongly reads *caraṇa*.
3. The next two words repeated from verse 10—obviously a mistake.

(is denoted by the words) *hṛdyam* and *abhiṣṭam*. (The words) *asāram* and *phalgu* (mean a worthless thing). (The word) *śūnyam* (means void). (An important thing or person is denoted by the words) *mukhya*, *varya* and *vareṇya*.[1] (The words) *śreyān*, *śreṣṭha* and *puṣkala* would (mean the outstanding). (The words) *prāgrya*, *agrya*, *agriya* and *agriya* (also mean an important person).

15b-16. (The words) *vaḍram*, *uru* and *vipulam* (mean wide). (The words) *pinam*, *piva*, *sthūlam* and *pivaram* (mean) stout. (The words) *stoka*, *alpa* and *kṣullaka* (are used in the sense of a little). (A minute thing is denoted by the words) *sūkṣmam*, *ślakṣṇam*, *debhram*, *kṛśam* and *tanu*. (The words) *mātrā* and *kuṭi* (in the feminine) and *lava* and *kaṇa* (in the masculine) (have the same sense). (The words) *bhūyiṣṭham*, *puruha* and *puru* (mean plenty).

17. (The words) *akhaṇḍam*, *pūrṇam* and *sakalam* (denote the whole). (The words) *upakaṇṭha*, *antika*, *abhita*, *samipa*, *savidha*[2] and *abhyāsa* (mean near). (The word) *nediṣṭham* (means) very near.

18. (The word) *daviṣṭham* would (mean) very far. (The words) *nistala* and *vartula* (would mean) circular. (The words) *ucca*, *prāṁśu*, *unnata* and *udagra* (mean high). (An eternal thing is denoted by the words) *dhruva*, *nitya* and *sanātana*.

19. (The words) *āviddham*, *kuṭilam*, *bhugnam*, *vellitam* and *vakram* (denote the crooked). (An unsteady thing is denoted by the words) *cañcalam* and *taralam*. (The words) *kaṭhoram*, *jaṭharam*[3] and *dṛḍham* (mean hard).

20. (The words) *pratyagra*, *abhinava*, *navya*, *navina*, *nūtana* and *nava* (mean fresh or new). (The word) *ekatāna* (means) concentrated on a single object. (The word) *uccaṇḍam* (means) quickly.

21. (The words) *uccāvacam* and *naikabhedam* (mean manifold ways). (The word) *sambādha* (means a narrow way). *Kalilam* (means a difficult path). (The words) *timitam*, *stimitam* and *klinnam* (mean wet). (The word) *abhiyoga* (means) *abhigraha* (an attack).

---

1. Some of the other words having the same meaning have been given in the *Purāṇa* in the next verse after a break.
2. The ptd. text of the *Purāṇa* reads *sannidha*.
3. Also spelt as *jaraṭham*.

22. (The word) *sphāti* (is used to mean) increase. (The word) *prathā* (is used to denote) fame. (The word) *samāhāra* (means) a collection. (The word) *apahāra* (means) *apacaya* (removal). (The words) *vihāra* and *parikrama* (mean movement on foot).

23. (The words) *pratyāhāra* and *upādānam* (are used in the sense of restraining the sense-organs). (The extraction of extraneous objects from the body is denoted by the words) *nirhāra* and *abhyavakarṣaṇam*. (The words) *vighna*, *antarāya* and *pratyūha* would (mean an obstacle). (The words) *āsyā*, *āsyanā* and *sthiti* (are used in the sense of a seat).

24. (The words) *sannidhi* and *sannikarṣa* (would (mean proximity). (A difficult path is indicated by the words) *saṅkrama* and *durgasañcara*. (The words) *upalambha* and *anubhava* (convey the meaning of experience). (The words) *pratyādeśa* and *nirākṛti* (are used in the sense of rejection).

25. (The words) *parirambha*, *pariṣvaṅga*, *saṁśleṣa* and *upagūhanam* (denote embrace). An inference (is that which is gained) by means of *pakṣa* (subject of a syllogism), *hetu* (reason) and the like[1]. The words *ḍamara*[2] and *viplava* (are used) in (the sense of) frightening an enemy by shouts.

26. The knowledge about an object, that is not perceived, (arising) from the statement is said to be *śābdam*.[3] *Upamāna* (*ka*) (comparison) would be the cognition arising from seeing the resemblance in a similar (object).

27. *Arthāpatti* (presumption) would be the knowledge about a different thing which would not exist without (the thing seen) *Abhāva* (non-existence) is the cognition "it is not there" when the counter-correlative is not apprehended on the ground. Thus ends the genders of substantives told by Hari (Viṣṇu) for the sake of knowledge of men.

---

1. This is not found in *Amara*.
2. The printed text wrongly reads *bhramara*.
3. This and other terms of *Nyāya* given here are not found in *Amara*.

CHAPTER THREE HUNDRED AND SIXTYEIGHT

Constant dissolution, occasional and total dissolution

Fire-god said:

1-2. The dissolution of beings is of four kinds, such as constant dissolution of all beings (that takes place daily), the dissolution (known as) *Brāhma*, (otherwise known as) *naimittika* (*pralaya*), the *prākṛta pralaya*, occurring at the end of a thousand of four *yuga*[1] periods and the absolute dissolution (of all beings) by the union of all souls in the supreme soul by means of knowledge.

3-5. I shall describe to you the nature of the *naimittika* dissolution that occurs at the end of a *kalpa*[2] period. When the earth (has become) almost depleted at the end of a thousand of four *yuga* cycles, there would be a severe drought for hundred years. Then (all) the beings would perish. Then (lord) Viṣṇu, the lord of the universe, remaining in the seven rays of the Sun, drinks the waters. The water in the oceans, the earth and the nether world and the like gets dried up.

6-8. Then by the divine power (of lord Viṣṇu), the very same seven rays (of the Sun), nourished by the water, become seven Suns. O Twice-born ! They burn the three worlds completely together with the nether world. (The surface of) the earth would (appear) like the back of a tortoise. Then the terrible fire (of dissolution), a manifestation of (lord) Rudra, burns the nether worlds below in association with the breath of the serpent *Śeṣa*[3]. Then the all-pervading (fire) burns the (region) from the nether worlds to the surface of the earth and from there to the heaven.

9-11. Then all the three worlds appear like one blazing mass. Then the inhabitants of the two worlds, oppressed by the terrible heat, ascend to the Maharloka and to the Janaloka from

---

1. The four yugas—*kṛta*, *tretā*, *dvāpara* and *kali* are reckoned as equivalent to 1,728,000, 1,296,000, 864,000 and 432,000 years respectively.

2. One *kalpa* is equivalent to a day of Brahmā consisting of one thousand *yugas*.

3. The serpent having thousand hoods on whose body reclines (lord) Viṣṇu.

Maharloka. After the world is burnt (by the God) (assuming) the form of Rudra, there arise clouds of different shapes together with lightning from the breath of (lord) Hari (Viṣṇu). They rain for a hundred years and put down the fire that has arisen.

12-13. When the water rises upto the region of the seven sages (Great Bear), a hundred storms issue from the breath of (the lord) Viṣṇu and disperse those clouds. Then after having drunk the wind lord Hari lies down on that mass of water, having assumed the form of Brahmā, extolled by sea-dwelling persons who have gained supernatural powers and by sages.

14. (Lord) Madhusūdana (slayer of demon Madhu; i.e. Viṣṇu) lies down (on that mass of water) resting in the yogic sleep, which is his divine illusory form, contemplating His own form known as Vāsudeva.

15. He then lies down (in sleep) for a *kalpa*[1] (period) and after waking up, in the form of Brahmā, He creates. O Twice-born! Then (the universe) lies in an unmanifest state in the Prakṛti for two *parārdha*[2]-s.

16-19. One place is ten times the other place when expansion is made from one place. Then the eighteenth place would be said to be *parārdha*. The *prākṛta* dissolution is known to be twice the *parārdha*. O Twice-born ! When everything is burnt by contact with fire and on account of drought, (it is *prākṛta* dissolution). The modifications of *mahat* (one of the principles), (get merged into one) losing their separate existence, and get re-absorbed (into *prakṛti*) on account of the will of (lord) Kṛṣṇa. Water first swallows the qualities of earth such as smell and the like. Then earth (divested of) its characteristic of smell tends towards dissolution.

20. Then water having the characteristic of taste remains. It is drunk by light. When it is lost, fire glows on.

21. Then wind swallows light together with its characteristic of colour and form. When fire is lost, strong wind blows on.

22. The characteristic of wind, namely touch, is then consumed by ether. O Twice-born ! When wind is also lost, ether remains without any sound.

---

1. See p. 1028 fn. 1 above.
2. equal to 100,000,000,000,000,000 years.

23. (The characteristic) of ether is sound. Ether (together with its characteristic) is swallowed by *Bhūtādi* (i.e. *Ahaṅkāra* or Ego Principle in which the element of Tamas dominates). Ether born of Ego and *Bhūtādi* are swallowed by *Mahat* i.e. *Buddhi tattva* (the first evolute of *Prakṛti* in Sāṅkhya).

24-25. Earth gets merged in water, water in light, light in wind, wind in ether and ether in ego. O Twice-born! that (ego) (gets merged) in the principle of *mahat* and (the principle of) *mahat* is swallowed by *prakṛti* (nature). The *prakṛti* (consists of two parts) such as manifest and unmanifest. The manifest (part of *prakṛti*) gets merged in the unmanifest.

26. The *puruṣa* (primordial being) is pure and is one undecaying (entity). He is also a part of the Supreme Soul. These *prakṛti* and *puruṣa* get merged in the Supreme Soul. There is no determination such as name, species and the like in that lord of all. (That Supreme Soul) is composed only of existence. He is to be known and (is of the form of) knowledge. (All) other souls (are merged) in (such Supreme Soul).

CHAPTER THREE HUNDRED AND SIXTYNINE

The description of absolute dissolution and the process of creation

Fire-god said :

1. I shall describe absolute dissolution. Absolute dissolution arises from knowledge after having known the sufferings caused by the mind etc. from one's disinclination.

2. The sufferings are of two kinds : physical and mental. The physical sufferings are manifold. O Twice-born! Listen to me! I shall describe them.

3-5. The (individual) soul after having discarded the sensual body enters the womb as a result of (the past) deeds. O Twice-born! this body known as *ātivāhika* (that is carried forward) is peculiar to men alone. O Twice-born! when the time for death comes the bodies of men are carried away by the

servants of Yama (God of Death) along the path of Yama. O Sage! this is not the case with the other beings. Such a person would wander in heaven and hell like the *ghaṭayantra*[1].

6-7. O Brahmin ! This is a land of deeds and is known to bear fruits (of one's actions). Yama (God of Death) is the cause of one's birth. He determines the hell (to which one has to go) on account of the deed. Being awaited by them (men), Yama, makes them get their befitting places (dependent) on their (deeds). The beings which have got ethereal (bodies) reach the (befitting) wombs.

8-9a. A man is led by the messengers of Yama and he sees him (Yama). A pious man is honoured by him and a sinner is beaten. Citragupta[2] informs him the good or bad deed (done) in (every) house.

9b-12a. (The departed soul) dwells in the *Ātivāhika* (provisional) body and partakes the funeral oblations offered by the relatives. O Knower of virtue ! (After the funeral is over) (the soul) rejects that *preta* body (attained after death) and ascends to another region from that of the *preta*-s. It dwells (there) experiencing hunger and thirst and partakes the raw offerings (made to it by the relatives). A person does not get release from this newly acquired body without (eating) the funeral oblations. He partakes the ball-offerings there itself.

12b-13a. When the *sapiṇḍikaraṇa*[3] has been done, a (dead) man discards the *preta* body and gets a sensuous body after one year.

13b-14. Both the bodies are said to be sensuous and designated as inauspicious and auspicious. After having enjoyed by means of the sensuous body, one gets released from the bondage of deeds. Demons devour that body after that.

15. O Twice-born! A person who does sinful deeds, would enjoy (the fruits of good deeds at first) in the heaven. Then he takes a second body of sinners to experience (the fruits of sin).

---

1. A mechanism for drawing water from a well.

2. One of the assistants of Yama who records the virtuous and vicious deeds of men.

3. The rite performed at the end of one year or on the twelfth day after the death of a person to unite the dead with the departed ancestors.

16. After experiencing the fruits of sin one that has enjoyed heaven, is thereafter born in a pure and prosperous family.

17. A person doing pious deeds having (a little of) sin would first experience (the fruits of) the sin and when that body is dissolved would attain a beautiful body.

18. A person gets freed from hell even if a little of past deed still remains. There is no doubt that he would be born as an animal after getting liberated from hell.

19-20. The soul after having entered the womb dwells in the foetus. It gets hard in the second (month). The limbs (grow) in the third (month). Bones, skin and flesh (are formed) in the fourth (month). Hair grows in the fifth (month). Heart (is formed) in the sixth. The soul feels pain in the seventh.

21. Thus (the child) remains in the womb being covered with the placenta and having hands folded above the head. A eunuch stays in the middle (of the abdomen), a female (child) on the left side and a male (child) on the right side.

22. The child stays in the womb facing the back (of the mother). There is no doubt that it (the child) recognises the person in whose (womb) it stays.

23. It knows fully all the incidents of previous life from birth onwards. A person finds a great darkness and (experiences) suffering.

24. In the seventh month it partakes the food eaten by the mother. It becomes extremely restive in the eighth and ninth months.

25. It suffers when there is coition and physical exercise on the part of the mother. It becomes sick when (the mother is) sick, a moment (of agony) appearing as if lasting for a hundred years.

26. It is tormented by the (past) deeds and makes resolutions : "O Brahman ! After getting out from the womb I will gain knowledge relating to liberation (from this bondage)".

27. Being pressed down by the wind inside (mother's) womb, it gets out through the vagina. It gets afflicted in the first month (after birth) and feels pain when touched with the hand.

28. The auditory organs, minor organs and the state of being separate (are produced) in the body from the ether with

(its attribute of) sound. The process of breathing, movement and the feeling of touch are due to the wind.

29. Personality, sense of seeing, heat, celebrity, biles, intellect, colour, strength, shade, splendour and valour arise in the body from fire.

30. Sweat, the organ of taste, moisture, marrow, taste, blood, semen, urine and phlegm and the like are produced in the body from water.

31-33. The sense of smell, hair, nail, weight and firmness of the bones (are) from earth. The delicate organs, skin, flesh, heart, navel, marrow, ordure, fat, moisture and the upper part of the belly are got from the mother. Veins, arteries and semen are got from the father. Lust, anger, fear, joy, the states of being pious and not pious, form, voice, colour and the discharge of urine and the like are due to one's own (state).

34. Ignorance, negligence, idleness, thirst, hunger, infatuation, jealousy, defectiveness, grief, weariness and fear are qualities of *tamas* (temperament).

35. O Great sage! Lust, anger, valour, desire to do sacrifice, garrulousness, ego and contempt for others are qualities of *rājasa* (temperament).

36. Desire to be righteous, desire for emancipation, extreme devotion to (lord) Keśava (Viṣṇu), compassion and diligence should be termed as arising from *sāttvika* (temperament).

37. A person in whom wind predominates would be fickle, irritable, cowardly, garrulous, yielding to vices of *kali* (*yuga*) and dreams of flying in the air.

38. A person in whom bile predominates would be prematurely grey-haired, irritable, very learned, fond of battle and one who sees conflagrations in dream.

39. A person in whom phlegm abounds would be a steadfast friend, constantly enthusiastic, having firm limbs, endowed with wealth and one who perceives water and white colour in dream.

40-41. Serum is the life force in the body of beings. Blood (serves as) the anointment. Flesh causes urination and perspiration. Bones make (the body) firm. Marrow would fill up and increase potency. Semen gives potency. *Ojas* (virility) is the sustainer of life.

42. Virility is subtler and lesser yellow than semen and flows in the vicinity of heart. There are six parts of the body, viz, two thighs (legs), two hands, head and belly.

43-45. The six external layers of skin are the epidermis, (the layer) that contains blood, the next one that contains features of grace, the fourth one that bears the sacs (storing fluids), the fifth one that is the seat of abscesses and the sixth one that supports life. There are seven sheaths (namely) that which supports flesh, the second one, blood, that which is the prop for liver and spleen, the next one that holds fat and that which supports bone, that which holds marrow, phlegm and feces, situated in the abdomen. The sixth is that which holds bile and (the next one) that holds semen in the region of that sac.

CHAPTER THREE HUNDRED AND SEVENTY

The constituent parts of a body

Fire-god said :

1-2. The auditory organ, skin, the two eyes, tongue, nose, intellect, the five elements and their qualities (such as) sound, touch, colour, taste and smell, the anus, the organ of generation, the two hands, the two feet are the embodiments of sky. Their functions are emission, exhilaration, taking, movement and speech and the like.

3. Five among these are organs of action, five are organs of sense. The five great elements are objects of senses having the mind as that which governs.

4. The soul is unmanifest. The principles are twentyfour. The *puruṣa* is the supreme. (The soul exists) just like the fish in the water attached and detached.

5. The qualities *sattva, rajas* and *tamas* dwell in the unmanifest (*Prakṛti*). The inner being is the *puruṣa*. It is the Supreme brahman, the cause.

6-7. One who knows this Supreme *puruṣa*, attains the supreme position. There are seven sacs in the body. The first one is the sac of blood. (The other sacs) are those of phlegm, of undigested food and of bile. The fifth one is that of digestion. The receptacles for wind and urine (are the sixth) and seventh. The uterus is the eighth one in women.

8-9. The sac of digestion gets dilated by bile and the vagina by internal fire. The uterus would resemble lotus and expand during the menstrual period. There it holds semen together with blood. O Sage ! semen deposited in the vagina is led to the uterus in course of time.

10. Even during the menstruous period, the vagina would be surrounded by wind, bile and phlegm. It would not get dilated then.

11-12. O Fortunate one ! heart, lungs, liver and spleen are formed in due succession. O Knower of virtue ! spleen and liver of men are formed from the essence of the serum that gets condensed. Lungs (are formed) from the froth of blood.

13. Blood is then converted into bile and it is then known as *taṇḍaka*. Heart is formed from the spreading of fat and blood.

14. Intestines of mortals are formed from the spreading of blood and flesh. They should be known as three and a half *vyāma-s*[1] (long) in men.

15. They are three *vyāma*-s (long) in women according to those learned in scriptures. Its rise in passion is said to be from the union of blood and wind.

16. Heart assumes the shape of a lotus from the expansion of phlegm. That cavity hangs down and the soul remains therein.

17. All the feelings which accompany consciousness remain there. Spleen is to its left and liver is on the right.

18-19a. Lungs are on the right side of the (above) lotus. The sense organs are formed from the veins and arteries in the body which carry the phlegm and blood. They are the means to cognise objects.

1. A *vyāma* is a measure of length equal to the space between the tips of the fingers of either hand, when the arms are extended.

19b-20. The orb of the eyes is white. It is a paternal element and it owes its origin to the phlegm. The orb is black arising from wind and it is a maternal element. The entire skin is formed from the bile and it is formed from the father as well as the mother.

21-24. The tongue is formed out of flesh, blood and phlegm. The testes are from the marrow, blood, phlegm and fat. One has to know the ten vital places of life in the body (namely) head, heart, navel, throat, tongue, semen, blood, anus, pelvis and ankles. Sinews are said to be sixteen in the two hands, two feet, including four on the back and the neck. The membranes are sixteen from head to foot in the body. Flesh, sinews, arteries and bones are firmly placed around the wrist and ankles separately.

25. There are six brush (-like formations) in the hands, feet, neck and anus as pointed out by men.

26. There are four thread-like flesh formations in the region of the spinal column. There are ninety muscles, which bind them (in their places).

27-28a. There are seven *sivani*-s (a kind of thin muscles), among which five are on the head, one each in the penis and the tongue. There are sixtythree bones. Together with the minute ones there are sixtyfour in all. The teeth and nails are twenty.

28b-30. Hands, legs and the tips of these are the four places (of bones). Bones are sixty in the fingers, two on the heels, four at the ankles, four at the elbows, the same number on the shanks, two each at the knee, cheek and thighs which arise from the hip and shoulder. One has to know in the same way at the *akṣasthāna*, shoulder and hip.

31. There are one at the penis, forty-five on the back, and similar number of bones at the neck, collar bones and cheek.

32. The base of these which are two, have their places at the neck, eye, throat, nose and feet. The ribs together with the palate and lumps of flesh are seventytwo.

33. (There are) two temporal bones. There are four (bones) on the skull and the head. There are seventeen bones on the chest. There are two hundred and ten (bones) of the joints.

34. Among the sixty-eight in the arms sixty-one remain distributed. In the neighbourhood are eighty-three (bones). The sinews are nine hundred.

35. (There are) two hundred and thirty (bones) and seventy in the interior. Six hundred go upwards. (The bones) of the arm have been described.

36. The muscles are five hundred. Forty (among them) go upwards. There are four hundred in the arms and sixty in the interval.

37-39. There will be twenty-five more, ten more on the breast, thirteen in the organ of generation and four in the uterus in the case of women. There are thirty lakh veins in the bodies of men. There are also others numbering nine (thousand) and fifty-six thousand. They carry the (vital) fluid, the moisture and the fat inside the body just as the channels (carry water) to the basins (around plants).

40-43. O Great sage ! There are seventytwo crores of hair. O Twice-born !The *añjali*[1] measure of marrow, fat, urine, bile and phlegm, feces, blood and fluids are in order one and a half times more than the preceding one respectively. The semen is half *añjali*. The *ojas* is half of that. Wisemen point out that the menstrual fluid (in women) is four times. Knowing that the body is a mass of dirt and impurity, one should discard and (take interest) in the soul.

CHAPTER THREE HUNDRED AND SEVENTYONE

The description of hells

Fire-god said:

1-2. I will describe to you the path (leading) to *Yama* (i.e. the world of God of Death) which have been pointed out (by the learned). The bodily heat getting intense and diffused by the deranged wind, obstructs the body as well as all the defects. Moreover it breaks the subtle places of life (in the body).

1. A measure of corn.

3-4. The wind excited by cold seeks an aperture (for its movement). The seven apertures are—two eyes, two ears, two nostrils and head. The eighth one is the mouth. Generally the lives of pious men escape through these holes.

5. (The lives) of doers of bad deeds (escape) through the anus and the organ of generation in the lower (region). The lives of yogins get out breaking the head by own will.

6-7. When the time for death has come, when the life force has approached the *apāna*[1], when knowledge has been engulfed by darkness and when the vulnerable spots (in the body) have been surrounded, the life is moved by the wind from the umblicus. Being affected thus it draws the eight fundamental attributes of vitality (life) within.

8-10. The accomplished beings and celestials witness with their spiritual vision, the exit (of life), the birth and the entry into the uterus. As soon as the life leaves the body it assumes a light body by means of *yoga*. When one is dead, the ether, wind and lustre go upwards from the body, the water and earth (go downwards) (and get merged in their respective elements). The messengers of Yama lead this light body.

11. The path to the place of God of Death is much dreadful. It extends over (a space of) eighty-six thousand (*krośas*). Being led thus, it partakes the food and water given by the kinsmen.

12. After having seen the God of Death, being directed by him on the words of Citragupta (the personal assistant of God of Death), a person is taken to the dreadful hells. A virtuous person is lead to the heaven by auspicious path.

13-14a. I shall describe the hells in which the sinners are placed and the sufferings (therein). There are twenty-eight important hells below the earth at the end of the seventh layer of the region covered by dreadful darkness.

14b-18. Ghorā is the name of the first hell. Sughorā is below that. The others are Atighorā, Mahāghorā, Ghorarūpā, the fifth, the sixth known as Taralatārā, the seventh one Bhayānakā, Bhayotkaṭā, Kālarātrī, Mahācaṇḍā, Caṇḍā, Kolāhalā, the one known as Pracaṇḍā, Padmā, Narakanāyikā, Padmāvatī, Bhīṣaṇā, Bhīmā, Karālikā, Vikarālā, Mahāvajrā, Trikoṇā,

1. One of the five winds in the body.

Pañcakoṇikā, Sudīrghā, Vartulā, Saptabhūmā, Subhūmikā and Dīptamāyā. The wicked suffer in these.

19. There are five foremost (divisions) among each one of the twenty-eight hells known as Raurava and others numbering one-hundred and forty.

20-22. Tāmisra, Andhatāmisra, Mahāraurava and Raurava, Asipatravana (forest of sword-like leaves), Lohabhāra, Kālasūtra, Mahānaraka, Sañjīvana, Mahāvīci, Tapana, Sampratāpana, Saṅghāta, Sakākola, Kuḍamala, Pūtimṛttika, Lohaśaṅku and Ṛjīṣa (are the sub-divisions). Śālmalī is the main river.

23. One should know that the hells are governed by dreadful looking serpents. They put the sinners in each one of the hells as well as in many of them.

24. Having their faces resembling cats, owls, frogs and vultures etc., they throw the man in caldrons of oil and then light the fire.

25-28. Some (are put) in frying pans, some in copper vessels, some others in iron caldrons and others among sparks of fire. Some are placed on the tip of pointed pikes. Some are pierced in the hell. Some are thrashed with whips. Some are made to eat molten iron. The men are made to consume dust, excreta, blood, phlegm etc. and made to drink hot wine by the messengers of God of Death. The men are again pierced. They are tortured by mechanical devices and (the bodies are) eaten by crows etc. Hot oil is sprinkled over them and the head is pierced repeatedly.

29-30. Wailing aloud 'Oh ! father!', (the men) denounce their (past) deeds. After having reached dreadful hells as a result of censurable great sins, the great sinners are reborn here when the (fruits) of the (past) deeds are exhausted. A killer of a brahmin is born in the womb of a deer, dog, pig and camel.

31. A drunkard (is born in the womb) of a Pukkaśa[1] or Mleccha[2]. A person stealing gold (gets) the state of an insect, worm or locust. A person defiling the bed of his preceptor (attains) the state of a clump of grass.

1. A mixed caste; an offspring of a hunter male and a *śūdra* woman.
2. A non-Aryan.

32. A killer of a brahmin would get consumption. A drunkard (would have) dark brown teeth (a dental disease). One who steals gold (would) have bad nails. A person violating the teacher's bed (would have) a skin disease.

33. A person commiting a sin by a particular limb would get that limb affected. A person stealing food would become dyspeptic. A person harming the articulation (of a man) (would be born) dumb.

34. A person stealing grains would have abnormal limbs. A miser (would be born as) having a fetid nose. A person stealing oil would become a bird. An informer would have an offensive breath.

35. A person abducting the wife of another and defiling a brahmin would be born as a *brahmarākṣasa* (a kind of ghost) in an uninhabited forest.

36. A person stealing gems (attains birth) in a low caste. (One who steals) perfumes (would be born) as the female of the muskrat. One who steals leaves, vegetables (would become) a peacock and one who steals grain (would become) a crow.

37-38a. (A person stealing) a domestic animal, milk, vehicle, fruit, honey, flesh, condiment, clothe or lotus and salt (would respectively be born as) a goat, crow, camel, monkey, fly, vulture, *gṛhakāka* (domestic crow), one afflicted by psoriasis and as cricket.

38b-39. Afflictions in mundane existence are said to be of three varieties namely, *ādhyātmika* (affecting mind and its faculties), *ādhibhautika* (caused by weapons etc.), and *ādhidaivika*, due to the planets, fire and gods. Men should nullify them by knowledge, by atonements, vows, making gifts and worship of (lord) Viṣṇu etc.

CHAPTER THREE HUNDRED AND SEVENTYTWO

The major and minor religious observances (yama-s and niyama-s)

Fire-god said:

1-2a. I shall describe to you the *yoga* having eight constituents in order to get free from the sufferings due to mundane existence. Knowledge makes Brahman manifest. There, *yoga* is the concentration of mind and the withdrawal of the mind (from all other objects). (It is) the highest (union) of the individual soul and the Supreme Brahman.

2b-3. O Brahmin ! Non-injury, truthfulness, non-stealing, celibacy and rejection of gifts are known to be the five major observances. These together with the minor observances yield enjoyment and emancipation. Purity, contentment, penance, study of one's own scriptures, worship of God are minor observances.

4-5a. Non-injury means not causing injury to the beings. Non-injury is the foremost virtue. Just as the footsteps of the travellers on foot could be contained in the footstep of an elephant, so also all the virtuous acts are said (to be included) in non-injury.

5b-7a. Injury (would) create anxiety, cause suffering, mental and physical pain (spilling of blood), slandering, great obstruction to beneficial thing, opening of vulnerable parts, denial of happiness, obstruction and killing. Thus it is of ten kinds.

7b-8. Truthfulness is defined as speech that would be extremely beneficial to beings. Speak the truth. Speak what is pleasing. But do not speak the truth that is not pleasing. Do not also tell a lie that would be pleasing. This is the eternal virtue.

9-10. Celibacy is the shunning of sexual enjoyment. It is eightfold. Men declare that sexual enjoyment is eightfold such as remembrance, praise, sport, seeing, talking in secret, resolve, endeavours and the final consummation.

11-12a. Celibacy is at the root of action and an action becomes fruitless otherwise. Even the elders in age and wisdom, such as Vasiṣṭha, Candramas, Śukra, the preceptor of gods (Bṛhaspati), and Pitāmaha (Brahmā) were captivated by women.

12b-14a. The three kinds of wine are known as *gauḍi* (from molasses), *paiṣṭi* (from flour) and *mādhvi* (from honey). The fourth sort of wine is known as woman by which the world has been deluded. One gets intoxicated just after seeing a woman, but one gets intoxicated by wine only after drinking. Since a woman is like wine by being looked at, one should not look at her.

14b-15a. A person who forcibly takes away another's possession, whatever it may be, would certainly attain the state of lower animals. (Similar would be the result) for eating (stealthily) the butter offered as oblation.

15b-17a. (A mendicant) may accept a loin-cloth as covering, clothing, wallet that prevents cold and a pair of sandals. But one should not covet anything beyond these. Dress etc. are put on (the body) for the sustenance of the body. Body is associated with virtue. Hence it should be protected with care.

17b-18. Purity is said to be twofold—external and internal. External purity is to be maintained by means of earth and water and the internal by cleaning the feelings. One who is pure in both these respects is said to be pure, and not otherwise.

19-20a. Contentment is said to be the feeling of satisfaction with whatever one gets. Penance is the concentration of the mind and senses on a single object. The conquest of senses and mind is said to be the foremost among all virtues. Penance which fulfils all desires is threefold, namely, oral consisting of repetition of sacred formulae etc., mental (consisting of) eschewing desires, and physical (consisting of) the worship of gods etc.

20b-31. The *Vedas* begin with *praṇava* (the syllable *oṁ*) and also end with the *praṇava*. *Praṇava* is the entire collection of words. Hence one has to repeat *praṇava*. (It is composed of) the syllables *a*, *u* and *m*, (the latter) being half a syllabic instant. The three syllabic instants (represent) the three *Vedas*. The three worlds *Bhū* etc. are its qualities. (It also represents) the three states such as waking, dreaming and deep sleep. (It is also equated with) the gods Brahmā, Viṣṇu and Maheśvara. (The divine forms) such as Pradyumna, Śrīvāsudeva etc. (have all come) duly from the syllable *oṁ*. (The *praṇava*) to which a syllabic instant is not added or that which is bereft of a syllabic

instant or more is not auspicious. One who has learnt the syllable *oṁ* is a sage and none else. The fourth syllabic instant is endowed with the *gāndhārī* (accent) and is indicated on the head. It is the fourth one, the Supreme Brahman, like the lamp in a pot. One has to contemplate always (that Brahman) resting in the lotus of the heart. *Praṇava* is the bow, the (individual) soul is the arrow and Brahman is said to be its target. It should be known with all assiduity and one should become united like the arrow. This single syllable is Brahman. It is the supreme entity. A person who knows this syllable would get what he wishes (to get). The goddess Gāyatrī is its metre. The lord within is known to be its sage. The Supreme Soul is its deity. This application would yield enjoyment and prosperity. '*Bhūḥ*, to the soul of fire' is (the formula of) the heart. '*Bhuvaḥ*, to the soul of Prajāpati' is (the formula of) the head. '*Svaḥ*, to the soul of Sun' is said to be the armour of the tuft. '*Oṁ bhūr bhuvaḥ svaḥ*' is the armour. 'To the soul of truth' (is) the weapon. After having placed (lord) Viṣṇu, one should repeat (this formula) for the sake of enjoyment and emancipation.

32-33. One should offer oblations of sesamum and clarified butter etc. One would obtain all things. A person who repeats the syllable twelve thousand times everyday would have the manifestation of the Supreme Brahman (in front of him) in twelve months. By the repetition (of the syllable) one crore times (one would gain perfections) such as *aṇimā* (subtlety) etc. One would gain the grace of the (goddess of) learning (by repeating this) a lakh times.

34. Sacrificial rites for (lord) Viṣṇu are of three kinds, Vedic, Tāntric and mixed. One should worship (lord) Hari (Viṣṇu), by one of these three methods that is desired.

35. The position which one gains by prostrating flat on the ground like a stick and worshipping (lord Viṣṇu), (he would) not (gain) by means of (performing) hundreds of sacrificial rites.

36. The import of these explained here would become manifest to those great men who have extreme devotion for the god and also for the preceptor as for the god.

CHAPTER THREE HUNDRED AND SEVENTYTHREE

Description of āsanas (different physical postures) and control of breath

Fire-god said :

1-3a. (The term) *āsana* denotes postures such as the 'lotus'[1] etc. Sitting in that posture one should contemplate the Supreme (Being). After having established oneself firmly in that posture in a pure place which is neither too much raised nor too much lowered, on the skin of an antelope and the *kuśa* (grass), one should concentrate after controlling the mind and the senses. Seated in that posture one should practise *yoga* for the sake of the purification of the self.

3b-6. The body, head and neck should be held erect and firm without movement and one should look at the tip of the nose. One should not look in any other direction. One should protect the testicles and the penis with the heels, and place (the heels) on the thighs, keep the hands across with effort and place the back of the right palm on the left (palm). After raising the face slowly and holding the mouth forward (one should practise the control of breath). *Prāṇa* is the wind in one's body and its *āyāma* is its retention.

7. (Holding and) closing (one of) the nostrils with the finger (exhale and) empty the air from the chest with the other nostril. Because of emptying it is known as *recaka* (exhalation).

8. Fill the inside with external air like a leather bag till it gets fully filled and remains steady. It is known as *pūraka* (filling) because of filling to the full.

9. When one neither lets off the air inside nor inhales the air but remains steady like a completely filled pot, (it is called) *kumbhaka*.

10-11. (Again *prāṇāyāma* is divided into three classes) : *Kanyasa* (the shortest one) is inhaling once for a duration of twelve *mātrā*-s (moments). *Madhyama* (the middle one) is inhaling twice lasting for a duration of twenty-four moments. *Uttama* (the longest) is inhaling thrice lasting for a period of thirty-six

1. See verses 3b ff below.

moments. *Uttamottama* (the foremost one) is that which produces sweat, shivering and stiffness.

12-13. One should not tread on untrodden ground. (By doing so) (one would be liable to get) hiccough, breathing (trouble) etc. When the vital air is conquered there would be little defect in the feces, urine etc. (One would gain) health, quick gait, enthusiasm, clarity of voice, grace in strength and colour and the loss of all defects.

14. That (*prāṇāyāma*) which is not accompanied by, muttering (of prayer, divine name etc.) and contemplation (is known as) not impregnated. That which is accompanied (by muttering of 'om' etc. is known as) impregnated. An impregnated (*prāṇāyāma*) should be practised foremost for the subjugation of the senses.

15. When the senses are conquered along with the acquisition of knowledge and detachment and one has acquired mastery in *prāṇāyāma*, everything else would then become conquered.

16. The senses are really everything (which leads) to heaven or hell. By controlling them or leaving them unbridled (one would go) to heaven or hell.

17-18. The body is said to be like a chariot and the senses (are) its horses. The mind is said to be the charioteer. *Prāṇāyāma* is known to be the whip. With the reins of knowledge and detachment and by getting rid of illusion, the mind attains steadiness by means of *prāṇāyāma* alone.

19. (The practice of) *prāṇāyāma* (gives) the same benefit that would accrue to a person who drinks drops of water through the tip of a *kuśa* (grass) month after month for whole period of one hundred years.

20. *Pratyāhāra* is said to consist in the withdrawal and restraining of the senses which are ordinarily immersed in the ocean of objects.

21. One should pull up the self by one's own effort just as a man sinking in the water (is pulled out). (One should cross) the rapid current of the river of enjoyment of objects by resorting to the tree of knowledge.

CHAPTER THREE HUNDRED AND SEVENTYFOUR

Contemplation

Fire-god said :

1. The root *dhyai* is known (to be used) in (the sense of) contemplation. A constant meditation on (lord) Viṣṇu without digression of mind is said to be contemplation.

2. Contemplation is said to be that power of the soul equal to the thought of the (Supreme) Brahman by means of one's own will unconditioned by any category.

3. (In other words) contemplation is said to be that thought found to be together with a similar thought resting on an object to be contemplated and which is free from the thought of any other kind.

4. It is said to be contemplation when the mind thinks constantly of a thing that is to be contemplated at any fixed place.

5. A person who discards his body (with his mind) endowed with such contemplation would elevate his family, kinsmen and friends and would become (lord) Hari (Viṣṇu).

6. The position which one attains by contemplating (lord) Hari with faith for a moment or half in this manner, could not be got by (performing) all great sacrificial rites.

7. A person who knows the truth should apply himself to (the practice of) *yoga*, after having known the four (things) such as the contemplator, contemplation, the thing to be contemplated and that which is the benefit of the contemplation.

8-9a. A person would obtain release (from bondage of mundane existence) by practising *yoga* (and would also gain) eight (kinds of) great powers[1]. (A person who is) endowed with knowledge and detachment, earnestness, forbearance, devotion to (lord) Viṣṇu and is always enthusiastic is deemed to be the Supreme Soul after such contemplation.

9b.-10a. The Supreme Brahman is both embodied and not embodied. Contemplation is (the constant) thought about that

1. These are the eight miraculous powers such as *aṇimā* (becoming minute as an atom) etc.

(lord) Hari. (Lord) Hari, the omniscient and supreme should be known as endowed with parts and without parts.

10b. The benefit of contemplation is the gain of powers such as *aṇimā* (ability to become minute like an atom) and the like (as well as) emancipation.

11-12a. (Lord) Viṣṇu associates (us) with the fruit and hence one should contemplate the Supreme Lord. One should always think of the lord while moving, standing, sleeping, waking, opening and closing the eyes, whether one is clean or not clean.

12b-14a. After having established (lord) Keśava (Viṣṇu) in the mind residing inside the body one should worship Him as seated on the pedestal of one's lotus-like heart, by means of the *yoga* (union) of contemplation. This sacrifice (in the form) of contemplation is supreme, pure and is devoid of all defects. By worshipping thus one gets released (from bondage of existence) and not by external cleanliness and sacrificial rites.

14b. (Because contemplation) is free from the defect of violence, it is the means of purifying the mind.

15-16a. Hence the sacrifice in the form of contemplation is the highest as it yields final beatitude. Hence after having discarded the temporal impure external means such as the sacrificial rite etc., one should intensively practice *yoga.*

16b-17. First of all one should contemplate in the heart the three qualities, unmanifest, free from any modification and endowed with the objects of enjoyment and (the feeling of) pleasure after having covered (the quality) *tamas* by means of *rajas* and then *rajas* by means of *sattva.*

18-19a. Then one should first contemplate the three spheres such as black, red and white in order. The Supreme Soul, the twenty fifth principle, that is beyond the limiting adjunct of *sattva* (quality), should be contemplated. After having discarded the impure thing, pure thing should be thought of.

19b-21. A glorious divine lotus exists above the Supreme Being. It measures twelve inches wide. It is pure, blossomed and white. Its stalk is eight finger-breadths (long). It had its origin from the bulbous root of the navel. The eight petals of the lotus should be known as the eight qualities such as *aṇimā.* Its pericarp, filament and stalk are knowledge and detachment.

22. Its root is the *dharma* (characteristic) of (lord) Viṣṇu. Such a lotus should be meditated upon. Its characteristic, namely, knowledge and detachment, is wholly composed of the foremost glory of (lord) Śiva.

23-24a. After having known the lotus posture completely, one would have the end of all miseries. One should meditate on the lord (in the form of) the syllable *Oṁ*, that is spotless, of the size of a thumb and of the form of the wick of a pure lamp.

24b-25a. Otherwise one should contemplate (the lord) as resembling the form of an asterism, as having the form of a cluster of *kadamba* (flowers) and illumined by a cluster of rays.

25b-26a. One should contemplate and repeat the syllable *Oṁ* that is supreme, undecaying (symbolizing) the lord, the principal entity, that transcends the *puruṣa* and dwells in the lotus (of the heart).

26b-28. (Yogins) want to contemplate on gross things first for making the mind firm. One would be able to get steadiness in (contemplating on) minute things also after gaining firmness (in the above). A stalk ten finger-breadths long is at the root of the navel. A lotus of twelve finger-breadths and having eight petals (is supported) by the stalk. Orbs of sun, moon and fire (are situated) in the pericarp and the filament.

29-32a. (Lord) Viṣṇu having four arms bearing conch, disc, mace and lotus and stationed at the centre of an orb of fire, or (lord) Hari having eight arms bearing a bow, rosary, bracelet, noose and goad etc., and of a golden complexion, white complexion, wearing the *śrīvatsa*[1] (mark on the chest), the *kaustubha* (gem), a garland of wild flowers and a gold necklace, and shining with ear-ring (in the shape) of a fish (should be contempleted). (He should also be imagined) as wearing a sparkling gem (studded) crown and silk robes and endowed with all kinds of ornaments. Otherwise (one may contemplate a form) of the size of twelve finger-breadths as one would like.

32b. (One should also repeat the formula) "I am Brahman, light, soul, Vāsudeva (name of Viṣṇu, as manifested in the form of Kṛṣṇa), the liberated, *Oṁ*".

1. The curling hair on the chest.

33. When one has become tired of contemplation, one may repeat the formula. When one has got tired of repetition one may meditate. (Lord) Viṣṇu gets pleased quickly with a person engaged in the repetition (of a formula), contemplation and the like.

34. The merits of (performing) sacrificial rites are not worth even a sixteenth part of the merits of the rites of repeating (a formula). Diseases, calamities and (evil influences of) planets do not approach a person repeating (a formula). One would get the benefit of devotion, liberation and conquest over death by means of the repetition of a formula.

CHAPTER THREE HUNDRED AND SEVENTYFIVE

Fixing-up of the mind in the object of contemplation

Fire-god said :

1. *Dhāraṇā* is the fixing-up of the mind firmly on (the object) to be meditated upon. Like *dhyāna* (contemplation), it is also twofold according as the object is an embodied or an unembodied form of (lord) Hari.

2. The mind does not get shaken from the object that lies outside. That period for which the mind remains in a state of obsorption in a particular place without being distracted (is known as) *dhāraṇā*.

3. *Dhāraṇā* is said to be that period for which the mind remains absorbed (in the contemplation) of god, without deviating from its object.

4. *Dhāraṇā* has a duration of twelve *yāma*[1]-s. Twelve *dhāraṇā* -s (are equal to) *dhyāna*. It is said to be *samādhi* which consists of twelve (such) *dhyāna*-s.

5. If a person practisting *dhāraṇā* discards his life, he attains supreme position in the heaven after elevating twenty-one (generations of his) family.

1. One *yāma* is equal to three hours.

6. When a particular part of the body of a *yagin* gets affected by disease, (the yogin) should fix up the mind on that particular part as though pervaded by the mind.

7-10. (*Dhāraṇā* is fourfold namely) *āgneyi*, *vāruṇī*, *aiśānī* and *amṛtātmikā* (respectively) belonging to Agni, Varuṇa and Īśāna and (the fourth) of the nature of ambrosia. O Foremost among the twice-born ! (In the āgneyī), the *śikhā* (formula of the tuft) of (lord) Viṣṇu ending with *phaṭ* should be repeated. The glorious tip of the spear that is cleaved by the *nāḍi*-s (arteries) should be pierced with that. O Great sage ! The votary should think of all those from the big toe to the skull as surrounded by orbs of rays spread across lower and upper parts (of the body) by excessive lustre. One's own body that has been (conceived mentally as) burnt to ashes should be withdrawn into one's self. O Twice-born ! The cold, phlegm etc. and sin get destroyed thereby.

11-15a. (The *vāruṇi dhāraṇā* is explained now). One should think of the head, neck, *dhira* (?) and *kāra* (?) (as existing) in the face bent downwards. Then after conceiving the mind as unbroken and concentrated, the entire earth should be thought as being filled with showers of snow produced by glittering spray. (The mind) should be brought down from the *Brahmarandhra*[1] to the *Mūlādhāra*[2] through the path of *suṣumnā*[3] by means of shaking and as remaining in the orb of the full moon should be flooded with nectar-like water (produced) by contact with snow. A votary who is afflicted by sufferings such as hunger, thirst and the like should bear this *vāruṇi* (*dhāraṇā*) vigilantly for the sake of pleasure.

15b-20. I have described to you the *vāruṇi dhāraṇā*. Listen to me ! (I shall now describe) the *aiśāni dhāraṇā*. One should contemplate the grace of (lord) Viṣṇu, after having nullified the (airs) *prāṇa* and *apāna*[4] in the lotus, that is verily Brahman, in the sky, until one's thoughts cease. Then one has to repeat the great truth. The lord (should also be contemplated) as pervading

1. An aperture in the crown of the head through which the soul is said to escape after the death of a person.
2. A mystical circle above the organs of generation.
3. One of the arteries in the human body.
4. The printed text wrongly reads *aprāṇa*.

everything, as half moon, supreme, tranquil, without any semblance and unstained. Until a person knows one's real form through the words of his preceptor the entire unreal world (movable and immovable) appears as real. When that Supreme Principle is realised all the entities from the world to the *brahman*, the knower, the means of knowledge and the things to be known, the shaking of the lotus in the heart by means of contemplation, repetition, offering oblation, worship etc. and everything, (would appear) like the sweet cakes given by the mother. (The whole thing) may also be done with the formula of (lord) Viṣṇu. I shall describe to you the *amṛta-dhāraṇā* (now).

21-22. (In the *amṛta-dhāraṇā* the votary) should contemplate a lotus resembling the full moon held in the clenched hand of the votary. (Then the votary) should contemplate with effort a region of the full-moon having the spendour of a lakh moons filled with the waves (of bliss) of (lord) Śiva as situated on the head. (Then he should think of the same as filling) in the lotus of the heart. (Then the votary) should think of his body at its centre. The votary would become free from distress by means of the *dhāraṇā*-s and the like.

CHAPTER THREE HUNDRED AND SEVENTYSIX

Deep meditation (*samādhi*)

Fire-god said :

1. The deep meditation is said to be that contemplation in which the consciousness alone appearing in its spiritual aspect, remains like the ocean of coagulated milk made immobile and ceases to be operative.

2. A *yogin* is said to be in deep meditation if he remains steady in contemplation with the mind deeply absorbed, like fire (kept) in a windless (place).

3-4. He does not hear or smell or see or spit out. Moreover, he does not feel the touch. His mind does not make any

resolve. He does not think and remains like a log of wood without knowing anything. A person who is absorbed in the lord thus is stated to be in deep meditation.

5-10. Just as a lamp remaining in a windless (place) does not shake, this is said to be similar. For a *yogin* who is in deep meditation, contemplating himself as (lord) Viṣṇu, divine portents occur indicating success. The essential ingredient of the ear gets fallen. There would be pain in the teeth and the limbs. The celestials beseech that *yogin* with divine pleasures. The kings (approach) him with gift of land. The rich offer wealth. The *Veda*-s and all other *śāstra*-s become manifest themselves. He gains mastery over the metres as well as poetry in abundance. Excellent medical recipes, medicinal herbs and all sculpture and other arts become known to him. The virgins of the world of Indra and qualities such as imagination (also come to him). (Lord) Viṣṇu gets pleased with one who discards these as grass.

11-12a. (Such a yogin) endowed with the wealth of powers such as *aṇimā* (becoming subtle like an atom) etc., after having imparted knowledge to the pupil and after having enjoyed the pleasures as much as desired and after having discarded the body, should abide in his self that is of the form of knowledge, bliss and Brahman.

12b-13. Just as a dirty mirror is not capable of knowing the self (i.e., the reflection of the self), so also the soul experiences pain in the body because it is connected with all (things). A person united with *yoga* does not experience the pain of all.

14. Just as the single *ākāśa* (space) becomes distinct in the pot etc., so also the single soul (remains) in many as the Sun (is reflected) in the reservoirs.

15. The Brahman, sky (ether), air, lustre, water and earth, the materials on earth, these worlds, this soul and the movable and immovable (objects) have all (come) from Him.

16-18a. Just as a potter (makes) a pot by the conjunction of clay, rod and the wheel and just as a person building a house makes a house with grass, earth and wood, so also the soul creates itself (its body) in different wombs making use of the materials (five elements) and combining them. (The

soul) gets fettered by its (past) deeds, faults and ignorance by its own will.

18b-21. The (individual) soul is released (from bondage) by means of knowledge. A *yogin* does not fall sick because of his virtue. Just as a lamp is maintained (to burn) by the combination of the wick, base and oil, (so) (the body) also undergoes changes. The life goes away premature. Like a lamp the soul that is inside the heart, has many rays—white, black, tawny, blue, red, yellow and brown. A person who remains (firm) above all these, pierces the region of the Sun, crosses the world of Brahmā and attains the highest state.

22-23. One reaches the abodes of the celestials by means of the other hundred rays which are situated above. Those rays of different forms which are below have soft lustre. He moves around here by means of them for enjoying (the fruits) of (his past) deeds.

24-25. All the organs of sense, mind, organs of action, ego, the earth etc. (are known as) the *kṣetra* ('field'). The unmanifest soul is said to be the knower of the *kṣetra*. The lord who is in all the beings is existent, non-existent, as well as both existent and non-existent.

26-27a. The intellect has its origin from the unmanifest. Then the ego and the (five elements) sky etc. come into being. They have twenty-one qualities. Sound, touch, colour, taste and smell are their characteristics.

27b-28. That (quality) which rests on a particular thing gets absorbed in that particular thing. *Sattva*, *rajas* and *tamas* are also stated to be its qualities. He wanders like a wheel being possessed by *rajas* and *tamas*.

29. The one who is without a beginning and the first is (said to be) the Supreme Being. That which is knowable by means (of knowledge) and the senses is said to be a modification (of that self).

30. The *Veda*-s, *Purāṇa*-s, learning, *Upaniṣad*-s, verses, aphorisms, expositions and all other words are from Him.

31. Those who perform the *agnihotra*[1] rite for progeny,

1. A short rite invoking Fire-god.

pass through the path of the manes, the *upavīthi* and that of (sage) Agastya towards the heaven.

32-35a. Those who are given to charity and are endowed with eight qualities, the eighty-eight thousand sages, who kindle the household fire are born again as the upholders of virtue. They reach the celestial world by the path of the seven sages and the serpents. Only so many sages devoid of all beginnings remain in each one of the places endowed with penance, celibacy, discarding association and learning till all the beings get destroyed.

35b-36a. The study of the *Veda*-s, sacrificial rites, celebacy, penance, restraint, earnestness, fasting and truth are the causes for (gaining) knowledge of the soul.

36b-40a. All those who adhere to truth have to practise profound meditation in this way only. It should be seen, thought about and heard by the twice-born. Those twice-borns who thus find (the truth) by resorting to the forest and meditation and are endowed with truth and extreme earnestness, will become united with pure white lustre in course of time. Then those people reach the celestial world, the Sun, lightning (and attain) the world of Brahmā. They are not reborn here.

40b-42a. Those men, who gain heaven by means of sacrificial rites, penance and gifts, reach the world of manes, the moon, the sky, air, water and earth through smoke, night, dark fortnight and the *dakṣiṇāyana* (the period when the Sun moves towards the south). They are again born here and again return.

42b-44. Those who do not know the two courses of the soul would become a serpent or a cricket, or a worm or an insect. The individual soul would become immortal by contemplating the Brahman resembling a lamp in the heart. Even a householder who accepts wealth acquired in the right way, remaining steady in knowledge about the truth, getting delighted in (seeing) guests, who performs ancestral rites and speaks truth, would get release (from bondage).

CHAPTER THREE HUNDRED AND SEVENTYSEVEN

Knowledge of Brahman

Fire-god said :

1. I shall describe the knowledge about Brahman for the sake of getting released from the ignorance of mundane existence. A person gets released (by constantly thinking), "I, this soul, is verily the Supreme Brahman."

2. The body is not the soul because that is perceived like a pot etc. It is known certainly while sleeping and at the time of death that the soul is different from the body.

3. If the body is the soul it should behave like one which does not undergo any change etc. The organs such as the eye and the like are only instruments (of knowledge) and hence are not the soul.

4. The mind and the intellect also are not the soul. They are only instruments like a lamp (for supplying light). The life-breath is also not the soul as (no ?) consciousness manifests during deep sleep.

5-6a. The consciousness is not experienced during waking and dreaming (states) because it is mixed up. Since the life-breath devoid of consciousness is known during deep sleep, the soul is not the same as the organs which belong to the soul (as instruments) (and so are not identical with it).

6b-7. The ego is also not the soul because of its non-constancy like the body. This soul which is distinct from the above-mentioned categories remains in the heart of all (beings). (The self) is the seer and enjoyer of all things like a glowing lamp in the night.

8-10a. A sage should contemplate thus at the time of commencing deep meditation : Sky (came) from Brahman, air from sky, fire from air, water from fire, earth from water and the subtle body from that (earth). The quintuplated forms of the five elements came from the free forms of the five elements. After having meditated upon the gross body, one should think of getting absorbed in Brahman.

10b-13. The elements have been quintuplated and the Virāṭ (the first creation of Brahman) is known to be their

effect. This gross body is the product of the ignorance of the soul. Wise men know knowledge through the senses as the waking state. The world has attachment for it. These three are not creation. The effect of the elements which are not quintuplated is said to be the *liṅga*. The union of the seventeen (categories) is known as the 'golden egg.' The body is stated to be the subtle mark of the soul.

14. Dream is the recollection of experience occurring in the waking state. The soul also would resemble it. (The soul that has not been fettered) with the universe (is known as) *taijasa*.

15. There is one single cause of the two known as the gross and subtle body. The soul, that is knowledge and possessing lustre, is said to be inferred from that.

16-17. It is not *sat* (existence), not *asat* (non-existence), not *sadasat* (existence as well as non-existence). It is neither composed of components, nor devoid of components. It is neither separated, nor not separated. It is both separated and not separated. It is inexplicable and is the creater of bondage and mundane existence. That single Brahman (is obtained) by means of knowledge and is never obtained by means of actions.

18. (The means of the knowledge of the soul) by all means is to control the senses which are the cause of the bondage of the soul. The place of the intellect is deep sleep. It affects the two.

19. This wise soul is known to be the *praṇava* composed of the three syllables. The syllables *a*, *u* and *m* combined (is the *praṇava*).

20. It is the witness of all things as 'I'. It is of the form of consciousness alone in the waking, dreaming and other states. Ignorance and bondage in mundane existence etc. are not its work.

21. It is eternal, pure, free from bondage, truth, bliss and without a second. I am Brahman. I am Brahman. I am the supreme splendour and the ever free *Oṁ*.

22. I am Brahman, the supreme knowledge—this contemplation destroys the bondage. Brahman is eternal, bliss, truth, knowledge and endless.

23. This soul is the Supreme Brahman. "You are that Brahman." This individual soul is instructed by the preceptor, (to identify himself with Brahman) as "I am Brahman."

24. That Brahman is the Sun. I am that partless being. *Oṁ*. The knower of Brahman gets freedom from the worthless mundane existence. He would become Brahman.

CHAPTER THREE HUNDRED AND SEVENTYEIGHT

Knowledge of Brahman

Fire-god said :

1. I am Brahman, the Supreme Light devoid of earth, water and fire. I am Brahman, the Supreme Light devoid of wind and sky.

2. I am Brahman, the Supreme Light devoid of the primary undertaking. I am Brahman, the Supreme Light bereft of the first creation and the soul.

3. I am Brahman, the Supreme Effulgence devoid of waking place. I am Brahman, the Supreme Lustre devoid of the feeling of universality.

4. I am Brahman, the Supreme Light devoid of the syllable '*a*'. I am Brahman, the Supreme Effulgence devoid of speech, hands and feet.

5. I am Brahman, the Supreme Lustre devoid of anus and penis. I am Brahman, the Supreme Light devoid of ears, skin and eyes.

6. I am Brahman, the Supreme Effulgence bereft of taste and form. I am Brahman, the Supreme Lustre devoid of all smells.

7. I am Brahman, the Supreme Light without tongue and nose. I am Brahman, the Supreme Effulgence bereft of touch and sound.

8. I am Brahman, the Supreme Effulgence bereft of mind and intellect. I am Brahman, the Supreme Lustre devoid of consciousness and ego.

9. I am Brahman, the Supreme Effulgence free from (the vital winds) *prāṇa* and *apāna* (in the body). I am Brahman, the Supreme Lustre bereft of (the vital winds) *vyāna* and *udāna* (in the body).

10. I am Brahman, the Supreme Light devoid of (the vital wind) *samāna* (in the body). I am Brahman, the Supreme Effulgence devoid of old age and death.

11. I am Brahman. the Supreme Effulgence bereft of grief and ignorance. I am Brahman, the Supreme Light free from hunger and thirst.

12. I am Brahman, the Supreme Lustre devoid of all modifications of sound. I am Brahman, the Supreme Effulgence bereft of the golden egg.

13. I am Brahman, the Supreme Light devoid of the dreaming state. I am Brahman, the Supreme Effulgence devoid of luminosity etc.

14. I am Brahman, the Supreme Light free from harm etc. I am Brahman, the Supreme Lustre devoid of knowledge relating to an assembly.

15. I am Brahman, the Supreme Lustre bereft of inference. I am Brahman, the Supreme Light devoid of the qualities such as *sattva* (goodness) and the like.

16. I am Brahman, the Supreme Effulgence devoid of the feeling of *sat* and *asat* (existence and non-existence). I am Brahman, the Supreme Light, bereft of all components.

17. I am Brahman, the Supreme Lustre devoid of difference and non-difference. I am Brahman, the Supreme Light devoid of the location of deep sleep.

18. I am Brahman, the Supreme Effulgence free from the feeling of being learned. I am Brahman, the Supreme Light free from the syllables such as '*ma*'.

19. I am Brahman, the Supreme Lustre free from the means and objects knowledge. I am Brahman, the Supreme Light free from knowledge and knower.

20. I am Brahman, the Supreme Effulgence devoid of being a witness etc. I am Brahman, the Supreme Light devoid of effect and cause.

21. I am Brahman devoid of body, organs, mind, intellect,

life-breath and ego. I am Brahman, the fourth state that is free from (the states of) waking, dreaming and deep sleep.

22. (I am) eternal, pure, wise and free, truth, bliss and without a second. I am Brahman. (I am) Brahman endowed with knowledge and absolutely free. *Oṁ*. I am Brahman, the Supreme Effulgence, deep meditation and the supreme being that confers emancipation.

CHAPTER THREE HUNDRED AND SEVENTYNINE

Knowledge of Brahman again

Fire-god said :

1. (The votary) reaches the region of the gods by (performing) sacrificial rites and the region of *Virāṭ* by (doing) penance. By renouncing actions (one would gain the place) of *Brahmā*. By detachment (one would get) absorbed in nature.

2. Liberation is got by means of knowledge. These are known to be the five courses. Detachment is turning away from the feelings of happiness, torment, grief etc.

3. Renunciation is giving up all actions already performed together with those yet to be performed. (By such means) one would get free from the difference of change beginning with the unmanifest and ending with discrimination.

4. Knowledge is said to arise from knowing (the soul) as different from the animate and inanimate things. The Supreme Soul, the Supreme Lord is the sustainer of all things.

5. He is glorified in the *Veda*-s and the philosophical treatises by the name of (lord) Viṣṇu. That lord of the sacrificial rites (known as) *Yajñapuruṣa* is worshipped by those who are engaged in that.

6. That embodiment of knowledge is perceived by those who have abstained from (doing actions) by means of association with knowledge. That Supreme Being (is referred to) as speech (consisting of the sounds) short, long and protracted etc.

7. O Great sage ! The action that is the means of attaining Him is said to be knowledge. The knowledge is said to be twofold : that which is explained in the *Āgama*[1]-s and (that which is obtained) from discrimination.

8. The Śabdabrahman (Brahman composed of sound) is an embodiment of the *Āgama*-s and the Supreme Brahman is the knowledge arising from discrimination. One should know the two Brahmans—the Śabdabrahman and the Supreme Brahman.

9. Learning in the form of the *Veda*-s and the like (is known as) *aparam* (not the supreme). The imperishable Brahman is the supreme (learning). This (Brahman) is denoted by the term "*Bhagavān*" (prosperous) in service, worship and other acts. (The letters of the word mean as follows :)

10. The syllable '*bha*' has two senses—*bhartā* (protector) and *sambhartā*(one who collects or hoards). O Great sage ! The letter '*ga*' (means) the leader, the conveyor and the creator.

11. The word '*bhaga*' (which is the combination of the letters *bha* and *ga*) means the six : the entire wealth, valour, fame, fortune, knowledge and detachment.

12. All the things exist in (lord) Viṣṇu. That Supreme Spirit is threefold. In the same way (the word) *Bhagavān* (is used) in the case of (lord) Hari and elsewhere as a courtesy.

13. He knows the creation, destruction, the coming and going of the beings, true knowledge and nescience and hence is designated '*Bhagavān*'.

14. The term '*Bhagavān*' connotes knowledge, power, supreme opulence, strength and splendour in entirety without the bad qualities fit to be avoided.

15-16a. In olden time, Khāṇḍikya Keśidhvaja imparted to (King) Janaka[2], the *yoga* (as follows) : The seed of the origin through ignorance is twofold : the notion of self in things which are not the self and the notion that self and body are identical.

16b-20. The soul enshrined in the body made of five

---

1. The sacred texts explaining the nature of Śiva or Viṣṇu and the methods of worshipping them.

2. The famous king of Mithilā; known for his knowledge; became an anchorite in later days.

elements and engulfed in illusion and darkness entertains the bad thought 'I am this'. In the same way a person (entertains the thought) in the sons, grandsons etc. and their progeny. The learned (entertain) similar notion with respect to the physical bodies of others. A man does work for the welfare of all the bodies (men). But a person (begins to think) that those bodies are different; it becomes a cause for the bondage. This spotless soul is verily of the form of liberation and knowledge. Impiety of the form of painful experience belongs to the *prakṛti* and not to the soul. Just as water cannot be united with fire and a union is brought about by means of the intervening vessel, (pain and illusion though they do not belong to the soul, appear as though associated with the soul).

21. O Great sage ! The sounds such as '*ka*' etc. (are said to be) the result of its action. In the same way, the soul uniting with *prakṛti*, is endowed with the feeling of the self.

22. (The self seems) to enjoy all the bodily attributes. But it is different from them and it is without any modification. The contact (of the mind) with the things is for bondage and one should withdraw his mind from the things of the senses.

23. After having withdrawn it from the things, one should think of (lord) Hari, the one identical with Brahman. O Sage ! It leads a person meditating on Brahman to gain the state of Brahman.

24-25a. After due thought (one should strive) by means of one's own effort. (The attraction of Brahman) would be like the magnet (drawing) the iron. It is said to be *yoga* which is the union of the distinct mental path with Brahman dependent on one's effort.

25b-27a. (The mind) steady in a state of deep meditation, attains the Supreme Brahman. By means of self-control, by withholding the senses from the objects, conquering the winds by doing retention of breath, regulation of breath and subjugating the senses by means of withdrawal of breath, one should make the mind steady in the auspicious repose.

27b-28. Brahman, that is to be resorted to by the mind, is twofold, namely, embodied and not embodied. (The sages) Sanandana and others were endowed with the thought of

being Brahman, while the gods and other created beings (gained elevation) by means of action.

29-32. In the case of the golden egg etc., it is twofold such as due to knowledge and action. The mental activity is said to be threefold. The whole universe is contemplated as Brahman. That knowledge which is of the form of pure existence, beyond the reach of expression, that which does not possess the sense of being different and which could be known by the soul is designated as Brahman. That is the Supreme Form of (lord) Viṣṇu, devoid of form, unborn and indestructible. It is difficult to contemplate at first (the formless). Hence one has to meditate on the embodied form (at first). Such a person would become indistinct from the Supreme Soul by attaining the state of absence of the attitude of possession. (The feeling of) his difference would be due to his ignorance.

CHAPTER THREE HUNDRED AND EIGHTY

Knowledge of non-dual Brahman

Fire-god said :

1-5. I shall impart the knowledge of the non-dual Brahman which was expounded by Bharata. He (Bharata) performed penance at Śālagrāma (name of a place) worshipping Vāsudeva (Kṛṣṇa, a manifestation of Viṣṇu) etc. Because of the company of a deer, (the sage) thinking of the deer at the end of his life, became a deer (in the next birth). But because he carried the memories of his past birth even after being born as a deer, (he) discarded his life by means of *yoga* and regained his self. Having attained identity with the non-dual Brahman, he wandered in the world like an inert thing. An attendant of king Sauvīra advised (him) to serve (the king) for wages and led him to the camp. Being prompted by the words of the servant, the wiseman accepted to serve and carried the palanquin in order to destroy (the past deed) of the self. While others (carrying the

palanquin) moved fast, he was lagging behind. Seeing the others moving fast and himself (moving) slow the king said to him :

The king said :

6. Are you tired ? you have borne my palanquin only for a short distance. You seem to be stout. Are you not able to stand the fatigue ?

The brahmin said :

7. I am not stout. I have not borne your palanquin. I am neither tired nor fatigued. O King ! You are a person to be borne.

8-10. The pair of feet rest on the earth, the two shanks on the pair of feet, the two thighs on the pair of shanks, which in turn are the support for the belly. Then the region of the chest, the two arms and the pair of shoulders are resting on the belly. This palanquin is on the shoulder. What has the feeling of 'mine' done here. This body remaining on the palanquin is beheld as yourself. There (the terms) 'you' and 'I' (are worldly conventions). This may be described in another way.

11-14. O King ! I, you and others are being borne by the elements. This conglomeration of *guṇas* ('qualities') fallen in the stream of *guṇas* goes on. O Ruler of earth ! These 'qualities' of goodness etc. are bound by the (past) deeds. The *karma* (past deed) is acquired by ignorance in all the creations without any exception. The soul is pure, imperishable, calm, devoid of *guṇas* and superior to *parkṛti*. Among all the creations, this alone does not have growth or decay. O King ! Just as it does not have growth, so it does not also have decay. Hence how is it that you have said 'you are stout' !

15-18. This palanquin is resting on the earth, shank, feet, hip, thigh and belly etc. and similarly on the shoulder. Hence (my) feeling is same as yours. O King ! By means of bearing the palanquin (I have become similar) to the other beings. Whether originated from a mountain, other materials or a house or originated from the earth, as the *puruṣa* (soul) is different from the physical causes. How can there be a big burden to be borne by me? O King ! With what material the palanquin has been made, the other worldly things have been made with the

same material. In this respect, yourself, myself and all others have been made similar.

19. After having heard these words, the king held his feet, beseeched him to forgive (and said) : "Be pleased. Lay off this palanquin and speak to me who is listening to you. Who are you? For what reason have you come here ?"

The brahmin said :

20-21. Listen to me. It is not at all possible to tell you who I am. Everywhere the act of coming is for the sake of enjoying (the fruits of past deeds). Every being reaches a place etc. to enjoy the pleasure or pain arising from (the past) pious or impious (deeds) resting on place etc.

The king said :

22. O Brahmin ! How is it not possible to say that I am that person who is here. O Twice-born ! It is not wrong (to apply) this word 'I' to mean the self.

The brahmin said:

23-28. It is not wrong to use the word 'I' to denote the self. But it is fallacious to think and say that a thing that is not the self is the self. When there is a single soul enshrined in all the bodies, it is meaningless to ask who you are and who I am. O King ! You, this palanquin, these palanquin bearers going in front, and this world of yours are not said to be existence. Wood (the material for making the palanquin) is got from a tree. O King ! Is this palanquin on which you are placed designated as a tree or as wood ? A sensible man does not say that the great king is seated on a tree. So also (seeing) you on a log of wood, all do not say that you are on a palanquin. (In reality) the palanquin is a combination of wood in a particular design. O Excellent king ! Look at the palanquin in its distinctive feature.

29. A man, a woman, cow, horse, elephant, bird, tree should be known as worldly convention to denote the bodies due to the effect of (the past) deeds.

30. O King ! the tongue, teeth, lips and palate say 'I'.

They are not 'I' because all these are means of making an utterance.

31. For what reasons does speech itself says 'I' ? Even then it is false and not proper to say speech is not I.

32. O King ! because (limbs such as) the head, anus etc. of men are different from the body, how can I denote them as 'I'?

33. O Excellent king ! Only if something different from me exists, it is possible to say 'This is I and that is another'.

34. In fact, there is no difference such as immobile, animal, tree and different bodies etc. These are all the effects of past deeds.

35. O King ! A person (designated) as a king and those (designated) as the soldiers of the king, that and other appellations are not real.

36. You are a king to the world, a son to (your) father, a foe to an enemy, husband to (your) wife, father of a son. O King ! How shall I call you?

37. O Lord of the earth ! Are you this head? Do not the head and belly belong to you? Are not the feet etc. yourself? Or do they not belong to you?

38. You are different from all the constituent parts. O King! Think seriously as to who you are.

After having heard that, the king said to that anchorite brahmin (who was a manifestation of lord) Hari (as follows) :

The king said:

39. O Twice-born ! Once I endeavoured to ask sage Kapila (to explain to me) what was beneficial (to a man). You are a part of that sage Kapila. You are giver of knowledge on earth for my sake. (Release) the wave of knowledge from the ocean (of knowledge). Impart to me whatever is beneficial to me.

The brahmin said :

40-44. You are again asking (me) what is beneficial. You are not asking about the reality. O King ! All those things which are beneficial are unreal. After having propitiated the gods, (men) desire for abundant wealth, desire for sons and for kingdom. O King ! What is the benefit? The wise (hold) that the communion with the Supreme Being is the only good. Acts such

as the (performance of) sacrificial rites (would not confer this union). One would not get wealth (by such union). The union of the self with the Supreme Being is said to be the foremost thing. The (Supreme) Soul, which is one, is all-pervading, even, pure, without characteristics, superior to nature, devoid of birth, growth etc., omnipresent and undecaying. It is wholly of the form of supreme knowledge and that lord is not associated with qualities, kinds etc.

45-47. O King! Listen to me! I shall describe to you the dialogue between Nidāgha and Ṛtu[1]. Ṛtu was the son of Brahmā and was a wiseman. Nidāgha, the son of Pulastya, was his disciple. After gaining knowledge from him, (Nidāgha) came to the city and was living there. Once Ṛtu, while walking along the banks of (river) Devikā, thought of him. After one thousand celestial years had passed, (Ṛtu) had gone to see Nidāgha. After doing Vaiśvadeva[2] (worship) Nidāgha took food and asked him "You have eaten. Have you been satisfied? Is that satisfaction eternal?"

Ṛtu said:

48-55. O Brahmin! A person feeling hungry would get satisfied after eating food. I had no hunger. Why do you ask me about getting satisfied? O Twice-born! Hunger and thirst are said to be the properties of the body and hence do not belong to me. Because you have asked me I shall say that I am always satisfied since I am the (Supreme) Spirit, omnipresent and all-pervasive like the sky. Hence I am the inner self of all the beings. How then can I be restricted to this? I neither go, nor come, nor am confined to a particular place. You are not different from me, nor am I different from yourself. Just as a mud house is strengthened by plastering with mud, so also this body made of earthly (element) (is held fast) by infinitesimal particles of earthly (materials). O Twice-born! I am Ṛtu, your preceptor, come to impart to you wisdom. I have come here and I shall go now as soon as you know the highest truth. You know that there is only one and there is no difference in the entire

1. The text consistently reads Ṛtu; probably a mistake for Ṛbhu.
2. A daily rite to please all gods performed before taking food.

universe. (All the things) are the manifestation of the Supreme Being known as Vāsudeva (name of Kṛṣṇa, manifestation of Viṣṇu).

Ṛtu went again to that city after one thousand years. He said to Nidāgha staying at a lonely place on the outskirts of the city, "Why do you stay at a lonely place?

Nidāgha said:

56. O Brahmin! There is a strong rumour that the king would go round (the city) to see the beauty of the city. Hence I am staying here.

Ṛtu said:

57-60. Who is a king here and who are the other subjects? O Excellent Twice-born! Tell me this. You are conversant (with these)! O Foremost among twice-borns!"

(Nidāgha said): "He is the king who rides that elephant in rut rising from the peak of the mountain and others are (those) moving around him. O Brahman! That which is under is the elephant and one who is above is the king." Ṛtu asked (again): "Who is the elephant and who is the king?"

Nidāgha said (the same thing again). Ṛtu made Nidāgha to lie crawling on fours and rode him (and said), "I am above like the king and you are below like the elephant."

61-62. Ṛtu said to Nidāgha, "How shall I name you then?" Being told thus Nidāgha prostrated and said, "You are certainly my preceptor. My mind has not been (made free from the dualistic bias by anyone else". Ṛtu said to Nidāgha, "I had come here to impart to (you) knowledge relating to Brahman. I have shown to you the highest truth, verily the essence, that is one without a second."

The Brahmin said:

63-65. Nidāgha also became converted to non-dualism by the counsel (of Ṛtu). He then perceived all beings without any difference in his own self. He attained liberation by means of knowledge. You will also similarly obtain liberation. You and I and all other beings are (lord) Viṣṇu from whom all has come. Just as the single sky is perceived variedly as yellow, blue etc.,

so also the single soul (is perceived) as separate on account of erroneous perception.

Fire-god said:

66. The king gained liberation by means of the knowledge imparted by Bharata. Contemplate that the knowledge of Brahman is the enemy of the tree of ignorance of mundane existence.

CHAPTER THREE HUNDRED AND EIGHTYONE

The essence of the Bhagavadgītā

Fire-god said:

1. I shall describe the essence of the (*Bhagavad*) *gītā*, that is foremost among all the *gītā*-s and which Kṛṣṇa imparted to Arjuna in olden days and which yields enjoyment and emancipation.

The Lord said:

2. One should not feel grief-stricken by the thought that the life is extinct or not extinct. The soul within the body is birthless. The soul neither gets old nor dies. It cannot be differentiated. Hence one should discard (the feeling of) grief etc.

3-5a. Brooding on the objects (of senses), man gets attachment for them. From attachment (arises) desire, then (comes) anger and delusion (proceeds) from anger. Confused memory (arises) from delusion and one gets ruined on account of the confusion. Association with bad elements is destroyed by means of association with good elements. The desire for gaining liberation destroys the desire (to enjoy pleasures). By discarding desire one gets firm on his own self. He is said to be a man of steady wisdom.

5b-7a. That which is night to all beings, in that the disciplined man wakes; that in which all beings wake, is night to the sage cognizing (the soul). There is nothing to be done by

him who feels happy in his (own) soul. For him there is no object to acquire by doing (an action); nor is there any (loss) by not doing (an action).

7b-8a. O Mighty-armed ! The knower of the truth relating to the nature of *guṇas* and action knows that *guṇas* (as senses) merely abide with the *guṇas* (as objects) and does not get entangled.

8b-9a. By the raft in the form of knowledge one goes beyond all pain. O Arjuna ! The fire of knowledge burns all the deeds to ashes.

9b-10a. One who dedicates his deeds to Brahman discarding all attachment, is not stained by sins just as a lotus by water.

10b-12a. A person united to *yoga* would perceive himself in others and others in his self and would view all as equal. A person fallen from *yoga* would be born in the house of prosperous and pious persons. O Son ! A person doing auspicious things does not suffer.

12b-13a. Verily this divine illusion of mine, consisting of the qulities, is difficult to surmount. Only those who resort to me cross over this illusion.

13b-14a. O Foremost among the Bharatas ! Four types of men worship, namely, a man in distress, a man seeking knowledge, a man seeking wealth and a man imbued with wisdom. (Among them) the wiseman (is) ever steadfast.

14b-18. The imperishable is the Supreme Brahman. Its dwelling in the individual body is said to be *adhyātman*. The offering which causes the origin of beings is called *karma*. The perishable nature is *adhibhūta*. The *puruṣa* (the being) is *adhidaivata*. I alone am the *adhiyajña* here in this body, O Best among the embodied ! Whoever, at the time of death, remembers me alone, attains oneness with my state without any doubt. A man would attain the same state which he thinks of at the end after discarding the body. Fixing the life-energy in the middle of the eye-brows (a person) reaches me uttering the one-syllabled '*Om*', the Brahman, and then discarding the life, (and knowing that) (the things) beginning with Brahmā and ending with a tuft of grass are all my magnificence.

19. All glorious and noble beings are known to be a part

of Myself. One who knows that the universe is a manifestation of me, gets released.

20. One who knows the body as the field is said to be *kṣetrajña* (knower of the field). The knowledge about the field and the knower of the field is deemed by Me (lord) as knowledge.

21-22. The great elements, egoism, intellect, unmanifest (principle), the ten (organs of) senses, one (mind) and the five objects of senses, desire, hatred, pleasure, pain, the aggregate, consciousness and firmness—all these have been described briefly as the *kṣetra* (field) with its modifications.

23-27. Humility, modesty, non-injury, forbearance, uprightness, serving the preceptor, purity, steadfastness, self-control, not having desire for the objects of senses, absence of egoism, cognizing the evil in birth, death, old age, sickness and pain, non-attachment, non-identification (of the self) with son, wife, home and the like, constant equanimity towards desirable and undesirable happenings, exclusive unswerving devotion to Me (god), resorting to solitary places, distaste for an assembly of men, constancy in knowledge about self, viewing things in accordance with the knowledge of truth—these are declared as knowledge. Ignorance is the opposite of these.

28. I shall describe that which has to be known, by knowing which one enjoys immortality. The Supreme Brahman is without a beginning. It is said to be neither existence, nor non-existence[1].

29-31. With hands and feet everywhere, with eyes, heads and mouths everywhere and with ears everywhere[2]—(He) remains enveloping all. Shining by the functions of all the senses, (He) is without all the senses. (Although) unattached, (He) is the supporter of all (beings). (Although) devoid of qualities, (He) is the person experiencing them. He is outside and within (all) the beings. He is movable as well as immovable. He is incomprehensible because of his subtlety. He is far and near.

1. The textual reading is wrong. It has been corrected as in *BG* XIII. 12.
2. The textual reading has been corrected on the basis of *BG* XIII.13.

32-33. He is undivided and yet He seems to be existing in beings as divided. He should be known as the supporter of beings. He devours and is mighty (generator). The light of all lights, He is said to be beyond darkness. (He is) the knowledge, the knowable and the goal of knowledge, remaining in the hearts of all (the beings).

34-35. By means of meditation some behold the self in the self by the self. Others (see the self) by *sāṅkhya-yoga* (deliberation) and yet others by *karma-yoga* (action). Still others, not knowing thus, worship (Him) as they have heard from others. They too cross death quickly by their devotion to what they have heard.

36. Knowledge arises from *sattva* (goodness), greed from *rajas* and error, delusion and ignorance from *tamas*.

37. One who simply stands composed (thinking) that the *guṇas* exist in him and is not shaken (by them) and remains equanimous towards respect and insult, friend and foe, (is said to be) free from *guṇas*.

38. The imperishable *aśvattha* (holy fig tree) is said to be having its roots above and branches below. Its leaves are the *Veda*-s. One who knows it is the knower of the *Veda*-s.

39. There are two (types of) beings in this world, the divine and the demoniacal. Non-injury etc.[1] and forbearance belong to one born for a divine state.

40. Neither purity, nor (right) conduct belong to one born for a demoniacal state. As anger, greed and sex lead to hell, one should reject the three.

41-42. Sacrificial rites, penance and charity are known to be of three varieties due to the (three) qualities, *sattva* etc. The food that augments life, purity, strength, health and pleasure (is known to be) *sāttvika*. The food that is pungent and dry and productive of pain, grief and disease (is) *rājasa*. The food that is impure, rejected, putrid and tasteless (is said to be) *tāmasa*.

43. The sacrificial rite is said to be *sāttvika* if it is performed as laid down without desiring reward. (A sacrifice is) *rājasa*,

---

1. See *BG* XVI. 2-3 for other characteristics.

if it is (done) for the sake of gaining a fruit. If it is for vanity it is *tāmasa*.

44. Physical penance is said to be that which is accompanied by faith, sacred formula and the like. Worship of the gods etc. and non-injury etc. are said to be verbal penance.

45. A speech that does not cause excitement, truthfulness, practice of the study of the scriptures of one's own school and sacred repetition (are said to be austerity of speech). Mental (austerity) consists of purity of disposition, silence and self-control[1].

46-47. The *sāttvik* austerity (is done) with no desire (for any fruit), the *rājasa*, with the intention of gaining an object and the *tāmasa* for harming others. The *sāttvika* charity is that which is performed at the right place etc. with a sense of duty. *Rājasa* (charity) is that (performed) with a view to receive in return. It is said to be *tāmasa* (when performed) at a wrong place and insultingly.

48. "*Om tat sat* (*Om*, that and real)" has been declared to be the triple designation of Brahman. Sacrificial rites, charity and such other deeds confer enjoyment and emancipation to men.

49. The threefold fruit of action—disagreeable, agreeable and mixed—accrues after death to a person who does not relinquish (karma) but never to those who renounce.

50-51. The *tāmasika* action (arises) from an action associated with delusion, the *rājasa* action from pain, fear etc., and the *sāttvika* from non-desire. These (following) five are the five causes of an action—the body, the agent, the various instruments such as the senses, the different[2] functions of various sorts and the presiding deity, the fifth.

52-53a. The knowledge that (everything is) one is *sāttvika*. The knowledge that it is separate is *rājasa*. That which is contrary to reality is *tāmasa*. The *sāttvika* action is without any

1. The text has carelessly abridged *BG* XVII.15-16.
2. The printed text wrongly reads *trividhāḥ* for *vividhāḥ*.
Cf. BG XVIII.14.

desire. The *rājasa* action is with desire. The *tāmasa* (action) is from ignorance.

53b-54. A *sāttvika* agent would be equanimous towards success and failure. A *rājasa* (doer) (would be) deceitful. A *tāmasa* (doer would be) languid. The understanding at the beginning of an action is *sāttviki*. That which is only at the time of an action would be *rājasi*. The contrary (would be) *tāmasi*.

55-56a. The firmness of mind (towards pleasure and pain etc.) would be *sāttviki*. The desire (of the mind) for satisfaction is *rājasi*. Grief etc. is *tāmasi*. There would be pleasure at the beginning from *sattva*. The pleasure that comes at the end is *rājasa*. Pain at the beginning and end is *tāmasa*.

56b-58. All the beings had their origin from that by which this (universe) has been pervaded. One finds success by worshipping (lord) Viṣṇu by one's action. A person who knows the world from *Brahmā* to a tuft of grass as (lord) Viṣṇu by means of his action, mind and speech in all the states gains success always. The devotee of the lord (would) certainly (be) a *bhāgavata*.

CHAPTER THREE HUNDRED AND EIGHTYTWO

The Yamagitā

Fire-god said:

1. I shall describe to you the *Yamagitā* expounded to Naciketas. It would confer enjoyment and emancipation to the pious desiring emancipation who read and listen to this.

Yama said:

2. Alas! man himself being non-eternal, desires for eternal seats, beds, vehicles, clothes, houses etc. on account of ignorance.

3. It has been said by (the sage) Kapila (in olden days) that always having non-attachment for pleasures and viewing one's own self (critically) are most excellent for men.

4. (The sage) Pañcaśikha has said that impartiality to

wards all, attitude of non-possession, not being attached (to worldly pleasures) are most excellent for men.

5. Gaṅgāviṣṇu has declared that a true knowledge (of the miseries) of the stages (of life) beginning with that of embryo and including birth, childhood and old age etc. is most excellent for men.

6. Janaka has stated that remedying the pains such as the *ādhyātmika* (bodily and mental) and the like from the beginning to the end is most excellent for men.

7. Brahmā holds that the most excellent thing for men is to perceive the oneness of the Supreme Being appearing as different (in different beings).

8. Jaigīṣavya has said that the highest good lies in discharging one's duties as laid down in the *Ṛg*, *Yajur* or *Sāma* (*veda*) without attachment and with a sense that they have to be done.

9. Devala is said to hold the view that the most excellent thing for men would be to abandon all actions for the sake of the happiness of the self.

10. (Sage) Sanaka has declared that the knowledge (gained) from renunciation of desires leads one to Brahman, the supreme place, and that those who entertain desires (do not get) this knowledge.

11. (Lord) Hari has said that the foremost among the excellent is to transform the actions done with attachment into those of non-attachment. This is verily non-action, the Brahman.

12. The elevated person who has gained knowledge does not become different from Brahman, known as (lord) Viṣṇu, the supreme and indestructible.

13. A person would gain by (doing) austerities whatever he mentally desires such as knowledge of Brahman, knowledge of worldly existence, faith in god, good fortune and a beautiful form.

14. There is nothing to be contemplated equal to (lord) Viṣṇu. There is no austerity superior to fasting. There is no fortune equal to health. There is no river equal to the (river) Gaṅgā.

15-16. There is no kinsman other than (lord) Viṣṇu, the lord of the universe. A person who meditates on (lord) Hari

as (existing) below, above, in front and in the body, senses, mind etc. and passes away would become (lord) Hari. That which is the Brahman, from that all the things (have emanated) and in that all the things exist.

17. (Lord) Viṣṇu dwells in the hearts of all in the form of higher and lower, as un-understandable, indefinable and well-established.

18. Some (people) invoke that lord Viṣṇu as the lord of sacrifices. Some (invoke) Him as (lord) Hari, some as (lord) Hara (Śiva) and some others as Brahmā.

19. Some (invoke) Him by the names of Indra etc. and others as Sun, Moon and as the eternal time. People state that the whole earth, from Brahmā to a tuft of grass, is Viṣṇu.

20-21a. A person who has attained (lord) Viṣṇu, the Supreme Brahman, never returns (to worldly existence). A man may acquire such a state by making great gifts such as gold, bathing in sacred waters, meditation, austerities, worship, wealth and listening to sacred texts.

21b-22. Know the soul as traveller, the body as chariot, intellect as charioteer and mind as reins. The senses are said to be horses and the objects the pasture ground for them.

23-24a. People name the soul united with the mind and senses as the enjoyer. He who is not wise and whose mind is not always associated (with the soul), does not reach the Supreme Brahman and is born in the world.

24b-25a. He who is wise and whose mind is united (with the soul) always, attains the place (of Brahman) and is not born in this world again.

25b-26a. A person who has knowledge as the charioteer and mind as the reins, reaches the end of his journey and (gets) the highest region of (lord) Viṣṇu.

26b-28a. The objects (of senses) are higher than the respective organs; the mind is higher than the objects; the intellect is higher than the mind; the self (is higher) than the intellect and (the principle of) *mahat* is higher than the self. The unmanifest is higher than the *mahat*. The *Puruṣa* (the spirit) is higher than the unmanifest. There is nothing higher than the Supreme Spirit. It is the ultimate end and course.

28b-30. This self hidden in all the bodies does not reveal itself. The subtle one is perceived by men having sharp intellect and subtle vision. A wiseman should restrain his speech in the mind, that knowledge in the self, that knowledge in the great self and place it at the end in the self. After having known the union of Brahman and the self by means of moral duties etc., one would become Brahman.

31-32. Non-injury, truthfulness, non-stealing, celibacy, refraining from receiving gifts (are known) as the *yama*-s (moral abstentions). The *niyamas* (abservances) (are) five—purity, happiness, austerity, study of the *Veda* (of one's school) and worship of God. The (physical) postures are such as the *padmaka* etc. *Prāṇāyāma* (is) conquest of wind. *Pratyāhāra* is the restraining of the mind in the self.

33. *Dhāraṇā* consists of fixing of the mind on an auspicious object. O Twice-born ! It is said to be the *dhāraṇā* by the wise because the mind is steady.

34. The continuous fixing-up of the mind in the same place is known as *dhyāna* (contemplation). *Samādhi* is the state of (having the attitude) "I am Brahman".

35. Just as the space enclosed by a pitcher becomes one with the sky when the pitcher is destroyed, in the same way the liberated soul becomes Brahman.

36. The individual soul deems itself as Brahman by (means of) knowledge (alone) and not by any other (means). The individual soul gets released from ignorance and its effect and becomes undecaying and immortal.

Fire-god said:

37. O Vasiṣṭha ! I have expounded (to you) the *Yamagitā* which yields enjoyment and emancipation to the readers. The eternal union is stated to be the total occupation of the intellect by Brahman (as outlined) in the philosophical thought.

CHAPTER THREE HUNDRED AND EIGHTYTHREE

The Glorification of the Agnipuraṇā

Fire-god said:

1-4. I have expounded to you the *Āgneyapurāṇa* of the form of Brahman. It with extension and without extension consists of the two *vidyā*[1]-s. The learning consists of the *Ṛg*, *Yajur*, *Sāma* and *Atharva* (*veda*). Viṣṇu is the creator of the world. Prosody, phonetics, grammar, lexicon, astronomy, etymology, *dharmaśāstra* (treatises on religious duties), *mīmāṁsā* (inquiry), *nyāya* (logic), science of medicine, archery, science of music and science of statecraft are all (known as *parā*) *vidyā*. The other one beyond the *Veda*-s is lord Hari known as *aparā vidyā* (that which has nothing superior to it). Highest knowledge is the supreme undecaying thing.

5-6. One who has the feeling that all the things are (the manifestations of lord) Viṣṇu, is not affected by the *Kali* (era). One would not incur any sin by not performing the great sacrificial rites or not offering the obsequial rites to the manes if he worships (lord) Kṛṣṇa with devotion. One does not get ruined by intensive contemplation of (lord) Viṣṇu, who is the cause of all things.

7. A person whose mind has been drawn towards the objects arising from defects due to other rituals, gets released from sins, even after doing a sin, by contemplating (lord) Govinda (Kṛṣṇa).

8. It is contemplation where there is Govinda. It is a narrative where there is Keśava. That is an action which is devoted to Him. What is the use of others which are repeatedly spoken about.

9. He is not a father who fails to describe this supreme knowledge spoken by me to the son and he is not a preceptor who fails to impart (this) to his pupil.

10. O Twice-born! One could get a son, wife, wealth, prosperity, friends and other things by wandering in this world, but not this knowledge.

1. explained below.

11. What is the use of son and wife? What (comes out of) friend, land and relatives? Such knowledge is the supreme relative, which liberates a person.

12. There are two courses for the beings—divine and demoniac. Constant devotion to (lord) Viṣṇu is divine and the contrary is demoniac.

13. This, which has been expounded to you, is sacred, healthy, praise-worthy, capable of destroying bad dreams, giving pleasure and satisfaction and liberation to men.

14. In whatever houses transcripts of the *Āgneyapurāṇa* are kept, disturbances never approach them.

15. What is the good of pilgrimages, or making gifts of cows, or sacrificial rites or fasting, when people hear the *Āgneya* (*purāṇa*) daily?

16. A person who gives a *prastha* (measure) of sesamum or a *māṣa* (weight) of gold, would obtain equal (merit) by listening to one verse of the *Agni* (*Purāṇa*).

17. The reading of a chapter of this (*Purāṇa*) is more commendable than making a gift of a cow. A sin done in the course of a day and night by a person is destroyed by his desire to listen to this (*Purāṇa*).

18. (The benefit) that would accrue by making a gift of hundred tawny cows at Puṣkara[1] in (the month of) *Jyeṣṭha* (June-July), that benefit would be obtained by reading the *Āgneyapurāṇa*.

19. The piety of two kinds—being engaged and being withdrawn—does not become equal to this sacred text of *Agnipurāṇa*.

20. O Vasiṣṭha ! A devoted man would get liberated from all sins by either reading the *Agnipurāṇa* daily or listening to it.

21-22. Where there is a copy of the *Agnipurāṇa*, in that house there would not be any difficulty, mishap or fear of theft, or fear of miscarriage of foetus, or possession of children by the spirits. There would not be the fear of the evil spirits and the like, where there is (a copy of) the *Agnipurāṇa*.

23. By listening to this (*purāṇa*), a brahmin would become learned in the *Veda*-s, a *kṣatriya* (would be) a monarch, a *vaiśya* would gain wealth and a *śūdra* would get health.

1. A holy place of pilgrimage in Rajasthan.

24-25. O Brahmin ! A devotee of Viṣṇu, having equanimity would get all his afflictions destroyed by reading or listening to the *Agnipurāṇa*. (Lord) Keśava would destroy all the misfortunes that would be celestial, terrestrial or earthly such as bad dreams, evil incantations and other mishaps (of such a person).

26-28. The reading or listening to the text is more meritorious for a man than performing a sacrificial rite. A person who listens to the sacred *Agnipurāṇa* in the *Hemanta* (early winter) after offering worship with perfumes and flowers would get the benefit of (performing) *Agniṣṭoma* (rite). (A person would get the benefit of performing) the *Puṇḍarīka* (rite) in *Śiśira* (advanced winter), *Aśvamedha* (rite) in the spring, *Vājapeya* (rite) in the summer and *Rājasūya* in the rainy season. (One would get) the benefit (of making a gift) of thousand cows in the autumn by reading this (*Purāṇa*).

29. O Vasiṣṭha ! He who devoutly recites the *Agnipurāṇa* in front of (lord) Hari, would be deemed as worshipping (lord) Keśava with the rite of knowledge.

30. He who has a book of the *Agnipurāṇa* in his house would be victorious. In whose house the transcribed (*Purāṇa*) is worshipped, (that person) has enjoyment and emancipation on his hand.

31. Thus (lord) Hari (Viṣṇu) has expounded to me in days of yore in the form of the destructive fire at the end of the world. The *Āgneyapurāṇa* consists of two sorts of knowledge. O Vasiṣṭha! You would impart to the devotees these two kinds of knowledge.

Vasiṣṭha said :

32-33a. O Vyāsa ! I have narrated to you the *Āgneyapurāṇa*, consisting of two sorts of knowledge, obtained from (lord) Viṣṇu, the Supreme Brahman, and as expounded to me by Agni (Fire-god) in the presence of the celestials and sages. It makes everything known.

33b-35a. O Vyāsa ! He who reads or listens to or writes or causes to write or causes to listen to or causes to read or worships or carries this *Agnipurāṇa*, known as the Brahman and expounded by Agni (Fire-god) in days of yore, would be liberated from all sins and would attain heaven after obtaining the desires.

35b-36. After having caused the excellent *Purāṇa* to be copied, he who gives (the copies) to brahmins, would attain the world of Brahmā and elevate hundreds of his family. He who reads a verse (from this *Purāṇa*) would become free from the mire of sin.

37-38. Hence, O Vyāsa ! This Purāṇa making everything explicit should always be read to the disciples in the company of the sages such as Śuka and others who are desirous of hearing. *The Āgneya(purāṇa)* read and contemplated would be auspicious and confer enjoyment and emancipation. Obeisance to that Fire-god who has sung the *Purāṇa*.

Vyāsa said :

39-44a. O Sūta (redactor) : This *Āgneya(purāṇa)* which is of the form of *parā* and *aparā vidyā* and the supreme position was sung by (sage) Vasiṣṭha in days of yore and it has been expounded to you by me. The fortunate ones would attain a form difficult to get. Those who meditate upon this *Āgneyapurāṇa*, the Brahman, would reach (lord) Hari. Those who seek knowledge (would get) knowledge. Those who wish for kingdom would obtain kingdom. Those without progeny get children. Those without resort would reach a resort. Those who seek fortune and those who desire for liberation get them. Those who transcribe and those who cause it to be transcribed become sinless and gain fortune. O Sūta ! Think of the form of the *Āgneyapurāṇa* (expounded) by Śuka, Paila and others. There is no doubt that you would gain enjoyment and emancipation. You recite the *Purāṇa* to the disciples and devotees.

Sūta said :

44b-47a. I have heard the *Āgneyapurāṇa* with respect by the favour of Vyāsa. The *Agni* (*purāṇa*) is a manifestation of the Supreme Brahman. You and other sages such as Śaunaka and others had worshipped lord Hari in the Naimiṣa forest. They were steadfast. The *Agnipurāṇa* is spoken by Agni and conforms to the *Vedas*. This (*Purāṇa*) endowed with the two (sorts of) *brahmavidyā* confers enjoyment and emancipation.

47b-51. There is nothing richer in substance than this. Nothing is a better friend than this. There is no greater work

than this. There is no better course than this. There is no greater treatise than this. There is no greater scripture than this. There is no superior knowledge than this. There is no *smṛti* (textbook of piety) than this. No *āgama* (texts dealing with worship) is superior to this. No knowledge is greater than this. No exposition excels this. There is nothing extremely auspicious excelling this. No philosophic exposition is greater than this. This is the foremost *Purāṇa*. There is no object more difficult to obtain than this on the earth. All the lores have been expounded in this *Purāṇa*.

52. All the manifestations (of lord Viṣṇu) such as the fish and the like, *Gītā*, *Rāmāyāṇa* ((epic story of *Rāma*), *Harivaṁśa* (Account of the successors of lord Kṛṣṇa), *Bhārata* (the legend of the patricidal war between the Kauravas and Pāṇḍavas) and fresh creation have been described.

53-55. The *vaiṣṇava āgama* (mode of worship relating to Viṣṇu) such as worship, initiation and installation (of the idol), investiture with the sacred thread, the characteristic of the idols and temples etc. and formulae yielding enjoyment and emancipation, texts dealing with worship relating to Śaivite gods and their substance, (the worship) of the goddess and Sun, different circles, *vāstu* (relating to the ground), different types of formulae and secondary creation of the primordial egg and the like have been sung.

56. The geography of the world with the continents, mountain ranges and rivers and the greatness of the sacred places of pilgrimage such as Gayā, Gaṅgā, Prayāga etc. have been told.

57. The galaxy of stars, astronomy and prognostication for victory in battle have been described. The different periods of Manu and the duties of different classes of men have been explained.

58. Pollutions, purification of things and expiations have been explained. The duties of kings, the making of gifts and different kinds of austerities have been described.

59-60. Disputes, appeasing rites, the application (of the formulae) of the *Ṛgveda* etc., the Solar and Lunar dynasties,

archery, medical science, science of music, statecraft, *mīmāṁsā* (inquiry), *nyāya* (logic), the greatness and number of *Purāṇa*-s, prosody and grammar have been explained.

61. Poetics, lexicography, phonetics and rules relating to performance of rites have been described. The casual, natural, and absolute destructions have been explained.

62. *Vedānta* is said to be the knowledge about Brahman and *yoga* as having eight constituents. The eulogy, greatness of the *Purāṇas* and the eighteen lores have been expounded.

63. The *Ṛgveda* etc. (are known to be) the *parāvidyā* (that which has something superior to it) and the *aparāvidyā* (that which has nothing superior to it) is the undecaying Supreme Brahman. The form of Brahman is said to be cosmic and acosmic.

64. This *Purāṇa* (having an extent) of fifteen thousand (verses)[1] is always read by the celestials in the celestial world as having one hundred crore (verses).

65. Fire-god has sung it here after shortening it for the sake of the welfare of the world. O Sages, Śaunaka and others! You know that all the things (are manifestations of) Brahman.

66. One may listen to, cause to be heard, read, cause to be read, transcribe, cause to be transcribed, worship or sing (its glory).

67-68. The king should take effort to honour the reader of this *Purāṇa*. After having honoured him by (making) gifts of cows, land and gold and the satiating gifts of clothes and ornaments, one would get the fruits of listening to (the recitation of) the *Purāṇa*. At the end of (the reading of) the *Purāṇa*, the twice-born must be fed.

69-71. (He who does as above) would become spotless, gain all the riches and attain heaven along with his ancestors. He who gives leaves (paper) for (copying) the book, thread for stitching together the leaves and the cloth for binding would attain heaven. He who gives (the book as a gift) would

1. But this *Purāṇa* here contains about 8000 verses only.

reach the world of Brahmā. He who has the book in his house does not have the fear due to portents. (Such a person) would get enjoyment and emancipation. You all remember the *Āgneyapurāṇa* as a form of the lord. After having been honoured by them (Śaunaka and others) Sūta went away and Śaunaka and others reached (lord) Hari.

INDEX